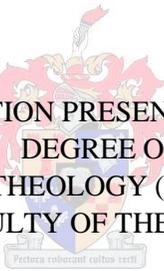


**CRITICAL EVALUATION OF MENTORING PROGRAMMES IN
THEOLOGICAL SEMINARIES OF THE EVANGELICAL
CHURCH OF WEST AFRICA (ECWA)**

BY

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DECLARATION

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OPSOMMING

Die konsep van mentorskap het die afgelope tyd substansiële aandag in die literatuur geniet, soos gesien kan word in die hoeveelheid en kwaliteit empiriese en teoretiese studies oor die onderwerp. Ons sien in die post-moderne era `n vermeerdering in die evangeliese skole wat moeite doen om hulle huidige en toekomstige leiers beter toe te rus. Dit kan nie meer aangeneem word dat inkomende seminarium studente kennis het van selfs die basiese beginsels van die Christelike geloof nie.

Die doel van hierdie studie is `n poging om die impak van mentorskap in teologiese seminariums te ondersoek. Dit is so dat mentorskap programme toenemend gewilde intervensie strategieë is in baie organisasies, en alhoewel suksesvolle mentorskap verhoudings `n reeks positiewe ontwikkelingsuitkomstes kan bevorder, net so kan verhoudings wat faal, lei tot geweldige skade in `n persoon se funksionering en selfbeeld.

Hierdie studie ondersoek die verskeie mentorskap programme in drie *ECWA (Evangelical Church Winning All formerly Evangelical Church of West Africa. Sien die gedetailleerde verduideliking in voetnota 3, Hoofstuk 1)* seminariums en evalueer die impak daarvan op beide die afgestudeerdes en die mentors. Die studie ondersoek verder of mentorskap kan bydra tot die holistiese ontwikkeling van seminarium studente, en watter moontlikhede daar is vir mentorskap betrokkenheid in die betrokke seminariums.

Afgestudeerde studente (tussen 2011 en 2005) van die drie seminariums wat deel was van mentorskap programme tydens hulle studies, huidige fakulteitsmentors en die hoofde van die drie instellings is ingesluit as respondente. `n Kwalitatiewe benadering is gevolg, met fokusgroepe en individuele onderhoude as metodes vir data-insameling. Die empiriese bevindings van hierdie navorsing toon dat mentorskap `n belangrike rol speel in die holistiese ontwikkeling van seminarium studente in veral drie areas, naamlik spirituele formasie, karakterontwikkeling en die ontwikkeling van vaardighede vir die bediening. Dit toon verder dat `n integrasie van mentorskap in teologiese seminariums volgens bybelse terme nodig is en ook prakties moontlik is. Ten spyte van die feit dat respondente mentorskap identifiseer as bydraend tot hulle holistiese ontwikkeling as afgestudeerdes, is daar die persepsie dat mentorskap nie

effektief in die seminariums toegepas word nie. Die hoofde van die instellings asook die fakulteitsrespondente is dit ook eens dat alhoewel mentorskap plaasvind in die drie seminariums, dit leemtes toon in onder andere die tekort aan dokumentasie oor mentorskap, die tekort aan supervisie vir mentors, tekort aan behoorlike mentorskap administrasie, die tekort aan gestandaardiseerde prosedures met betrekking tot mentorskap, die tekort aan behoorlike opleiding vir mentors, ens. Die studie maak verskeie aanbevelings om die effektiwiteit van mentorskap te verbeter, met spesifieke verwysing na die jeug.

ABSTRACT

The concept of mentoring has received substantial attention in the literature, as is evidenced by the quantity and quality of empirical and theoretical scholarship on the topic. In the post-modern era, we have seen a proliferation of evangelical schools engaging in the effort to better equip our present and future leaders. No longer can it be assumed that incoming seminary students have a working knowledge of the basics of the Christian faith.

The aim of this study is an attempt to explore the impact of mentoring in theological seminaries. It is true that mentoring programmes are increasingly popular interventions strategies in many organizations; and although successful mentoring relationships can promote a range of positive developmental outcomes, relationships that fail can lead to decrements in a person's functioning and self-esteem. This study explores the various mentoring programmes in three ECWA (*Evangelical Church Winning All* formerly Evangelical Church of West Africa. See details of name change in footnote 3, Chapter 1) seminaries and evaluates its impact on both the graduates and the mentors. The study further explored if mentoring can contribute to the holistic development of seminary students, and what avenues there are for mentoring involvement in the seminaries under consideration.

Graduates between 2011 and 2005 of the 3 seminaries who went through mentoring programmes while at the seminary, current faculty mentors and the heads of the 3 institutions were included as respondents. A qualitative approach was used, applying focus groups and individual interviews to obtain data. The empirical findings of this research reveal that mentoring plays an important role in the holistic development of seminary students especially in three areas, namely spiritual formation, character and ministry formation. It has shown that integration of mentoring in theological seminaries is both biblically necessary and practically possible. Despite the fact that respondents identified mentoring as helping them in their holistic development as graduates, they still believed that mentoring is not effective in the seminaries. The heads of institutions and the faculty respondents also agreed that even though mentoring is taken place in the 3 seminaries, it lacks several aspects of effectiveness, i.e. lack of documentation on mentoring, lack of supervision of mentors, lack of proper mentoring administration, lack of standardized procedures with regards to mentoring, lack of training for mentors, etc. The study makes several

recommendations as to improve the effectiveness of mentoring, with special focus on the youth.

DEDICATION

THIS THESIS IS DEDICATED TO MY LATE YOUNGER BROTHER SOLOMON HUSSAINI CHIROMA WHO WENT TO BE WITH THE LORD ON THE 28TH OF JULY 2010. YOU LEFT TOO SOON, REST WITH THE LORD UNTIL WE MEET TO PART NO MORE.

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CHAPTER 1

CLARIFYING THE FIELD OF STUDY

1.1 Introduction

The concept of mentoring has received substantial attention in the professional literature, as is evidenced by the quantity and quality of empirical and theoretical scholarship on the topic. In the post-modern era, we have seen a proliferation of evangelical schools engaging in the effort to better equip our present and future leaders. No longer can it be assumed that incoming seminary students have a working knowledge of the basics of the Christian faith. What is needed to serve Christ with excellence must be addressed in the training of our future Christian leaders (Tenelshof, 1999: 77). We have also seen in the past decades the development of a growing variety of teaching and equipping methodologies, both in the secular and in the theological contexts. Although institutions of theological education increasingly recognize the potential value of one such methodology called “mentoring”, most of them still fail to actually utilize it to its potential (Banks, 1999: 56).

Therefore, the focus of this study was to critically evaluate mentoring programs in three ECWA theological seminaries. The study took the following format:

Chapter one focuses on clarifying the field of the study - outlining the basic format and shape the study will take. Chapter two outlines the conceptual framework of mentoring that will eventually give a basis for evaluation of mentoring in the three theological seminaries. Chapter three addresses the relationship between theological education and mentoring, focusing on various historical models. Chapter four focuses on the biblical and theological foundations of mentoring, what is the theological basis of mentoring? Chapter five presents the research methodology that was used in this study, outlining the various forms of data collection and data analysis. Chapter six is a presentation and analyses of the data collected from the empirical research, while Chapter

seven serves as the concluding part of the study. Various recommendations are offered in this last chapter, and suggestions are made for further study.

This chapter provides the background for the entire study. It gives a general overview of the study, provides the rationale for the study through the motivation for the study, it also states the aims and the limitations of the study. Also, it provides the reader with the research question, some definitions of key terms that will be used throughout the study, general methodology, theological methodology and the potential benefits of the study.

1.2 Background of the study

Evangelical theological seminaries of today have no direct counterpart in either the Old or New Testaments of the Bible. Yet, for centuries, according to Hess (2008: 14-23), seminaries have been instrumental in training those responding to a personal call to become spiritual shepherds in the church of Jesus Christ. More so, it has generally been assumed that grooming students for such a ministry includes more than educating them in theology, implanting certain skills such as preaching and counselling, and training them in methods of church growth (Reisz, 2003: 29-40). One primary reason for this, according to Lonsway (1996: 1), is that the New Testament's criteria for church leadership focuses more on the extent of the minister's personal likeness to Christ than on any other factor. In his letters to Timothy and Titus, Paul clearly institutes spiritual qualities above either skills or knowledge as the essential elements by which a man's eligibility for church leadership is evaluated (1 Tim. 3:1-7; Titus 1:7-9).

Law (2000: 45) maintained that throughout their history, however, seminaries have varied widely in the perception of their role in forming candidates for ministry as well as in the specific methods employed to achieve such ends. Today, however, spirituality is being rediscovered across the spectrum as seminaries demonstrate a heightened interest in the personal and spiritual magnitude of growth in students preparing for ministry (Lonsway, 1996: 2). Laplace (2001: 90) believes that one explanation for this renaissance may be the widespread publicity surrounding the moral failures of several popularly-known Christian leaders. Another reason, as proposed by Wulf (2003: 24), is that the task of Christian ministry has become increasingly more complex and multifaceted within a context which itself has become more pluralized and outwardly

secularized. Furthermore, churches are expecting more from their pastors, with matters of integrity and spirituality high on their list of requirements. On a societal level, public interest in matters of spirituality has also reached a new level of importance due to widespread media attention. All of these issues have challenged the church and its Christian institutions to provide the leaders capable of helping society discern the authentic from the counterfeit (Johnson, 1989: 11). In the midst of these needs, the mandate facing both the church and the institutions created to help form its leaders remains the same as it has been for the past two millennia: recruiting and training ministers of the gospel whose character, theological knowledge and life-style cohere to form a living, powerful illustration of the message they proclaim week after week. This research is designed to assist in the fulfilment of this mandate by pointing out the role and value of mentoring as part of theological training in seminaries. Most students attend seminaries with the desire that these institutions will prepare them to enter the ministry with confidence for their task to be spiritual leaders. Frequently, however, what is learned remains in the cognitive realm of students' minds instead of being put into action. This can become a frustration to those students who have spent time and money at an institution and yet feel ill-prepared on completion of their studies to enter the workforce in their chosen field. Selzer (2008: 25) adds that it can be disappointing to the congregation, ministry or a parish who works with a graduate that is not adequately prepared for the demands of the actual ministry.

The positive effects of mentoring are generally thought to be derived from the support and role-model these relationships offer. Most people have or had mentors or guides, people who influence their lives. Eby et al. (2000: 1-21) envisioned that obtaining a mentor is an important career development experience for individuals. Research indicates that mentored individuals perform better on the job, advance more rapidly within given organizations, report more job career satisfaction, and express lower turnover intentions than their non-mentored counterparts (Chao, 1997; Dreher & Ash, 1990; Scandura, 1992). When it comes to growth in faith, character and ministry, one's need for another's guidance and mentoring is even more pressing. According to Could (2006: 27), part of God's programme to pave the way for someone towards his or her development, is to put good people around someone who is gifted to help where it's needed. Some of these people will simply appear in one's life, sent by God at just the right time. Others, one has to find by oneself. For Christians, God is the God of relationship, which is the most

central characteristic of mentoring. Scripture is filled with descriptions of partnerships between two or more people that speaks of support, love, encouragement, wisdom, experience, modelling and accountability - characteristics that describe mentoring at its best (e.g. Moses and Joshua, Elijah and Elisha, Barnabas and Paul, Jesus and his disciples, etc.).¹

Students graduating from the ministry have countless challenges ahead of them; such as how to deal with sickness, death, the demands of visitation, demands of administering the sacraments in the correct way, family ministry, balancing the demands of congregation with those of his or her own family, etc. in the community he/she ministers to. It is true that much is learned in the classroom of the seminary (Matthaei, 1989: 1). However, the practice of the art and science of ministry is learned most effectively in practice. Presumably, students can be equipped, through mentoring, with some of the skills that may help them to be more rounded and mature ministers. In this way, theological seminaries can become incubators of holistic² mentoring that will enhance spiritual formation, emotional stability and ministry preparation for pastors and other church workers.

The Evangelical Church of Winning All (ECWA)³ started seminaries as a means of training people for professional ministry positions. The emphasis has been on practical skills, predominantly those of theological and biblical study. While obtaining these skills is important for pastors and other professional ministry workers, many have reached their ministry posts with a great amount of intellectual knowledge, and yet little practical understanding of how to lead

¹ A detailed discussion of these biblical examples will follow in Chapter two where theological foundations of mentoring will be discussed.

² The term 'holistic' connotes considering a person or thing as a whole, rather than as separate parts. In this context, I will be using the word to mean mentoring focused not only on academic outcomes.

³ Evangelical Church Winning All (ECWA) was established through the mission work of SIM which began in 1893. On December 4, 2005, SIM/ECWA was 112 years old since Rowland Bingham, Thomas Kent, and Walter Gowans in their early twenties, left the comfort of their homes and family businesses in the West, and headed to what was called "the Dark Continent", to preach the Good News. Two of them died within the first year of their mission and Rowland Bingham had to be evacuated back home a couple of times because of Malaria. Yet, he did not give up. However, the peak of the fruit of the ministry became a reality when Rev Titcombe baptized 10 men and 3 women during the first baptismal service in 1909 at Ogga. The SIM churches established were incorporated as ECWA in 1954 with 7 DCCs. Today, the church that was founded through the sacrificial efforts of these saints, is the Evangelical Church West Africa (ECWA) with 6,000 churches organized into 74 DCCs and 6 million members. Many people have benefited directly or indirectly through the ministries of SIM/ECWA. (Though the acronym is the same, the meaning was changed in 2010 due to the church's global nature to now mean "Evangelical Church Winning All"). More information about ECWA can be found at www.ecwang.org.

and administer their various congregations (Jason, 2003: 45). This lack of continuity between what seminary students learn in their classes and what they need to know once they enter the ministry context is a source of concern. Learning experientially and being mentored towards holistic formation prior to entry into full-time ministry positions should better prepare seminary students for ministry.

1.3 Motivation for the study

This study is motivated by a research thesis I wrote for my MTh studies at Stellenbosch University on mentoring and leadership development for the youth in the Evangelical Church Winning All. I have also been involved in theological education for the last 15 years in a few theological seminaries in Africa and have therefore become aware of the needs of students leaving seminaries to enter congregations as ministers. This includes the need for greater continuity between the theory learnt in the seminary and the demands of the practice of ministering in a congregation. I therefore saw a definite need to further explore the need for effective mentoring as part of theological training.

1.4 Problem statement

The research problem serves as the backbone of a research study. Kerlinger (1986: 17) argues that if one wants to solve a problem, one must generally know what the problem is. It can be said that a large part of the problem lies in knowing what one is trying to do. *This study seeks to critically evaluate mentoring as part of the theological training in ECWA theological seminaries.*⁴ The quantitative data collected from my MTh research thesis reveals that provision is made for mentoring in ECWA seminaries. However, its impact is yet to be determined. The research findings of my MTh thesis reflected the experiences and perceptions of leaders on both leadership and mentoring.⁵ It became clear in the findings that mentoring plays a very important role in leadership development of young people. Moreover, the findings of the MTh research indicate that many persons already in the ministry or studying for the ministry have the desire

⁴⁴ It is of great importance to state clearly the difference between this study and my master's study. In my master's research, the focus was purely on how mentoring can be used in the church to raise young leaders, while this study focuses on mentoring as a supportive pedagogy in theological seminaries.

⁵ The research findings are available in my MTh thesis on the University of Stellenbosch. The title of the thesis is "Mentoring as a tool for developing young leaders for the African Church."

either to be a mentor and/or to be mentored, given the opportunity. Even though the respondents readily accepted mentoring as a teaching/learning methodology, the church culture in ECWA at large has theoretically, but not yet practically, adopted mentoring as its key training and equipping methodology for leadership development. The respondents categorically pointed out that there is a need for mentors in the ECWA. Many of the respondents added that there is a need for mentors who will follow the example of Jesus. Jesus' relational approach with the twelve disciples as seen in the Gospel of John, and especially in the farewell discourse, demonstrates the key elements of a mentoring relationship.⁶ Some of the respondents added that mentoring needs to be contextual in nature. Furthermore, the greatest area of need, according to the respondents, is the need for effective mentoring in theological seminaries. Therefore, according to Serlen (1989: 54-56) the consistency and continuity of intentional and structured mentoring efforts will be a critical factor in institutionalizing mentoring as a methodology for leadership development, ministry development, and character development among the seminary students in particular. The members of many faculties expressed a desire for mentoring but admitted that they did not know how to facilitate the experience. Therefore, it is evident from the MTh research that mentoring relationships play an important role in the development and promotion of young leaders. It is my desire with the current study, to probe further to explore the effectiveness of mentoring with a particular focus on theological seminaries of the ECWA.

1.5 Research question

Punch (2005: 36-37) outlined the main objectives of research questions that will be helpful in shaping the focus of this study, namely 1) it organizes the project, and gives it direction and coherence; 2) research questions delimit the project, showing boundaries; 3) it keeps the researcher focused during the project; 4) it provides a framework for writing the project, and 5) it points to the data that will be needed.

This study will address the following question: *What role does and can mentoring play in theological training in three ECWA seminaries?* However, the following secondary questions will also serve to aid the study: Are youth who participate in mentoring programs during their seminary training additionally equipped to face the challenges of ministry because of this

⁶ This relational aspect of Jesus will be further discussed in Chapter 3 of this study.

participation? How effective is mentoring programmes in theological seminaries? How can faculty members in theological seminaries become more intentional and effective mentors?

1.6 Goals of the study

The primary goal of this study is to explore the impact of mentoring in theological seminaries. It is hoped that this study will contribute to:

1. Ascertain the general impact of mentoring with specific focus on the youth (literature review).
2. Reflect on the theological and biblical foundation of mentoring in theological seminaries. (literature review).
3. Explore the effect of existing mentoring programs and their role in theological training of students in theological seminaries with specific focus on 3 ECWA theological seminaries (empirical investigation).
4. The formulation and development of a new theory of mentoring, namely mentoring as a pedagogic in theological training, especially with regard to younger students (contribution to new knowledge through the thesis).

1.7 Research methodology⁷

This research will focus on collecting qualitative data “to gain insight into a situation, phenomenon, community or individual” (Fouche, 2002: 109). By the term ‘qualitative research’, it connotes the type of research that produces findings not arrived at by statistical procedures or other means of quantification. The qualitative design for this study will follow Clive’s (2002) proposition that in the study of people, it is essential to know just how people define the situation in which they find themselves: “if people define situations as real, they are real in their consequences” (2002: 789). Creswell (1998: 15) defines qualitative research as an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture; analyses words;

⁷ A detailed discussion of the research methodology will be fully discussed in Chapter 5 of this thesis.

reports detailed views of informants; and conducts the study in a natural setting. The goal of qualitative research studies is to obtain a comprehensive summary of events in the everyday terms of those events (Sandelowski, 2000: 67).

This study will take the form of a qualitative study, as the topic (critical evaluation of mentoring programs in three ECWA theological seminaries) needs to be properly explored, and the need to present a detailed view of the topic in question warrants for a qualitative study. Moreover, as Criswell (1998: 45) observes, there is a need to study the people in their own natural setting. This involves going out to the setting or field of study, gaining access, and gathering the material. If participants are removed from their setting, it may lead to manufactured findings that may not truly reflect the experiences of the participants.

1.8 Research design

This research will be a qualitative evaluative research. De Vos et al. (2005: 396) cites Patton (2000: 10) who defines social program evaluation research as the methodical collection of information about the performance, characteristics and outcomes of programmes to make judgements about the programme, improve its effectiveness and/or inform decisions about future programming. Similarly, Rossi and Freeman (1993: 5) define evaluation research as the systematic application of social research procedures for assessing the conceptualization, design, implementation and utility of social intervention programs. This research will focus on impact assessment. According to De Vos et al. (2005: 381), citing Rossi et al. (2004), impact assessments are designed to determine what effects programmes have on their intended outcomes and whether, perhaps, there are important unintended effects. A programme effect, or programme impact refers to a change in the target population or social conditions that has been brought about by the programme, i.e. a change that would not have occurred had the programme not been implemented. The research question as indicated section 1.4 therefore warrants this kind of study.

There are a number of important dimensions of evaluation research. It is not possible within the scope of this study to offer full discussion on the subject. There has been debate about the use of evaluation research for over 25 years. This is primarily associated with two main scholars,

namely Weiss (1976) and Patton (1997, 2002). According to Tessaring (2009: 34), Weiss focused on evaluation using criticising simplistic notions of instrumental use, while Patton is more committed to the instrumental purposes of evaluation. It has been commonly observed (Alkin, 2006: 87) that an important determinant of the difference in perspective between Weiss and Patton is their respective fields of practice and study. Patton has worked mainly in local communities and voluntary organizations, while Weiss has been more occupied with large-scale national programmes. In terms of methodologies, looking across the different approaches to evaluation as propounded by both Weiss and Patton, three major methodological positions emerge, as described by (Tessaring, 2009: 15). Firstly, the criteria- or standards-based position, which is concerned with judging success and performance by the application of standards; secondly, the causal inference position, which is concerned with explaining programme impacts and success; and lastly, the formative- or change-oriented position, which seeks to bring about improvements both for programmes and for those who participate in them. Hence evaluation research in this study is guided and informed by the last two methodologies, namely, the causal inference position and the formative change-oriented position.

1.8.1 Practical theological methodology

Osmer (2007: 8-11) proposes a helpful methodology for practical theology which he describes as “tasks of practical theology”. This methodology will be adapted for the purpose of the study.

The first task is what Osmer (2007: 8ff) calls the descriptive-empirical task. This task pursues the question: *What is going on in a particular social context or field of experience?* It gives special attention to religious praxis. Osmer further asserts that a particular approach is chosen for a given study because it is best suited for the purposes of a particular project.

The second task is the interpretive task. Research findings are not self-interpretive. Thus, the interpretive task of practical theology seeks to place such findings in an explanatory framework, thereby answering the question: *Why are these things going on?* Osmer emphasises that the important point is that contemporary theologians move beyond the findings of their empirical research and place them in an interpretive framework.

The third task is what Osmer describes as the normative task. Practical theology does more than investigate and interpret contemporary forms of religious praxis. It seeks to assess such praxis normatively from the perspective of Christian theology and ethics, with a view to reform when this is needed. The normative task, thus, pursues the question: *What forms ought current religious praxis to take in this particular social context?* Osmer further asserts that in this new model of practical theology which he is proposing, explicit attention is given to forming norms that can be used to assess, guide and reform contemporary praxis.

The final task is the pragmatic task. The primary focus of this task is matters of “how to”, although it is informed by the “*why to*” gained from empirical, interpretive, and normative reflection.

In addition, this research intends to also follow a similar blueprint provided by Dingemans (1996: 92-93) for doing research in practical theology, which consists of four phases: descriptive phase; explanatory phase; normative phase; and strategic phase.

In the *descriptive phase* the focus is on the analysis of the situation and the description of the existing practice. In order to interpret the context and situation, the contribution of social science is important. Poling and Miller (1985: 66-69) mention the importance of the description of lived experience. I will use this method in the description and the analysis of various mentoring programs in the abovementioned three seminaries. In this phase, conceptual understanding of mentoring as well as the use of mentoring in theological seminaries will be investigated and described.

In the *explanatory phase* the focus is to critically explain the current situation. At this point, constructive, creative and critical examination should be done. This will be covered in the empirical section of this study.

In the *normative phase* the normative backgrounds of a tradition is examined as well as the normative ideas of people in order to provide new direction and vision. The next step is to redefine the vision and direction emerging from the creative imagination of phases on the basis of the nature and mission of the church in its context. The data analysis and the interpretation of the data thereof will provide a basis for this phase.

The final phase, the *strategic phase*, aims at making suggestions and recommendations pertinent to the proposed vision, in order to improve and transform the existing praxis. In this stage, the intention is to make suggestions and recommendations from a biblical interpretative view in order to lead theological seminaries towards intentional mentoring of students, as well as to improve and transform the seminaries' existing practices. Poling and Miller (1985: 66-69) emphasize that guidelines and specific plans for a particular community are needed in this phase.

Dingemans (1996: 83) states that “in recent decades practical theologians worldwide have agreed on starting their investigations in practice itself”. Practical theology has become a description of and a reflection on the “self-understanding of a particular religious tradition”. This approach moves from practice to theory, then back to practice. In order to interpret the context correctly, the tools of the social sciences are required. “In fact, most practical theologians currently try to cooperate with social scientists in an interdisciplinary way which integrates theology and the social sciences” (Dingemans, 1996: 91). It therefore becomes necessary to analyze the impact of mentoring in theological seminaries by using the theories and methods of the social sciences, in addition to those of theology.

Similarly, Heitink (1999: 266) defines practical theological research as “empirically oriented”. He argues that the notion “empirical” does not stand in opposition to the notion “hermeneutic”. It is hermeneutical by nature, because the research is directed at a process of understanding. It requires empirical design because practical theological research chooses as its starting point the actual situation of church and society. Situations has to be understood as practice/a praxis situation of action that needs to be explained by means of empirical research and has to be interpreted by means of theological theories.

In this regard, one may take note of Van der Ven's (1996: 332-335) outline of what he calls “the empirical cycle in practical theological methodology”. This cycle also develops in phases and will also be taken into consideration in this study. In short, this cycle entails the following:

Phase 1: The development of the theological problem and goal. Here the researcher participates as a human being in the field of the subjects whose life he or she investigates. Phase 2 is the so-called theological induction. Here the researcher “dives into the water” in order to see what kind

of people and what kind of cognitions, affections, actions, processes, structures he or she might meet and which might be of interest to his or her research project. Phase 3 is the phase of theological deduction. In this phase systematic thinking, hard studying and library work begins. Here too theoretical construction activities come into being. Phase 4 comprises of empirical theological testing. Here the researcher dives into the water for a second time. However, the water is different than that of the first dive, because otherwise he or she could not test his or her hypotheses. Phase 5 is the phase of theological evaluation. Here, the testing results are summarized and interpreted in terms of the hypotheses.

1.9 Theological nature of the study

Though the term “mentor” is never used in Scripture, the Greek term, *meno* (enduring relationship) does occur in it. While some scholars have speculated that the concept of mentoring originated with the Indo-European root word *men* (to think), others have suggested that mentoring finds its source in the word *meno* (Carruthers, 1993: 78). The mentoring relationship Carruthers speaks of is expressed through this term, *meno* (Kuhlman, 1987: 90). The term occurs one-hundred and eighteen times in the New Testament and thirty-three times in the Gospel of John. This study deals with a fundamental concept in church practice, namely “mentoring”. The latter is also pertinent to practical theology. Practical theology emphasizes spiritual maturity and spiritual nurturing. Mentoring as a category of extended discipleship, focuses on nurturing young people’s faith within the context of daily experience, especially as a supportive pedagogy in theological schools. Discipleship contains many of the same ingredients as mentoring, such as establishing a supportive relationship, offering advice and encouragement, and passing on knowledge and skills through modelling and instruction. Faith and spiritual development in a young person must intersect with their social context and development. This study is important in the field of practical theology because of its potential to address the spiritual development and ministry formation of young people, especially during their theological training.

According to Karl Rahner (1999: 23), practical theology goes right to the heart of what makes practical theology practical – to be able to answer the question, “*Where are we now?*” For practical theology to be genuinely practical, it must give some description of the present situation, some critical theory about the ideal situation, and some understanding of the processes,

spiritual forces, and technologies required to get from where we are to the future ideal - no matter how fragmented and incomplete that ideal might be.

Practical theology is the discipline that seeks to call the church to what it should be. It is primarily concerned with helping the church to always ask the right questions, thereby helping the church to continually reflect on what it is doing so that it can do those things which are core to its being as the expression of God's kingdom here on earth. Its goal is to remind the other theological disciplines (Bible, theology, social sciences, etc.) that they all have a purpose other than pure academic intellectualism. That purpose is to always discover how their respective disciplines speak to the church here and now, and how those disciplines can assist the church in carrying out the identity of knowing who they are in Christ (Jim, 2007: 86). Since youth ministry is a theological endeavour, this study will contribute to the field of practical theology by adding a voice to the field of youth ministry. More specifically, I feel it is essential to engage in this study when we think about youth ministry practice, formation and philosophy.

It is my conviction that since the latter concerns youth ministry as part of practical theology; one has to look at it holistically - within its relationship with the broader church. Consequently, this study, by focusing on mentoring in youth ministry, will at the same time contribute to the working praxis of the wider church. Hendriks (2004: 213) rightly noted that one studies congregations because one believes that in the community of the faithful, our faith seeks to understand what life is all about. In congregations, one should find enough answers to make life meaningful. Today's youth are seeking for direction in both their congregations and by going to seminaries. It is the duty of both the church and the seminaries to help them in this quest. What was revealed to us in the Bible can be summarized as values that are the basis of our identity as individuals, congregations, denominations, and as a church. The congregations and the seminaries are supposed to be the local manifestation of the global church. As such, they must act as the institution where our Christian identity and values are formed and transferred to future generations.

1.10 Limitations of the study

It is not within the scope of this study to explore the impact of mentoring in all the seminaries. Therefore, this study will be limited to three theological seminaries in Nigeria belonging to the Evangelical Church of West Africa, namely the ECWA Theological Seminary Jos, ECWA Theological Seminary Kagoro and ECWA Theological Seminary Igbaja. Since a recent survey by the education department of ECWA revealed that 70% of its seminary intakes are between the ages of 18-35 (ECWA Education department quarterly survey, 2007: 13), these institutions will be the ideal setting for conducting research on existing or possible future youth mentoring. It is hoped that findings from the three seminaries that will be studied will contribute to generating theories that may be applicable to other seminaries - especially in the rest of Africa.

1.11 Definitions of key terms

1.11.1 Mentoring⁸

Although modern writers often note the poor definitional clarity surrounding mentorship, most agree that the term “mentor” generally indicates *teacher, adviser, sponsor, counsellor, and role model* (Jacobi, 1991: 46). Similarly, Merriam (2006: 78) describes mentoring as a powerful emotional interaction between an older and younger person, in a relationship in which the older is trusted, loving, and experienced in the guidance of the young. Kram (1999: 2) further states that the mentor supports, guides and counsels a young adult as he or she accomplishes mastery of the adult world or the world of work. However, for the purpose of this study, the following definition, obtained from recent research of youth mentoring will be used: *Mentoring is a personal relation in whom a more experienced (usually older) faculty member acts as a guide, role model, teacher, and sponsor of a less experienced (usually younger) student.*

1.11.2 ECWA

Evangelical Church of Winning All⁹

⁸ A more exhaustive discussion about the various definitions of mentoring will follow in Chapter 2 of this study.

⁹ See footnote 3 for further details regarding ECWA.

1.11.3 Youth

It is a commonplace of much research on the youth that this category lacks a clear definition. In some situations what constitutes “the youth” may be based on one’s social circumstances rather than chronological age or cultural position. For example, in ECWA one is considered a youth as long as he or she is not married - no matter the age. Russell et al. (2007: 19) defines youth as a person between the ages of 15 and 25, while the South African Youth Workers Association Handbook defines the youth as persons between the ages of 18 and 35. The word “youth” will be used in this study to refer to people within the range of 18 and 35 years of age; because these are the age parameters commonly found in most of ECWA seminaries.

1.11.4 Spiritual formation

Spiritual formation has carried a variety of meanings among different theologians. This study has chosen to adopt Naidoo’s (2008: 1) definition because of its simplicity and because of its relevance to the entire study. She defined spiritual formation as “a lifelong process of becoming, of being, formed and developed in the likeness of the Christ (Gala. 4:19; Col. 1:28; Rom. 12:2). She added that “it is a personal and relational formation which seeks to promote encounter and co-operation with God and society as a whole.”

1.11.5 Theological seminaries

Theological seminaries, for the purpose of this study, are defined as residential denominational institutions of higher learning, existing primarily to give theological and ministerial training, and are one of the tools God uses to carry out His work. Callian (2002:1) provides a better understanding of a seminary when he said that the word ‘seminary’ comes from the Latin *seminarium*, meaning “seed plot”, and suggests a place where something is bred, grown, or developed – namely a “hot house” for plants. By implication it means that a seminary is used by the church as a designated place or setting where candidates for ministry could be nourished and formed in their sacred calling - apart from distracting worldly influences. It must be noted that theological seminaries in this context operate differently from faculties of theology in universities.

1.11.6 Seminary faculty

The lecturers at the three seminaries under consideration are known and addressed as “seminary faculty” even though certain debates abound in the use of the term, but the ECWA use the term seminary faculty to refer to the lecturers at the seminaries because the seminaries are seen as not only a place of shaping students but also academic grounds where intellectual interaction is taking place.

1.11.7 Holistic development

The term holistic development is used in this study to connote a totally balanced development in the area of academics, spirituality, character and ministry. It embraces the concept of Jesus growing in all areas of life as found in Luke 2:30.

1.12 Conclusion

The logic of the study will run along the following lines: In Chapter 2, a conceptual framework of mentoring will be discussed, the history of the phenomenon, the characteristics of the mentor and mentee, and the biblical and theological basis for mentoring. Having ascertained the meaning, structure, possible benefits and challenges of mentoring, the focus in Chapter 3 shifts to one of the specific contexts of this study, namely theological education and mentoring and its particular characteristics, historical developments and its implications for mentoring. Chapter 4 will focus on the biblical theological understanding of mentoring. Chapter 5 will provide a detailed description of the methodology used in this study. Chapter 6 will present the data that was gathered, by identifying emerging themes and categories of responses. Concluding remarks, recommendations and suggestions for further research will be presented in Chapter 7.

CHAPTER 2

CONCEPTUAL FRAMEWORK OF MENTORING

2.1 Introduction

Mentoring is a term which has grown in popularity in a variety of contexts today. In the business world, for example, coaching and mentoring are buzzwords (Stout-Roston, 2007: 345). According to Engstrom (1998: 6), mentoring occurs in all organizations, whether it is fostered as a development strategy, allowed or encouraged as an informal process, or whether it occurs at an unconscious level in individuals. People are learning from others, adopting modelled behaviours and attitudes and absorbing the culture and perceived values of the organisation through their personal interactions with others.

Cultural anthropologists tell us that nearly every society has had “elders” or mentors of some kind and that the practice of mentoring has been commonplace throughout history. Apprentices were guided by senior craftsmen as they learned their trade and in the academic world students have often learned in the home of the scholar (Harwood, 1998: 456). Mentoring also took place in the early church, where novitates (young intending priests) were typically assigned a spiritual superior to help discover God’s will for their lives (Tierney, 2005: 78).

This chapter will give a review of the most important literature regarding definitions of mentoring, mentor and protégé, origins of mentoring, types of mentoring, phases of mentoring and the challenges of mentoring. The major themes will be discussed - both general and with specific ties to mentoring in theological seminaries as learning institutions. There are many scholars who have written extensively in these fields, and the key readings were consulted for the sake of this research.

This chapter fits in the overall study as it seeks to function as the descriptive interpretive task, as described by Osmer (2007: 8). The focus of this chapter will be to find out what is going on in the field of general mentoring.

2.2 Defining mentoring

The three variables in the concept of mentoring are the mentor, the protégé and the mentoring process. There are countless definitions of mentoring, depending on the profession involved and the workplace practices where it is implemented. For the purpose of this study, various clusters of definitions that are dealt with here are mostly to guide the study and at the same time to provide a framework for looking at what mentoring is in different fields and at the end dwell on what it is in the context of theological seminaries.

2.2.1 General mentoring

In the context of general mentoring, a more simplified but descriptive definition of mentoring is proposed by Oberholzer (as cited by de Beer, 2005: 678), namely that mentoring is simply someone who helps someone else to learn something the learner would otherwise have learned less well, more slowly, or not at all. Coral (1997: 93) is of the opinion that mentoring places a focus on a one-to-one relationship between mentor and protégé, which ensures individual attention and support for the protégé.

Bluedorn (2007: 23) slightly differs with both Oberholzer and Coral when he defines mentoring as a relationship which gives people the opportunity to share their professional and personal skills and experiences, and to grow and develop in the process. For the former, mentoring is all about opportunity, while for the later, the main focus is on the protégé. Gilbert (2003: 907) meticulously combined the two definitions and purports that mentoring is a one-to-one, non-judgmental relationship in which an individual voluntarily gives time to support and encourage another. This is typically developed at a time of transition in the protégé's life and lasts for a significant and sustained period of time. Thus, mentoring has the facet of support, assistance, advocacy, or guidance given by one person to another in order to achieve an objective or several objectives over a period of time (Hunt, 2005: 76). Standard (2006: 78) sums it all up when he argues that mentoring is the support to one individual by another within a personal relationship developed through regular contact over a period of time.

From the ongoing discussion, there seems to be an agreement among various scholars that mentoring is evident when one individual provides support, encouragement and advice to

another, based on their knowledge, life and experience relative to the mentoring theme. The diversity of mentoring programs provides both strength and a liability for the establishment of a well-defined research study, on the effectiveness of mentoring (Guelich, 2002: 157). Due to the various definitions and approaches to mentoring, to date, mentoring programs typically have been shaped by their developers and assigned whatever name seemed to be the best label for that particular approach. These various forms will be discussed later in this chapter.

One of the key features found in the various definitions of mentoring among many authors, is the aspect of relationship. Corral (cited in Nakivell & Shoolbred, 1997: 3) points out very clearly that mentoring place a focus on a one-to-one relationship between mentor and protégé, which ensures individual attention and support for the learner. The key to this relationship is “purpose”, as pointed out by Anderson & Shannon (1998: 38-42). They defined mentoring as a means to which a more skilled or experienced person, serving as a role model, teaches, sponsors, encourages, counsels and befriends a less skilled or less experienced person.

Ridlehoover (1995: 18) tends to differ meaningfully in his own definition. He sees mentoring more than just a relationship but as a process of opening our lives to others, of sharing our lives with others, with intentionally living for the next generation by raising other leaders after our own kind. Shea (1992: 15) tends to widen Ridlehoover’s definition to further indicate that mentoring is a relationship in which a person with greater experience, expertise and wisdom, counsels, teaches, guides and helps another person to develop both personally and professionally.

It is also important to note that mentoring serves both an organizational and a general function, as seen from the various authors. Firstly, it has an instrumental or career function, e.g. sponsorship, coaching, corporate culture instruction, and secondly, an intrinsic or psychosocial function - e.g. serving as a model, a confidant, a friend (Cunningham, 1999: 443). Mentoring is a power-free partnership between two individuals who desire mutual growth. One of the individuals usually has greater skills, experience, and wisdom.

2.2.2 Mentoring in organizational and business fields

The first cluster to be considered in this section is that of mentoring as discussed within the organizational and business fields. Mentoring relationships vary in the amount of nurturing and challenges involved, but it typically includes both. Traditional concepts of mentoring in organizations have emphasized the role of a more senior or expert person who assists in another person's orientation, career development, and acculturation through counseling, advice, and feedback. More recent concepts of mentoring view it as a collaborative and mutual learning partnership that emphasizes shared learning for everyone's benefit (Darwin, 2000: 234).

For Hogan and Morris (2006: 8), mentoring, as approached within the business field, is a personal enhancement strategy through which one person facilitates the development of another by sharing known resources, expertise, values, skills, perspectives, attitudes and proficiencies. It allows the learner to build skills and knowledge while attaining goals for career development. Conversely, it provides the opportunity for the experienced individual to further enhance his/her skills and knowledge through continuous reassessment and building upon areas of expertise.

However, in the same organizational field, opinions differ as to the definitions of mentoring. Mentoring has been defined recently as a relationship between two people with learning and development as its purpose (Megginson and Garvey, 2004: 2). In addition, Megginson and Garvey state that mentoring occurs primarily for the sake of the protégé, as the latter's dream is central to mentoring. But Muray (1991: 5) sees it differently. He creatively sees mentoring as a series of processes designed to create effective mentoring relationships, guide the desired behavioural change of those involved, and evaluate the result for the protégés, the mentors and the organisation with the primary purpose of systematically developing the skills and leadership abilities of the less experienced members of the organisation. Adams (1998: 204) argues for the same approach when he defines mentoring as a process of an integrated approach to give advice, coach and nurture, focused on creating a viable relationship to enhance individual careers/personal professional growth and development. Another widely followed definition of mentoring, which emphasizes development and professionalism, is offered by Anderson and Shannon (2003: 90). They argue that mentoring is a nurturing process in which a more skilled or more experienced person who serves as a role model teaches, sponsors, encourages, counsels,

and befriends a less experienced person for the purpose of promoting the latter's professional and/or personal development.

As an example of the use of mentoring in the organizational fields, Hale (1996: 422-433) found that in public sector organizations, mentoring can provide the link between the learning movement and the development of managers as continuous learners. The approach is interactive, intentionally using leaders across the organization at many levels and in different areas to develop learners' knowledge. Alred and Garvey (2000: 261-272) cite knowledge productivity, or the development of knowledge through situated learning experiences, as a key benefit of mentoring relationships. Mentoring is a resource which can potentially be provided by several individuals. In an organizational setting, mentored employees learn to participate more fully in the organization. They experiment and discover learning - even from their mistakes. As mentors, they establish trust and encourage persistence. Knowledge productivity for the whole organization can be enhanced as new insights are generated in the mentoring relationship and shared with others. Ideally, the benefits of mentoring should characterize all relationships in the organization. Kerka (1998: 194) promotes another view of mentoring as a means of developing the highest potential of organizational members through guided experiential learning, situated in the context where knowledge is likely to be used.

Bokeno and Gantt (2000: 237-270) insightfully conceive of mentoring as a dialogic that creates the necessary relational processes. In this process, learning becomes the organization-wide means for substantive change by achieving authentic, supportive, and productive relationships that facilitate generative or new learning, rather than adaptation. The focus is on learning and creating together. Mentoring relationships are designed to foster open communication and collaboration, to encourage different views, and to promote a willingness to experiment - all in support of the learning organization goal of continual exploration.

Hence, mentoring from the organizational point of view emphasizes mutual relationship - fostering collaboration with the goal of enhancing productivity and continuity in the organizations.

The literature sources discussed in this section relate to mentoring within organizations. However, there is a general overlap in definitions of mentoring within organizations and in other fields. The second cluster of definitions center around general mentoring.

2.2.3 Mentoring among Christian practitioners

Of paramount importance is the definition of mentoring as found among Christian practitioners. Clinton and Clinton (1991: 1) gave a distinctly Christian viewpoint to mentoring as they defined the process as a relational experience by which one person empowers another by transferring God-given resources. Mentoring is a positive dynamic that enables people to develop their potential. Furthermore, Biehl (1996: 19) adds that mentoring is a lifelong relationship in which a mentor helps a protégé to reach his or her God-given potential. In the Christian definitions, the shift starts from God to the individual. There is the recognition of God as the author of the gifts deposited in the life of the person that will be mentored. Recognising God in the mentoring process depicts an important foundation for mentoring within the Christian circle. I will elaborate on this in Chapter 3, where the purpose of this research – focussing on mentoring within theological institutions – will be further explored.

2.2.4 Mentoring in the field of youth work

The next cluster is defining mentoring in the field of youth work. This definition is crucial for this particular study, as it will underpin the earlier arguments highlighted in Chapter 1 that focused on the context of this research. The enrolment demography of the three theological seminaries indicates that young people constitute the highest number of students in the three seminaries. Defining mentoring from a youth work perspective, Dubois and Karcher (2005: 4) relates that mentoring is a structured and trusting relationship that brings young people together with caring individuals who offer guidance, support, and encouragement aimed at developing the competence and character of the protégé (in this case the young person).

Succinctly, Rhodes et al. (2006: 692) declare that mentoring in the context of youth work involves a caring and supportive relationship between a youth and a non-parental adult. The positive effects of mentoring are generally thought to be derived from the support and role-modelling these relationships offer.

Rhodes (2002: 3) echoes the same sentiments when he adds that mentoring in the youth world is a relationship between an older, more experienced adult and unrelated, younger protégé - a relationship in which the adult provides ongoing guidance, instruction and support aimed at developing the capability and character of the protégé. Additionally, Merriam (1983: 162) articulates that youth mentoring is a powerful poignant interaction between an older and younger person - a relationship in which the older member is trusted, loving and experienced in the guidance of the younger. The mentor helps silhouette the growth and development of the protégé (the young person). Central to youth mentoring is also the aspect of relationship. However, the context of relationship within youth mentoring entails more than just a relationship but a relationship of trust.

2.2.5 Mentoring in theological seminaries

Defining mentoring within the context of theological seminaries, Hillman's (2006: 1) definition is very important. He defines mentoring as a partnership, where the mentor takes on the responsibility of cooperating with the student in the pursuit of ministerial skills, in the development of ministerial identity, and in bringing book knowledge into dialogue with the life of the community. Canister (1994: 67) found that mentoring in seminaries was a legitimate form of pedagogy for students and that spiritual growth increased. Mentoring seminary students gives them the opportunity to see their future in action. Mentors are models for how to perform in actual; ministry scenarios. Mentors can help with the processing of questions, concerns, fears and even joys of actually "doing ministry." It is evident then from Cannister's argument that students attend seminary with the desire that the institution will prepare them directly to enter the ministry. Naidoo (2008: 1) echoes a similar declaration that developing the next generation of quality leaders with good character and vision for the new millennium remains a major concern in church and society. If it is imperative that theological graduates be people of competence and character, then spiritual formation must be as much a part of the agenda as competence cannot be left to chance. And effective spiritual formation entails more than just the classroom experience. It must be supported by mentoring relationships. It is then that spiritual formation will be appreciated as a significant responsibility of the education work of the theological institution. Practical application of seminary learning through mentoring is thought to aid in the transfer of

learning to real life ministry contexts (Burns & Carvero, 2002). Learning through relational pedagogies, such as mentoring, may also be beneficial for achieving results in learning paradigms (Chrislip & Larsen, 1994: 89). Cannister (1994: 68) found that mentoring was a legitimate form of pedagogy for students and that spiritual growth increased. At their best, seminaries shape a pastoral imagination that begins to integrate the intellectual, skill, and identity apprenticeship in a creative way through various forms of mentoring.

Selzer (2008: 27) rightly noted that the more effectively seminary graduates are prepared for what they will find in real ministry contexts through relational mentoring, the better the reputation of the seminary graduates through mentoring preparations, and the better the image the seminary will have in the ministry organizations where their graduates work after graduation. Learning experientially and being mentored prior to entry into full time ministry positions must be a means to better prepare students for ministry.

Therefore, from the literature sources studied, it is clear that mentoring is essential in theological seminaries as it can serve as a means to balance theory with application in preparing students for ministry vocations. Strong (1999: 1) states that if one of the purposes of theological education is to aid in the formation of the person who is to be the minister, the shift in education must continue to include a focus on the person and not merely on the dispensing of information. Cross's (2004: x) conclusion about excellence in education is appropriate here. She argued that excellence in education is not so much related to how much is learned or even how well a subject is understood. Rather, excellence is dependent on how learning changes the learner.

Conversely, in the teaching and learning process, mentoring has also been defined as a method of teaching and learning that occurs amongst all types of individuals across all kinds of knowledge bases and settings. In the workplace, mentoring normally consists of teaching, giving feedback, coaching on the job, counselling through change, structuring ongoing contact over a designated time period (Kunne, 2009: 2). Therefore, mentoring is a relationship which gives people the opportunity to share professional and personal skills and experiences, and to grow and develop in the process. Mentoring also involves not just the sharing of skills, but also the formation of both character and competence.

2.3 Mentor

The person offering the mentoring is usually referred to as a mentor. There are almost as many definitions for a mentor as there are persons using the term. Daloz (1986: 19) argues that mentors are guides who have something to do with the “growing up”, with the development of identity in the protégé. In various dictionaries, *mentor* is defined as a trusted counsellor and guide, or a person who makes his personal strengths, resources, and networks available to help a protégé reach his or her goals. The mentor is also described as one who helps another person succeed – someone with high leadership potential but less experience than the mentor.

A mentor, among other things, is one who is willing to establish a relationship with an individual with the expressed intention or purpose of encouraging the personal development, professional development, and spiritual development of a protégé (Gray, 2006: 58). Additionally, a mentor is one who is willing to walk through life or a segment of life with a less experienced person. In the process of the journey, the mentor is to provide encouragement, guidance, and accountability.

According to the National Council of Graduate Schools and the National Institutes of Health (1999: 89), mentors are:

- Advisors, who have career experience and are willing to share their knowledge;
- Supporters, who provide emotional and moral encouragement;
- Tutors, who give specific feedback on one’s performance;
- Supervisors, who monitor their students’ academic and professional progress;
- Trainers, who teach protégés about professional responsibility;
- Sponsors, who are sources of information about opportunities and assist protégés in obtaining them; and
- Role models, who exhibit the qualities and ethical values that protégés should possess.

Parsloe and Wray (2003: 87), using a broad definition of mentoring as a process that supports and encourages learning to happen, identify three types of mentors: corporate – in a business context; qualification – as part of an educational process; community – as support for disadvantaged or oppressed groups in society. This research will naturally follow the qualification process that is part of an educational process, since the focus is on mentoring in theological seminaries.

A mentor is, therefore, an experienced individual that serves as a trusted counsellor, loyal advisor and coach who helps and guides another individual's development. The mentor is a confidant who provides perspective, helps the candidate reflect on the competencies they are developing, and provides open, candid feedback. Mentors have a unique opportunity to serve as a "sounding board" for the protégé on issues and challenges they may not share with individuals within their own organization. Mentors are people who are interested in and willing to help others (Baker, 2000: 7). From Baker's wisdom, a mentor then must be an experienced person who provides information, advice, support, and encouragement to a less experienced person, often leading and guiding by example of his/her success in an area.

To some, a mentor is simply a counsellor or a teacher. Silas (2007: 8-16) explains that a mentor is "a wise and trusted counsellor or teacher." This definition from Silas highlights three of the most important attributes of an effective mentor when the mentor is considered a teacher and counsellor. The godly wisdom one has gained from one's ministry experience is a key asset as one trains others. As one considers how to help a student grow, one needs to ask the question, "*What do I know now about ministry that I wish I had known a lot earlier in my ministry life?*". Undoubtedly, many of these things are wisdom issues that one learns by experience. They are often the things that are now "second nature" to one but can be quite daunting to a student. Some things can only be gained by experience, but there are many others that one can communicate in the context of a mentoring process. As a teacher, therefore, one will be communicating truth in the context of ministry, not merely in the abstract. As a mentor, according to Silas' definition, one is also a "trusted counsellor". These words highlight the importance of the relationship between the mentor and the protégé. Hopefully, the mentoring meetings will become more than

merely a “check-up” on ministry objectives to become an ideal place where the student will bring personal struggles and challenging questions to the mentoring meetings.

From the various definitions, a mentor is someone who is more experienced and who is willing to aid someone who is less experienced; a mentor is someone willing to invest in the life of another person to help accomplish his or her goals in life. In theological education and in Christian ministry, the assumption then is that a mentor will be someone who is more mature in a personal Christian walk as well as in personal Christian ministry.

However, for the purpose of this research, a mentor is one who is willing to establish a relationship with an individual with the expressed intention or purpose of encouraging the personal development, professional development, and spiritual development of the protégé. Theological seminaries are not just schools for academic development, but also a place for spiritual formation, hence the choice of the above definition. This definition also summarizes the basic concepts found in the various literatures that were discussed in this chapter.

2.4 Qualities of a mentor/how to get a mentor

In my masters research, most of the respondents admitted that they wanted to be mentored, but the greatest challenge for many is how to get a mentor (Chiroma, 2008: 54; unpublished thesis). Various methods have been employed in finding a mentor, depending on the kind of mentoring involved (for the different kinds of mentoring, see 2.7 below). However, from my previous research, it is evident that the people desiring mentors nearly always outnumber the people who are willing to act as mentors.

When looking for a mentor, one must firstly consider what exactly it is one wants from a mentoring relationship. Think about your personality style and what type of person will complement and benefit you best. Consider talking to friends and colleagues about their mentors, or ask if they know anyone who might be a good fit for you. Remember that sometimes a mentor might be someone you see and work with every day; keep an open mind and consider every possibility (Krarr, 1997: 10).

A mentoring relationship can begin early in life, such as through the Big Brother and Big Sister programs. In these cases, children are mentored in social and academic settings. Usually, these mentors are for “at risk” children, but any child can benefit from having a mentor (Powlison, 2008: 285)¹⁰.

Avenues for getting a good mentor could be through one’s employer, superior or a trusted colleague at work or church. Sometimes a mentor can be found through a professional or trade organization, like in the medical and teaching field. Usually, it is easier to develop a mentoring relationship with someone one already knows, because one has probably seen that person in action. Bell (2003: 987) advises approaching the people one knows and works with, taking into consideration the types of skills or insights they could help you learn. Perhaps one is looking for a mentor with experience in one’s area of expertise; perhaps for an older parent to guide one similar to the way in which one raises one’s own children; perhaps one’s mentor will be more of a listener to bounce ideas off about life, work, and personal goals (Bell, 2003: 988).

Morris (2003: 5) suggests that, in deciding whom to approach as a possible mentor, one should also reflect on mentors from one’s past - perhaps a teacher or supervisor who was especially helpful. This will help one to learn to recognize the type of person who will be best with considering one’s specific goals and needs. Also, one needs to have a clear picture of what one hopes to gain from the mentoring relationship and communicate this clearly to the potential mentor. This will avoid any future uncertainty regarding the purpose and expectations of the relationship.

Lastly, in choosing a mentor, one has to be assertive. Sometimes a mentoring relationship happens naturally, but usually one must make a concerted effort to find a mentor. It is a common consensus among scholars that while no one can be coerced into a mentoring relationship, the most effective approach for getting a mentor is by word of mouth. Linney (1999: 70-72) stresses that one has to be on the lookout for the personal virtues that one desires in a mentor and take the initiative to approach the intending mentor. In the case of formal mentoring (as will be discussed later in this chapter), finding a mentor usually occurs through a process of matching possible

¹⁰ A detailed description of this kind of early mentoring can be obtained at www.bigbrother.com

protégés with mentors through a selection process by the organization or school. There are challenges involved in both which will be discussed later in this chapter.

Mentoring, as discussed above, is a relational experience that requires individuals to invest themselves in others (Larsen, 1998: 6). Therefore, certain qualities and characteristics are needed if this investment will yield the required result. That is why certain qualities/characteristics are very essential to be a successful mentor.

It must however be noted forthright that in looking at the characteristics/qualities of a mentor, one is not supposed to be looking for a superman or a wonder woman. Hillman (2006: 4) aptly warns that mentors are as unique as the individual relationship. A mentor does not have to be perfect or be an expert to have an impact in one's life, but there are basic qualities/characteristics that one should look for in a mentor. Some of these attributes can be learned or developed, while others are intrinsic individual qualities that are part of who the mentor is. The qualities/characteristics of a good mentor are widely discussed in the mentoring literature. However, a few will be discussed for the purposes of this research. Foreman (2006: 81) articulates that these qualities/characteristics will be useful for considering how to identify potential mentors, deciding what kinds of training and support should be made available to mentors, and determining if specific criteria will be used to select mentors to participate in a mentorship program.

Some of the qualities are generic, meaning whether one is a Christian or not, while some are more specific to Christians and specific within the context of theological education. They will be used interchangeably in this study.

From a Christian standpoint, the first foundational characteristic/quality is Christ-like character. A mentor must reflect a Christ-like character. There must be evidence of conversion in his or her life through the manifestation of the fruit of the spirit. Gudin (2007: 87) adds that foundational for any mentor is for him/her to be a person of holiness, spiritual maturity, biblical knowledge, wisdom, credibility, and consistency who models true servant leadership. More will be discussed on this aspect in Chapter 4 when considering the biblical/theological foundations of mentoring.

A cherished quality for a mentor is that he or she must be an attentive listener. Whitworth (1998: 32) argues that a mentor does not have to have all the answers to every topic. Great mentoring requires masterful listening, attuned and adept, with the ability to maximize the listening interaction. The crux of much of the mentoring relationship is listening.

Conversely, a mentor must be relational. Mentoring is all about relationship. This concept of relationality cuts across all fields, but mentors in theological seminaries carries a more crucial role in making mentoring relational. Their role as mentors in seminaries is not just to relate with students but also to show how that relationship started with God. Therefore, mentors in theological seminaries must be people who are in vibrant relationship with God because it is that relationship that will reflect the kind of mentoring they offer to students for the purpose of spiritual formation. Hansen (2003: 5) warns that mentors cannot succeed in leading protégés to a deeper walk with Christ if they are not experiencing that same depth of the Christian life. Importantly, mentors need to be relational because they must be able to relate well to individuals.

Closely linked to being relational as mentors is the aspect of communication. Hence, mentors must be good communicators. Knight (2000: 234) argues that certain basic people skills and communication skills are necessary for the proper relationship to exist between a mentor and a protégé. Similarly, Plamondon (2007: 7) articulates that a good mentor needs to be effective in different interpersonal contexts, adjusting his mentoring communication to meet the needs of his protégés.

A mentor must be a dynamic teacher. Mentoring as seen from the various definitions stated above does not only consist of just a relationship, but it also involves a teaching-learning relationship. There is information that the protégé would want to learn from his mentor through the mentoring process and the information could be either about life or sometimes more specifically about professional development or in the case of students in the seminary, it could be about ministry. Hillman (2006: 14), from a Christian ministry perspective, advises that a mentor is one who has mastered the foundation of ministry and can impart both the “art and science” of ministry in a clear way. A mentor must be someone who is able to clearly explain why and how he does what he does. Plamondon (2007: 7), supporting the teaching role of the mentor, further stresses that a good mentor is a reflective instructor, teacher and supporter of the learning process

who provides observational feedback and shares experiences. The mentor must be one who is intentionally involved in the process of education. Matthaai (1991: 541) sums up the teaching role of the mentor when she stipulates that though not the primary purpose of mentoring, each protégé seeks information from the mentor. The challenge of the mentor is not just the passing on of information but encouraging the protégé to incorporate the knowledge into skills and into a lifestyle. As an effective teacher, the mentor must be able to not only teach the skills of the trade, but also manage the learning process of the protégé.

Another foundational role of a mentor is that he or she must be a guide. A guide is a person who journeys through life with another, pointing out landmarks, modelling alternatives, supporting choices, and interpreting life events (English, 2008: 8). In the spiritual sense, one could argue that a guide is one who is leading on the journey towards Christ-likeness and towards fulfilment in accomplishing the will of God. As part of the role, the guide not only provides guidance and direction, but the guide is likewise to correct when the protégé becomes distracted or begins to develop habits or qualities contrary to that of Christ. In theological seminaries, where it is perceived as an incubating site for leaders, a guide is very essential as it will help the student to develop the necessary qualities essential for leadership, ministry and character in their future ministry.

It is not just enough for the mentor to be a teacher, a guide, a role model, but more so a good mentor must be dedicated to the mentoring process. A good mentor must be committed to the role of mentoring and believe in the worth of mentoring. Edison (2006: 123) stressed it well when he articulates that mentoring is all about commitment; however the greater commitment must come from the mentor. The mentor must have the ability to see potential in the protégé and be committed to helping him/her realize that potential.

A mentor must be a sponsor. As a sponsor, the mentor gives the protégé entry into the profession and becomes a sponsor and guide in the protégé's vocational journey. However, in the setting of a theological seminary, the mentor as sponsor aids in the process of both discovery of ministry and introduction of a protégé into that ministry (Edison, 2006: 120).

In Levinson's (2000: 5) view, the most critical function of the mentor is to support and facilitate what he calls "the realization of the Dream" - fostering the protégé's development by believing in him or her, sharing the youthful Dream, providing a blessing for it, helping to define the newly emerging self in its newly discovered world, and creating a space in which the younger person can work on a reasonably satisfactory life structure that contains the Dream. The literature generally supports the view that mentorship in the early years is critical for launching productive careers, for learning the informal network that supports productivity, the inner workings of professional associations and the identities of the most productive people (Blackburn, 1999: 25-27). It has been suggested (Duffy, 1994; Levinson, 2000; Mann, 1992) that there are important benefits in these relationships - for the mentor too. The mentor, who in general extends the invitation to the protégé, is likely to identify those most promising - those whose careers promise to parallel his or her own. As mentors select their protégés, there must be not only the recognition of genuine promise, but some degree of personal resonance. Further advantages for the mentor may be seen as "the molding of a successor or disciple to carry on one's work, the perpetuation of certain codes or covenants in one's profession or, a somewhat more selfish but still valid motive, the provision of a presence that is otherwise absent in the mentor's life. It is a gift relationship and the object of the gift must catch the eye, the mind and often the heart of the mentor" (Duffy, 1994: 3). Several authors (Duffy, 1994; Levinson, 2000; Schapira, 1999) have described the course of the mentoring relationship as one that is cyclical. It is by definition time-limited: it must ultimately break up. In some instances this process is difficult and unpleasant, but the ultimate outcome is ordinarily lasting friendship.

Surveys in a variety of areas have suggested that the mentoring relationship has strong positive effects on the career of the protégé. Among business executives (Roche, 1999: 14-31), lawyers (Riley, 1988: 11), chemists and others in the natural sciences, as well as faculties in the social sciences or humanities (Cameron, 2001: 12), mentoring has been associated with greater career satisfaction and perceived success. A 2003 study of research scientists in departments of medicine (Railey, 2003: 374-386) revealed that, when asked to indicate which experiences had most influenced them to undertake research training, an outstanding professor/mentor was at the top of the list for MDs, MD/PhDs and PhDs. Most strikingly, in the case of MD researchers, 35.5% listed this as the most important single influence in the selection of a research career. In

another study among women in academic medicine (Clark, 1991: 423-426), 61% of those who responded had a mentor of either sex during their training, although a number indicated that they had had difficulty in finding mentors and particularly felt that there was a lack of available senior women to serve in this capacity. Those who had a mentor during training spent more time in research activities and averaged 13.1 publications, compared to 10.3 for those without a mentor. The sex of the mentor was not a significant influence on either of these. Furthermore, those who had a mentor reported greater career satisfaction. The importance of sponsorship in determining the institution that serves as the career entry portal for the protégé has also been emphasized (Cameron, 2001: 369-377). Finally, there is some evidence that a high number of those who have been mentored early in their careers in turn become mentors themselves. In a survey of departmental chairs and residency and fellowship program directors at an academic health center (Krisling, 1999: 272-274), some 90% reported having had a mentor during their training. Of these, 81% had become mentors in turn, suggesting that mentoring activity tends to be a self-perpetuating phenomenon. In addition, it may be valid then to speculate that, since these were senior faculty and chairs, their selection as protégés may have had something to do with apparent academic promise, and their mentoring relationships may in turn have been facilitated and promoted by personal factors, such as academic ambition.

Terblanche (2007: 99)¹¹ one of the key authors in the field of mentoring, outlined the essential qualities of a mentor that can be used in every field of mentoring. The descriptions are quite timely - not only for this research but to the field of mentoring at large. He outlines them as follows:

- A desire to help
- Positive experiences
- A good reputation to develop others
- Time and energy
- Up-to-date knowledge

¹¹ Terblanche has written extensively in the field of mentoring - especially in the field of general mentoring.

- A positive learning attitude
- Effective managerial skills
- A questioning outlook
- Active listening abilities
- Persistence
- Non-autocratic approach
- Honesty
- Patience

Similarly, Edwards (2004: 67) summarizes the qualities of a good mentor as follows:

- Committed to mentoring process
- Responds to individual circumstances
- Encourages and motives others
- Creates a continuous learning environment
- Commits time to be a mentor
- Possesses the knowledge and influence needed to be a mentor
- Willing to share knowledge
- Possesses good interpersonal communication skills

It is therefore clear that mentoring carries with it some task, especially for the mentor.

From close examination of Scriptures, one can see four key functions of a mentor, as aptly outlined by Sosik (2002: 17-32):

(1) Mentors care about those who follow them. Their principal concentration is not on what they can gain from the relationship, but what they can give to it. They also appreciate how much they have to learn from their protégés. Ultimately, they fulfil Paul's reprimand to look out not only for their own interests, but also for the interests of others (Phil. 2:4);

(2) Mentors transfer wisdom and skill. Through modelling and coaching, and eventually by turning over responsibility to their followers, mentors seek to make their disciples more capable than the mentors have been (Matt. 10:25).

(3) Mentors correct their followers when they are wrong. An admirable example is Barnabas's challenge to Paul over taking John Mark along on the second missionary journey (Acts 15:36-39). Later, Paul changed his perception and asked Timothy to bring John Mark to him (2 Tim. 4:11).

(4) Mentors connect their followers to momentous others. As Acts 9 shows, Saul's entrée into the early church was Barnabas. Mentors introduce their protégés to relationships and resources that will further their development and increase their opportunities. More of this discussion will be further explained in the next chapter.

From the abovementioned discussion, one may conclude that a mentor provides wise counsel, encouragement, support and above all guidance to the protégé. Whether or not an individual is suited for the role of mentor may depend on his or her own stage of development and experience (Dafer, 2000: 14). Mentors fulfil successful roles in a wide range of professional learning environments, whether it be corporate businesses, university learning programs or within a school setting. The characteristic of a successful mentor includes personal attitude and character, communication and interpersonal skills as well as professional competence and experience.

2.5 Protégé

The recipient or partner in the mentoring process is called the mentee, mentoree or protégé. However, for the sake of this research, the word *protégé* will be used. A protégé is a self-motivated individual seeking to continuously promote his/her personal development. It could

also be an individual that recognizes his/her personal strengths and weaknesses and is actively seeking methods for personal growth (Yellowbrick, 2000 CD ROM).

Even though much of the mentorship literature focuses on the qualities and competencies needed to be a good and effective mentor, little research has been done to explore the same for the protégés. Hopefully this research will highlight some aspects in the light of mentoring in theological seminaries. Nonetheless, Bontin (2002: 178) argues that being a protégé implies divergent roles and carries divergent responsibilities. Therefore, if the mentoring process is to be successful, both the mentor and the protégé must understand their part in the process. Terblanche (2007: 99-100) describes the role/qualities that are required from a protégé as follows:

The protégé must:

- respect and trust the mentor to establish a caring relationship;
- understand that the relationship is mutual in terms of both persons gaining from the opportunity;
- be willing to enter into a mentoring relationship;
- listen to advice and respond appropriately; and
- be committed and willing to learn.

Terblanche further suggests that the protégé should exhibit the following characteristics:

- an eagerness to learn new skills/knowledge and to develop existing skills and abilities
- the ability to work as a team player
- must be willing to put time and effort into the relationship (patience)
- Must be willing to travel from a “safe harbour” into the seas of uncertainty (i.e. take some risk)
- must reflect a positive attitude (a bright and hopeful attitude can help a protégé to succeed)

- must have commitment
- must have self confidence

The above qualities and characteristics of mentors and protégés could be described as the essential building blocks of successful mentoring relationships.

Thus, on the basis of the various definitions given above:

Mentoring refers to individual people - the mentor and protégé interacting with one another. The person offering the mentoring is usually referred to as a mentor, while the recipient or partner may be identified as a mentee or protégé. There is the element of involvement of some kind of supportive action and promoting professional, personal, and character development of the protégé.

Morgan (2006: 789) concludes that the relationship between the mentor and protégé is unique. The mentor assumes numerous roles, while contributing to a sustained relationship of shared interests and goals. A mentor makes a commitment to an assigned protégé to help him or her grow into the organization's culture and become a productive and effective member of the organization. A person can never have too many mentors.

2.6 Historical background of mentoring

According to Homer (1969: 12-17), Mentor was a major figure in the Homeric legend of the Trojan War. When Ulysses (Odysseus), King of Ithaca, left to go and make war on the Trojans, he left his infant son, Telemachus, and his wife, Penelope, in the hands of Mentor, his friend and retainer. To a major degree, Mentor was responsible not only for the boy's education, but for the shaping of his character, the wisdom of his decisions, and the clarity and steadfastness of his purpose. Ulysses was gone for some twenty years, and had immense difficulty wending his way back home after the war was over. As Telemachus grew to young manhood, he undertook a search for his father, and Mentor went with him. Mentor's role was embellished by the fact that Athena, the supreme goddess of the Greeks, recurrently took on the form of Mentor, Athena embodied "good counsel, prudent restraint and practical insight....she personified wisdom and

righteousness and in her Roman incarnation as Minerva she was the goddess of the arts and professions” (Duffy, 1994: 3). Wood (1985: 47) argues that there was an important spiritual element in the character of Mentor, in addition to the pragmatic contributions he made to the boy’s welfare. The presence of Athena in the form of Mentor meant that in a certain sense the help Telemachus received was “a gift of the gods; the mentoring was a gift relationship. The gods recognized that Telemachus, like all young men, had to leave his own home and the shelter of his parents’ house in order to undergo the maturation, the seasoning, that would allow him to become a man” (Harrison, 1968: 28-30). Mentor guided him in this critical transition. By the end of his journey, Telemachus had grown in wisdom and could function independently. He returned home, where he found his newly-arrived father and joined him in slaying the unwanted suitors of Penelope. “Mentor was the transition figure in Telemachus’ life during the journey from youth to manhood” (Duffy, 1994: 3). We see in the Greek myth not only the origins of what we mean when we think of a mentoring relationship, but also eloquent expression of important elements of its anchoring and guiding characteristics. For example, Homer has Mentor say, during a difficult moment in Telemachus’ search for his father, “Telemachus, let not your courage and resource fail you now. In your father, deed and word notably march together to their deliberate end. If your body holds a trace of his temper it will suffice to make this effort of yours neither bootless nor aim-less” (Glaser, 2004: 4). Hence, it can be argued that the more modern approach to mentoring as a method for developing the personal professional skills of employees, has its origins in the concept of apprenticeship as depicted by the above relationship context (Hughes, 2000: 78). It is also interesting to note that Greek mythology in some rare situations allows for Mentor to be a woman and to take the form of the goddess Athena and therefore not limiting the role of a mentor to specifically male or female (Fisher, 1994: 1).

Meggison (1998: 543) alludes to the fact that after the Second World War, mentoring was primarily applied to develop high-potential staff in the fastest possible way in order to be promoted to a managerial position. It was only after 1960 that the importance of mentoring as a career development strategy was recognized. The growing realization of the importance of the human being as a resource to the organization gave way to mentoring being applied for the development of both the professional and personal skills of employees (Dreyer, 1995: 42).

2.7 Types of mentoring

There are many types of mentoring relationships. However, due to space and time constraints, only a few will be discussed here. For example, there is supervisory mentoring, formal mentoring, situational mentoring and informal mentoring that takes place in a work environment. Heath (2005: 4) notes that the key to successful mentoring is to recognize and respect each other's strengths and differences, clarify expectations and roles, establish clear goals and a mentoring action plan, and to manage the "logistics" of the mentoring process to ensure meetings take place. Although some elements are found in all forms of mentoring, some variables are dependent on the specific kind of mentoring involved and one should thus be sure of the type of mentoring one wish to employ

Broadly speaking, mentoring relationships may be divided into either formal or informal (Ragins et al., 2000: 1177-1194; Scandura, 1998: 449-467). Mentoring relationships may also take different forms. One-on-one mentoring, school-based mentoring, workplace mentoring, marriage mentoring, spiritual mentoring, faith-based mentoring, and peer mentoring are some of the many different mentoring relationships one might find oneself in. A few selected types of mentoring relationships will be discussed in the following sections.

2.7.1 Informal relationships

Informal mentoring relationships develop through mutual classification - that is both parties are motivated to enter the relationship in order to meet developmental needs of one another, especially that of the protégé. Because of this, the relationship often begins early on in the protégé's career, and focuses first on psychosocial activities (such as trust, acceptance, self-confidence), which are the more immediate needs for the protégé to facilitate his or her entry into the mentoring relationship (Ragins & Cotton, 1999: 529-49; Ragins et al., 2000: 1177-1194). The important feature of informal mentoring relationships is that they are the result of mutual attraction, and are not designed/constructed by the organisation (McDowall-Long, 2004: 519-534).

Another aspect of informal mentoring to which Young (2004: 103-106) points to, is the fact that informal mentoring can take on two dimensions. Firstly, there is informal short-term mentoring,

which is spontaneous and off-the-cuff mentoring - like giving advice. Secondly, one finds informal, long-term mentoring - when mentoring is a continuous relationship and the mentor is available as needed, e.g. between friends or professional colleagues. In other words, informal mentoring is where two people form a mentoring relationship without facilitation by a third party or the signing of formal agreements. This form of mentoring is usually fairly unstructured and, as was mentioned above, it often begins spontaneously between colleagues or friends and evolves over time (Doreen, 2005: 23). It may, however, also be initiated by a mentor or protégé seeking a mentoring relationship. Informal mentoring relationships are unplanned relationships in the sense that there is no contract or list of goals. These mentoring relationships grow out of a chance connection between two people and are further built into a relationship in which there is transference of skills and knowledge. The relationship may move from professional to personal and may last a lifetime. These mentoring relationships are unquestionably valuable, but ‘just happen’ as opposed to being actively developed.

Despite its informal origins and structure, Phillips-Jones (2000: 109) suggests that informal mentoring can be improved if the participants in the relationship take the time to have “formal” discussions and establish specific goals for the transmission of certain skills and knowledge within set time periods. In informal mentoring relationships, the protégé’s and mentor’s mutual acceptance provides the balance of power as opposed to formal ones. While formal mentoring relationships set a timeframe, informal relationships do not, and indeed they might last indefinitely.

2.7.2 Formal relationships

Formal mentoring relationships differ from informal mentoring relationships because organisational assistance or intervention occurs to match the mentor with the protégé (Ragins et al., 2000: 117-119). According to Murray (1991: 5), a formal mentoring relationship is a structure and series of processes designed to create effective mentoring relationships, guide the desired behavioural change of those involved, and evaluate the results for the protégés, the mentors and the organisation, with the primary purpose of methodically developing the competence and leadership abilities of the less-experienced members of an organisation. The relationship is set up in an attempt to recreate the informal relationship in order to facilitate more

accountability and evaluation (Kram, 1985: 18). However, because the formation of the relationship is due to a third party, and not mutual attraction, they have different characteristics. It is essentially a 'forced' relationship. Often, both parties are not as motivated as they would have been in an informal mentoring relationship, and as a result, less mentoring functions occur. Formal mentoring relationships last for about one fifth of the time than that of an informal relationship (Ragins et al., 2000: 1177-1194). McDowall-Long (2004: 530) refers to a study by Grassman and Rhodes (2002: 4) that found that positive outcomes of mentoring relationships are strongly correlated to longer mentor-protégé relationships. For these reasons it is suggested that the most positive outcomes are realised when the mentor and protégé are both involved in selecting each other, even in formal mentoring relationships (Scandura, 1998: 449-467).

Formal mentoring is traditionally one of the most popular forms of mentoring. It is facilitated by a third party; it often includes formal agreements between mentors and protégés and is mostly conducted in the workplace. Formal mentoring relationships on the one hand involve the articulation and analysis of the protégé's needs, goals and rights, and on the other hand the mentor's expectations. Usually there is a mentoring co-ordinator who matches protégés and mentors, organizes their training and workshops, and generally oversees a structured mentor program (Alberton, 1999: 260). In formal mentoring, there is a set timeframe.

Within the broad categories of formal or informal mentoring, other forms of mentoring are also found. Some of these can function in either formal or informal settings, and include the following types:

2.7.3 Casual mentoring

Casual mentoring is what some individuals are referring to when they give public recognition to a mentor who has served as a role model or example (Wolin, 1993: 234). The mentor may not be aware that the protégé is using his/her behaviour as an example to follow. Everyone engages in this type of mentoring, but it has no formal structure or defined objectives – it simply involves learning from the good habits and behaviour demonstrated by others. Tracy (1999: 60) warns that this is not to suggest that casual mentoring is without value, since much can be learned from others - even in passing interactions.

2.7.4 E-mentoring

This kind of mentoring is done via the internet/e-mail. Bell (2004: 76) emphasizes that e-mentoring can be successful if those matched in the relationship are equally proficient at using computers. A good deal of trust is required because comments made in writing can be much more career limiting than a comment made in casual conversation. Because of this fact, mentors and protégés must give serious consideration to limiting topics. Grills (2007: 23) however, warns that written comments about difficulties experienced with one's boss or someone else in the organization would have to be avoided on-line, thus limiting the value of the relationship. Those using e-mail for personal correspondence should seriously consider using passwords on confidential documents. Using e-mail for everyday organization such as setting up a private meeting for discussions of sensitive subjects can overcome the problem. Interestingly, e-mentoring is becoming more and more popular because it helps to overcome some of the problems caused by full schedules and jobs that require travel.

2.7.5 Group mentoring

Mentoring in small groups of up to four people can be quite effective in many situations. Gaskil (1993: 147) states that group mentoring occurs within the same organization so there is a common interest between a number of protégés and the mentor. Applying the group mentoring format to protégés and mentors from different backgrounds can be rewarding for all participants, as it expands their general knowledge about the organization. This is a relatively new idea, or renewed idea, as it was a practice hundreds of years ago under various names (Gaskil, 1993: 148). According to Bird (1993: 16), another form of group mentoring takes place when a number of mentors serve *together* as a resource for a defined group of protégés with similar expectations. The mentors bring a variety of skills to protégés and together share responsibility for each protégé's growth. The group may meet at regular intervals and unlike a one-on-one pairing, if one or two mentors are unavailable, the protégés will still have a contact person. The protégé group also benefits from the varying backgrounds and skill sets of their peers and may not need the mentors' presence at each meeting. All involved benefit from the network of colleagues.

2.7.6 Peer mentoring

Peer mentoring is where one person mentors another at a similar level of knowledge, experience or authority.

However, in the school context, peer mentors are students who have successfully made the transition to the college environment and who can provide incoming freshmen with advice on adapting to the shift in social and academic expectations at the college level (Clutterbuck, 2003: 57). A peer mentor's goal is to develop a relationship of guidance, instruction, support, and advice with a younger, less experienced individual with the intention of providing them with friendship and valuable lifelong skills and habits.

2.7.7 Spiritual mentoring

Matthaei (1991: 540) defines spiritual mentoring as a nurturing relationship which facilitates one's spiritual pilgrimage in relation to the ultimate. He sees the role of the mentor as a co-creator with God who, as a living representative of God's grace, participates in the relational, vocational, and spiritual growth of other persons. The spiritual mentor is seen as one who provides accountability, direction and insight affecting spirituality and maturity.

Stanley and Clinton (1998: 18) offer different dimensions to mentoring from a Christian perspective, which I will use extensively. According to them, a spiritual mentor is a:

- Discipler – enables young Christians in the basics of following of Christ;
- Spiritual guide – provides accountability, direction and insight affecting spirituality and maturity;
- Coach – provides motivation, skills and application needed to meet a task or challenge;
- Counsellor – offers timely advice and correct perspectives on viewing self, others, circumstances and ministry;
- Teacher – imparts knowledge and understanding of a particular subject;

- Sponsor – provides career guidance and protection as one move within an organization.

Other dimensions added by Stanley and Clinton are:

- Contemporary model – a living person who inspires and shows the way
- Historical model – a past life that teaches principles and values
- Divine encounter – a timely intervention of guidance or discernment

It must be noted that in theological schools, both formal and informal mentoring can be found. With regard to the content and subtype of mentoring found in such institutions, mentoring usually is of the spiritual kind.

2.8 Mentoring styles

It has been said that there are four different ways to do anything. This sentiment describes the age-old truth that people are inherently different. Each of us has a dominant style that influences the way we act, interact with and react to others. These styles are personal habits or ingrained patterns of behaviour, commonly expressed as behavioural styles or preferences. The same is applicable in mentoring practice.

There are many different possible mentoring styles, all of which can be appropriated according to different situations. The main goal of highlighting the mentoring styles is to raise awareness of the style the individual uses in mentoring relationships. Different people have different mentoring styles. Knowing these different styles will help when evaluating the mentoring process.¹²

2.9 The phases of mentoring

Evidence suggests that the eminence and nature of the mentoring relationship is fundamental to the mentoring process and the quality of the learning experience (Cahil, 1996: 799). If the relationship is based on mutual respect and a sense of partnership, students' learning is enhanced. The mentor-student relationship develops over time and passes through various phases. In addition to understanding mentoring, the mentor must understand the process of mentoring, especially the different stages through which mentoring go. Kathy Kram (1988, 1980, 1998), whose original and insightful studies of mentoring in the early 1980s have been the foundation for so much later research, identified four phases of mentoring (although not all mentoring relationships proceed in a linear fashion). Though not completely distinct, these four phases are relatively conventional stages commonly found in mentoring relationships.

¹² Spencer (1996) gives a comprehensive summary of all the styles of mentoring, which I found helpful for the purpose of this study. *Letting go style*: this where the mentor and the protégé get into conversation and time is given to let things develop, waiting for things to happen in a natural way, avoiding an over-emotional approach and avoiding rush and pressure. *Active listening style*: this style gets into the mentoring conversation by asking questions; checking things by summarizing, being reserved in giving your opinion as a mentor, giving space to the protégé, and showing that as a mentor you understand the protégé. *Advisory style*: this style encourages the mentor to get into the mentoring conversation by giving suggestions for good problem solving, advising as an objective outsider, giving alternatives so that the protégé can make a choice and giving expertise-based advice. *Prescribing style*: the prescribing style moves the mentor towards taking responsibility for solving the protégé's problems by offering instructions on how to handle problems, being convincing and persuading, requiring improvement and if necessary, holding out the prospect of consequences. *Cooperative style*: this style gets into the mentoring conversation by striving for a joint vision, involving the protégé in problem solving, giving space to the opinion of the protégé, appreciating equality in contributions and being focussed on cooperation. (Adapted from Spencer, 1996: 15-18)

For a successful mentoring process to occur, all four stages are necessary. The stages are fluid with some being accomplished in a short amount of time, while others occur over years. In addition, each mentoring relationship will pass through the stages in differing amounts of time.

The first phase of the mentoring relationship is *the initiation phase*. In this phase, the mentor and the protégé get to know each other. They work and observe each other closely, having access to and providing support to each other, and influencing the development of the relationship (Kram, 1988: 23). Pressure of time and other commitments could prevent the development of this supportive relationship. This phase develops within the participants a need to spend a considerable amount of time together, both formally and informally. Also, the ability to communicate with each other is developed during this stage. In addition, the quality of trust is either formed or forfeited. The protégé has a need to perceive the characteristic of commitment in the mentor for this stage to be successful.

Furthermore, during this phase, the relationship begins to carry specific meaning for both the mentor and the protégé. Activities might include defining expectations, building trust, demonstrating an interest in mentoring and learning, and initiating work or school-related tasks (Kram, 1987: 96).

In this phase, according to Lane (1999: 238), it is expected that the mentor and the protégé will discuss the following (or at least some of it):

- what both sides are willing and capable of contributing to the relationship;
- needs, expectations and limitations that exist on each side;
- what success would a mentor and protégé most importantly want to get from the relationship;
- importance of clear and honest feedback, the overall aim to make the protégé independent;
- the boundaries of the relationship, such as how long the mentorship will last and what other issues need to be considered;

- how to work together, such as whether a structured approach would suit the relationship better;
- how to deal with conflict if it arises;
- clearly stated goals, such as mid-objectives of the mentoring relationship, where protégé and mentor develop together.

At the end of this phase, it is assumed that both the mentor and the protégé build a personal relationship that is full of security, respect, appreciation and trust for one another. Ragis (2003: 45) say that in this phase the protégé decides that the mentor is trustworthy, truthful, reliable, understanding and helpful. The mentor believes in the protégé's ability and feels that the protégé needs him/her and believes that he/she has something relevant to offer to the protégé.

The next phase in the mentoring process is *the cultivation phase*. During this phase, both career and psychosocial functions of the mentor are enacted. It is a time of reciprocity, both mentor and protégé benefit from the relationship as more understanding and frequent interactions evolve (Kram, 1983: 23). Furthermore, the relationship deepens during this stage as the mentor and the protégé continue to work on communication skills and strengthening the relationship. Alvin (2007: 56) purports that the protégé in this phase begins to allow the mentor to delve more into personal issues that have become apparent during the initiation phase. This phase, according to Bradley (1997: 495), is the one that produces the most personal and corporate growth. Due to the nature of the happenings during this phase, this is also the most difficult. The timing of this phase cannot be set or predicted. Depending on the development of the depth of the relationship during the initiation phase, this most important phase of cultivation may be encountered quickly or not at all (Benson, 1998: 90). Accountability plays a major role in this phase as the mentor challenges the protégé to deal with issues present in life, like setting of boundaries and maintaining confidentiality. In addition, the mentor, by means of accountability (that is agreeing to the ground rules in the mentoring process) challenges the protégé to continue to grow both spiritually (in a Christian religious sense) and personally (in a general sense) during this phase.

Morton-Cooper and Palmer (2000: 14), looking at the cultivation phase from a school perspective, strongly believes that this is a very active phase and the intensity of the relationship

moves to that of common understanding and solid partnership. During this phase, the student gradually becomes independent and starts taking responsibility, and needs help less frequently. The common consensus among scholars is that the cultivation phase is where the bulk of the mentoring “work” is done and is the lengthiest phase; each learns about the other’s abilities; the protégé learns and the mentor advises, promotes, and protects (Thomas, 1999: 6).

In Daniels` (2001: 87) view, the cultivation phase comprises of interrelated thoughts, feelings, and attitudes transmitted or communicated by both the mentor and protégé. The mentor, acting as a mirror with a non-judgmental attitude, provides an accepting, academic, nurturing, trusting, encouraging, supportive, respectful, positive atmosphere and an emotional climate for mentoring to thrive. Morton-Cooper and Palmer (2000: 18) summit to another important facet of the cultivation phase. They add that another important aspect of the cultivation phase is the transfer of what they describe as tacit (unspoken) knowledge by the mentor. Tacit knowledge as an invisible, strategically important, difficult to share, situational and a silent knowledge is a very valuable product of the individual’s experiences. Tacit knowledge is what would make an individual an expert in his/her area. Mentoring relationships provide the best opportunity to share tacit knowledge.

The third phase in the mentoring relationship is *the separation phase*. During this stage, a gradual distancing occurs between the mentor and the protégé. The separation stage allows for the proper closing of relationships so that healthy friendship can continue between the mentor and the protégé (Schnittjer, 1994: 94). The ideal termination of the mentoring relationship takes place at the successful completion of the program, when the needs or goals have been met through the efforts of the mentor and the protégé, when the protégé becomes ready for his/her next step in life. Desmond et al. (2006: 190) specify that the termination of the helping relationship between the mentor and the protégé is usually a mild, temporary, grief-like reaction with conflicting emotions. The protégé may feel that he/she is not yet ready to end the relationship. He/she may be anxious to leave such a significant learning environment. This stage may also be a difficult one for the mentor. The mentor may be unable to free himself/herself from the bond in the relationship. A successful ending of this phase lies in recognizing this ambivalence.

Separation begins after a significant change occurs in the structural role and/or the emotional experience of the relationship. The protégé begins to seek less guidance and functions with greater independence (Kram, 1983: 24). Additionally, separation occurs when the relationship has delivered or helped to deliver the desired outcomes, or when the protégé begins to outgrow the mentor. It is not always obvious when the time has come for the protégé to leave the comfort of the mentoring nest. The mentor needs to be sensitive to this issue and to some extent pre-empt this, reviewing the value of the relationship with the protégé from time to time. Having a vision of where the relationship might follow, also helps the mentor to plan towards an effective, positive ending (Clutterbuck & Megginson, 2001: 76).

In the context of theological seminaries, where more formal mentoring takes place, it must be noted that most mentoring relationships has an end date, whether set by a agreement between the mentor and the protégé or determined by the institution according to the academic calendar.

Barrondess (2006: 33) warns that during this phase, the entire process of mentoring can be viewed as either a failure or a success if there is lack of completion or closure of the mentoring. It must also be mentioned that the relationship could end positively or negatively. When the relationship ends positively, a supportive, friendly relationship develops. However, when it ends negatively, the mentor and the protégé are left with a sense of emotional tension and general dissatisfaction (English, 1998: 14).

The separation phase involves a structural and psychosomatic separation between the mentorship partners when the functions provided by the mentor decrease and the protégé acts with more independence (Gordon, 1992: 6).

Of great importance at this phase is tenacity - the ability to cope with separation. That is why Belcher (2007: 689-690) offered some helpful suggestions regarding successful resolution in this phase. He asserts that the mentoring relationship must be unambiguous from the beginning about how long it will last. If the mentor's role with the protégé has been acknowledged clearly at the beginning, the time for termination will be recognized more easily. He adds that it will be helpful to plan a specific time to accomplish termination as it approaches. At this time the mentor and protégé should:

- Assess the mentoring. What has happened? Have they met the mutual agreement, the commitments and goals?
- Express appreciation for what each party has given and received in the relationship.
- Discuss any next steps. The protégé may now need a different mentor or may want to become a mentor.
- Celebrate the accomplishment.

Finally, *the redefinition phase* terminates a mentorship and the mentor and the protégé's relationship moves to one of informal contact and mutual support (Murray, 1994: 12). During this phase, the protégé moves from being a student or protégé to that of being a friend. The protégé may also move to the level of being a colleague.

It must be noted that each phase requires a modification of the mentor's behaviour, and by inference therefore, of the competences required. Clutterbuck & Lane (2005: 124) suggested some competencies for each phase of the mentoring relationship, as is reflected in Table 1:

Table 1: Competencies for each phase of the mentoring relationship

Mentoring relationship phase	Suggested competencies
Initiation phase	Active listening, empathising, giving positive regard, offering openness and trust to elicit reciprocal behaviour, identifying and valuing both common ground and differences
Cultivation phase	Goal identification, clarification and management, personal project planning, testing protégé's level of commitment to specific goals, reality testing, helping ensuring protégé focus on a few achievable goals
Separation	Sustaining commitment, ensuring sufficient challenge in the mentoring dialogue, helping the protégé take increasing responsibility for managing the relationship,

	being available and understanding in helping the protégé cope with setbacks
Redefinition	Manage the dissolution process, ability to redefine the relationship when it has run its formal course

Fulton (1996: 689) advises that for successful mentoring to occur, especially in theological seminaries, the mentor must not only understand the phases but must also learn to develop the necessary competencies that are required in each stage through which mentoring passes.

2.10 Goals of mentoring

From the above discussion on general mentoring, certain features stand out as to the goal of mentoring. Firstly, we see that mentoring is targeted towards the development of the individual. Secondly, mentoring is a means of transferring skills, knowledge and wisdom. Thirdly, mentoring in the general sense also has the goal of building the organizational leadership capacity, and lastly mentoring is also a tool used to help develop character in the life of an individual (Yamamoto, 1991: 183).

2.11 Benefits of mentoring

Growing interest in the potential benefits of mentoring relationships has led to an increase in the number of research studies devoted to the topic. Many of these studies focus on corporations and businesses and in academia, on the relationship between faculty and students (Burke, McKeen & McKenna, 1993; Dreher & Ash, 1990; Merriam, 1983).

There are several benefits of mentoring. Mentoring benefits both persons in the mentoring relationship and the organization as well. Mentoring brings value to everyone involved in its practice: protégés, mentors and the organization(s) for which they work. Protégés have an opportunity to gain wisdom from someone who has travelled the road before them. Mentors have

an opportunity to invest themselves in someone who seeks what they can offer. The organization has the opportunity to share and spread its acquired learning and know-how.

Gibson (2007: 14) notes that in addition to those who are directly involved in its practice, mentoring also helps the community at large because it cultivates an atmosphere in which people work together and assist one another in their drive to become better skilled, more intelligent individuals.

2.11.1 Benefits to the organization

Bradley (2003: 115-117) outlines the organization benefits from mentoring by getting stronger individuals offering higher quality performance. Secondly, the organization benefits through increased connectivity and caring. People enjoy working in caring and connected workplaces.

However, from a Christian perspective, there is less likelihood that persons will fall prey to personal or professional bad decisions or moral failure if such persons are in an open, caring, ongoing mentor relationship. In that sense, when there is such care, including prayer support for one another, the organization enjoys greater spiritual protection (Reuben, 2000: 3).

Mentoring creates an environment that fosters personal and professional growth through the sharing of business information, skills, attitudes and behaviour. Spinoza (2004: 6-9) argues that mentoring can:

- increase role modelling of leaders teaching other leaders;
- accelerate processes for the identification, development and retention of talent;
- increase job satisfaction for protégés and mentors;
- share and leverage strategic knowledge and skill throughout the organization;
- provide a means for leaders to align with one another on business direction;
- welcome new employees and offer them a structured way to acquaint themselves with the company;

- leverage intellectual capital and property knowledge.

Similarly, mentoring contributes to a positive organizational climate and promotes a more clear understanding of professional responsibilities and expectations. Zey (1985: 6) highlights that mentoring may increase employee satisfaction and retention by reducing a new employee's sense of isolation. Mentoring may also result in improved employee job performance, contribute to faster learning curves, and result in a better trained staff. Zey (1985: 7) further highlights that mentoring:

- reflects an investment in employee development and may increase employee commitment and loyalty;
- promotes a positive image of the organization and reflects employee-centred values;
- contributes to the development of partnerships or allies that may be useful to the organization in the future;
- can be one of the best tools for building diversity.

2.11.2 Benefits to the protégé

The protégé stands to benefit in several ways by being mentored. Firstly, he/she gets the privilege of quicker adaptation to a new role in the organization and reduced likelihood of frustration and failure. One of the values a more experienced mentor brings is access to information and suggestions for success. To have someone be proactive on behalf of one's orientation and success should speed up the adaptation process and reduce the chances of making organization gaffes. The protégé will also have the privilege of increased exposure to ideas and connections. By definition, one of the contributions of a mentor is to offer the protégé helpful information, suggestions, and even introduce him/her to others who can be helpful. Kirk's (2005: 17-20) insight is quite appropriate at this point. He states that a mentor:

- promotes a professional relationship that fosters guidance and support during the protégé's development;

- may increase the self-confidence of a new professional as he/she becomes familiar with a new role, increased responsibilities, or a new organizational culture;
- challenges protégés to go further, take risks, set new goals, and achieve higher personal and/or professional standards;
- provides a forum to dialogue on professional issues and to seek and receive advice on how to balance new responsibilities;
- matches a new professional with an experienced professional in the field and promotes networking and visibility;
- provides role modelling for professional leadership and facilitates the development of increased competencies and stronger interpersonal skills;
- reflects the protégé's commitment to personal and professional growth;
- provides a 'personalised' development opportunity to address individual learning needs;
- provides an opportunity to develop new skills and expertise;
- provides access to independent and objective perspectives;
- enhances confidence in dealing with challenges and issues;
- enhances networking opportunities;
- drives the protégé to set goals and to strive towards them;
- refines organisational awareness and insight;
- increases individual visibility and recognition in the organisation;
- helps to clarify and enhance career direction and advancement;
- provides support during times of change and transition.

2.11.3 Benefits to the mentor

There are numerous potential benefits for the mentor in mentoring. Firstly, there is the satisfaction of seeing someone else grow and succeed. Human development premise (the understanding of how humans developed in different psychosocial phases) holds that among persons reaching mid-life, there is a need to develop the next generation (Levinson, 2000: 187). Investing in the success of one or more persons earlier in their life and career development provides opportunity to fill that need. Secondly, creativity is generated through the issues and ideas of someone younger and newer. Thus, when someone joins an organization with questions and new ideas, creativity is stimulated and that opens a door for mentoring. Thirdly, while the basic value of mentoring may be either an organizational or personal benefit to the mentor, the possibility exists that the relationship may develop into a friendship that lasts a lifetime. Biel (1999: 9) advocates that mentoring relationships be considered lifelong relationships. Kirk (2005: 17-20) also lists the following potential benefits of mentoring for the mentor:

- it creates opportunities for experienced professionals to strengthen their knowledge base and improve communication skills;
- it enhances the leadership, teaching, and coaching skills of mentors and encourages them to become more reflective practitioners;
- it creates new support networks with other professionals in the field and promotes greater collegiality among professionals within and across institutions;
- it provides intrinsic satisfaction (makes one feel good) by helping an emerging professional develop to his/her potential;
- it demonstrates professionalism and a commitment to personal and professional development of self and colleagues;
- it promotes the professional recognition of mentors for their commitment to developing the talents of new professionals;
- it promotes satisfaction by enhancing skills in helping someone else to grow;

- it allows one to gain fresh perspectives through interaction;
- it further develops leadership skills including providing feedback, communication and interpersonal skills;
- it promotes investing in the future of the Sector (within the context of any given organization);
- it expands professional development networks;
- it promotes staying in touch with emerging issues relevant to less experienced Local Government Officers;
- it offers opportunities to reflect on one's own practices.

However, within the context of theological seminaries, the benefits of mentoring are also considerable to both the mentor and the protégé and there are a lot of overlaps. Anderson and Reese (1999: 17-18), in their book *Spiritual Mentoring*, give the following reminder:

Spiritual formation, education of the heart, in other words, requires something more than traditional western forms of instruction. It requires a mentorship of the heart, a relationship with a teacher of life who is able to convey what was learned from the teacher's own faithful mentor, a way of life that is formed, not merely instructions that are given. We come to the realization that we need help, that we are not meant to make this journey solo. We learn to listen to the voices of mentors, not as absolute experts with the final authoritative word but more as the shrewd and discerning expression of those who have travelled this way before.

Mentoring in theological seminaries provides a vehicle through which an integration of textbook and real-life experiences can take place. The development of students must be a holistic process. Both character, competence and ministry formations must be developed in the student for holistic impact. Galindo (2001: 4112) expresses the concern better when he said that the gulf between academic theology and the practice of formation education has been disastrous. Therefore theological education must be presented as a personal search for meaning and as part of the

learner's total religious experience. Mentoring in theological school may be one solution to bridge the gap between theory and practice and offers a more complete education. Dalaz's (2006: 244) comment is appropriate at this point. He asserts that we need other people to show us, to accompany us, to hold the hope and steady our faith that we will make it and we need people with whom to practice. Effective mentoring is fundamentally designed to help people grow. Therefore, our concern in theological seminaries should not be simply how much knowledge or skill a person is acquiring, but also how that person is finding meaning in that knowledge and how it is affecting his/her capacity to go on learning (Galindo, 2001: 4112).

The educational process for seminary students may be seen as a journey. In the course of this journey, students may benefit from interaction with mentors who have struggled with potential uses they may face in the course of their personal, academic, and spiritual development. Strong (1999: 2) articulates that the shift in education is rooted in how seminary professors see their respective roles in the education process. As mentors, they become guides. They appear near the beginning of a particular journey as helpers and equippers for what is to come for their students. To use Daloz's (1986: x) analogy, a mentor becomes a sort of "midwife" to the student's dreams. Within the seminary context, mentors provide encouragement, guidance, and accountability as pointed earlier. Mentors may also be helpful as the students assimilate and apply the knowledge gained in the classroom to practical application, both personally and vocationally.

Furthermore, Kelly, Beck & Thomas (1992: 173-174) add that self-development is rarely successful without the support of other people. A system of mentoring offers that support by providing individuals with someone who can give feedback, question, discuss, challenge, comfort and guide one through the learning cycle.

Cotton (2003: 789) outlines more specific mentoring benefits in the contexts of leadership and theological seminaries:

Transformational application: mentoring provides a way to share critical life truth in a way that applies to the life of the individual being mentored. In John 1:14, we see God's way of mentoring in the words, "The Word became flesh and made his dwelling among us. We have

seen his glory.” God made the written truth understandable and applicable through the life of his son.

A reproducible pattern: Mentoring provides a reproducible pattern that shows those being mentored how to reproduce their life and leadership in others, just as they have received.

Effective ways to raise leaders: in the process of mentoring, new leadership is developed. The primary goal and focus of leaders is to encourage new leaders, reproducing their lives in others. This relationship enables emerging leaders to view and develop habits of leadership. In this way, these new leaders find support, encouragement, accountability, and vulnerability with a spiritual friend and colleague who understand the varied dynamics of ministry.

Crow (2008: 96), citing the power/benefits of mentoring in theological seminaries, revealed a survey conducted by Archibald of Fuller Theological Seminary’s School of Psychology regarding the retention rate of graduates from seminaries in the USA. The survey revealed that for every 100 seminary graduates who went into ministry, 40 stayed in the ministry beyond five years, and 20 were still in ministry ten years later. There could be a number of reasons for this. But for the 20% of seminary graduates who did continue in ministry, one of the key factors was having a mentor.

The benefits of mentoring are numerous, but the few benefits outlined above gives enough evidence to the importance of mentoring in organizations and in particular in theological seminaries.

2.12 Challenges of mentoring

Despite all the potential benefits of mentoring, mentoring relationships bring with them potential challenges. The body of literature examining challenges in mentoring relationships has grown over the years. One such contributor is Harms (2007: 14). He acknowledges that the experiential reports of both mentors and protégés have elucidated elements of mentoring relationships that can be unproductive, unfulfilling, or dysfunctional. Dysfunctional mentoring is a mentoring relationship that has become unproductive or is primarily characterized by conflict (Gray, 2008: 89). In the words of Carol and Harrington (1998: 4), dysfunctional mentoring occurs when a

mentoring relationship is not working for one or all people involved because needs are not being met or individuals experience distress as a result of the relationships.

Mentoring challenges could take different forms and dimensions. Triple Creek Associates¹³ (2002: 2-4) suggests three categories of problems in mentoring programs. Contextual problems occur where there is no clarity of purpose between the mentor and the protégé, and the expectations of the mentoring styles are not met. Interpersonal problems arise as a result of issues of inclusion and exclusion, and personality values. Procedural problems stem from over-management of relationships and balance of directive and dialogue style in mentors.

To avoid the above mentioned three problems, Triple Creek Associates further outlined Clutterbucks' advice:

Preparation – think it through and involve key stake holders in the planning for mentoring programs and the actual mentoring process.

Selection – Screen and train mentors, but allow preferably the choice and self-selection by protégés during the mentoring matching process.

Training – Training of mentors improves success rates by 65% - therefore, a meaningful investment on training should be a top priority.

Process ownership – Both mentors and protégés need to learn how to help each other make the relationship more successful.

Furthermore, mentoring challenges include unequal expectations of the mentoring arrangements. This means that objectives are not met and, to prevent this from happening, it should be addressed at the initiation phase to guarantee that both parties have clear expectations. Tension may also arise between mentor and protégé around status, rank and authority. Both mentor and protégé must have trust and respect for each other. Correct matching of protégé and mentor is required to avoid this (Jakielek et al., 2002: 754).

¹³ Triple Creek associates are experts in business mentoring and mentoring recourses. For more information see www.3reek.com

Eby (1997: 125-144) proposes a taxonomy of five main factors that can contribute to negative or unproductive mentoring experiences (see Table 2 below). He acknowledges that it is unrealistic to expect any relationship to be “problem free”, but a mutual agreement can always be reached. Eby offers the following taxonomy as a tool for understanding factors that can negatively influence the mentoring relationship and emphasizes the need for both mentors and protégés to set reasonable, realistic expectations. Eby lists some qualities or characteristics of the mentor that will negatively influence the mentoring relationship, process and outcomes and also gives a description of the practical form these negative qualities may take on.

Table 2: Relational elements influencing a mentoring relationship

QUALITY	DESCRIPTION
Mentor-protégé mismatch	Conflict in values Mismatched personalities Differences in mentor protégé working styles
Distancing behaviour	Intentional exclusion Neglect (of either the mentor or the protégé) Self-absorption (mainly by the protégé)
Manipulative behaviour	Inappropriate delegation of work General abuse of power by the mentor Inappropriate credit taking Sabotage (this occurs especially where mentors use the mentoring relationship for their personal gain or as a political tool to achieve their selfish interests) Intentional deceit
Lack of mentor expertise	Technical incompetence (this occurs especially through e-mentoring, either the mentor or the protégé may lack a specific competence that is required to facilitate the

	mentoring process) Interpersonal in-competencies
General dysfunctional	Poor attitudes about the organization, discipline or generally pessimistic outlook. Personal problems that can interfere with ability to interact with others.

Adapted from Eby (1997)

Similarly, Gray (1998: 15-19) identified several factors that can pose a challenge in a mentoring relationship. Firstly, some mentors provide too much assistance. He argues that some mentors like to give advice, explain things, offer suggestions, and provide direction as a mentoring style even when the protégés are or have become highly capable and clearly do not need this. In such situations, protégés perceive these mentors as being too domineering, not listening to them, and unsupportive. His research found that such behaviour stopped protégés from seeking out such mentors. Secondly, some mentors provide too much empowering. Some mentors, according to this research, wanted to empower protégés by expecting them to figure out what to do – even after they had tried and could not. These mentors did not provide needed advice and direction. So, these protégés floundered. Eventually, they stopped seeking mentoring from someone who would not provide the help they needed. Thirdly, some protégés entered into mentoring relationships just to be empowered. They entered the mentoring relationship feeling overly capable and self-reliant, and wanted only encouragement to do what they themselves proposed to do. Busy mentors welcomed this initially, until they realized that wise counsel and guidance is needed, but not appreciated - even when that which the protégé had proposed or tried did not work. Eventually, these mentors will stop meeting with the protégés. Finally, Gray found in his research that some protégés wanted only to be equipped. They entered mentoring relationships to make foolish mistakes, and so sought out mentor assistance for everything. Initially, the mentors felt pleased that the protégés valued their many years of experience enough to ask questions, and seek out advice. Eventually, the mentors realized that their brains were being picked, and they became unavailable to the protégés in the hope that they would show more initiative in figuring out what to do. When they didn't, mentoring ceased altogether.

It is widely recognised that Scandura (1998) conducted the first comprehensive study into dysfunctional mentoring relationships (cf. Eby et al., 2000; Ragins et al., 2000; Ragins & Scandura, 1999). He found that there are seven potential areas of dysfunction that can occur in these relationships. The seven potential dysfunctions can be grouped into two categories, depending on where the dysfunction stems from. The two categories concerns power imbalance and dissimilarity.

Power imbalance relates to the power relations in the mentoring relationship. Power imbalance dysfunctions include negative relations, submissiveness, sabotage, and harassment.

Dissimilarity refers to differences between mentor and protégé. These include dysfunctions of difficulty, spoiling, and deception.

Power Imbalance

Negative relations can also be referred to as bullying. This is when a mentor is exploitive or egocentric (Eby et al., 2000: 221). The protégé has the option either to resist the mentor and potentially become his/her enemy, or not to resist and risk being exploited by the mentor (Scandura, 1998: 15). The latter relates directly the potential dysfunction of submissiveness. Submissiveness represents the power imbalance in the mentoring relationship. A protégé usually has less power, authority, and knowledge than the mentor. The protégé may become overly dependent and submissive to the mentor, which harms their personal development, as he/she focuses on gaining rewards by pleasing the mentor, rather than developing him/herself and his/her abilities. Phillips (2005: 112-119) aptly warns against the possibility for harassment flowing from such a relationship. Because of the protégé's lower power position in the relationship, the mentor may harass them based on many aspects such as race, gender, or sexuality. This can be done psychologically and/or physically. According to Levison (1995: 490), sabotage refers to the mentor purposefully harming the career of the protégé. For example, mentors may block the protégé's advancement in order to benefit themselves because they are worried about being "overtaken" by their protégé.

Dissimilarity

Difficulties may develop in the mentoring relationship due to differing backgrounds, attitudes, values, and beliefs between the mentor and protégé (Eby et al., 2000: 222). Partners in the relationship may have different judgments on, or goals for, the protégé's career. If the direction the mentor wishes the protégé to take differs from the protégé's actual desire, dysfunction in strategy and goals follows (Lockwood et al., 2002; Scandura, 1998: 19). "Spoiling" is the term used for a mentoring relationship when it has turned from being beneficial to dysfunctional. It may also occur due to some form of perceived betrayal. However, this perceived betrayal is often only due to miscommunication between mentor and protégé over such things as goals, values, and judgements (Scandura, 1998: 20). The differences between mentor and protégé can stand in the way of the relationship being beneficial.

Feldman (1999: 6) adds to these ideas of divergence being a cause of dysfunction by stating that "impression management" may be entered into by the protégé to overcome these differences and thus please the mentor (also linking it to the imbalance of power). He furthermore suggests that deceptive tactics are sometimes used to create a more positive impression in order to receive benefits (1999: 7). This is possible only because the mentor may not know the protégé very well – for this reason it is also not as likely to happen in informal relationships. When it does happen, the deception causes a false façade which causes differences which are never addressed and worked through.

Despite the numerous challenges associated with mentoring, its potential benefits still outweigh the challenges. Moreover, the above mentoring challenges could all be overcome. Writing on how to overcome mentoring challenges in academic settings, especially in theological seminaries, Howard (2004: 144-150) suggests that the challenges of mentoring relationships could be addressed both administratively and individually. He gave the following strategies, starting with the administrative:

First, create a culture of mentorship: Students and new faculty members are both in situations requiring a process of socialization and familiarization. Mentoring can play an important role in these processes. At departmental level, students and faculty both become more intentional about

mentorship. Establishing policies and practices that value and support mentorship through formal mentoring programs or facilitation and promotion of informal mentoring is one specific strategy for creating a culture of mentorship. Explicit policies for assessing, evaluating and responding to the quality of mentoring relationships are also important for creating a culture of mentorship.

Provide opportunities for mentor training: Faculty members wishing to engage in mentorship should have access to training and orientation to mentoring.

Create a clear structure for addressing dysfunctionalities: Professional codes of ethics and institutional standards/codes of conduct should be acknowledged in administrative policies in order to address dysfunctional mentoring.

Howard (2004: 144-150) further stresses that there are a number of things that mentors can do to either avoid or cope with conflict that may arise in a mentoring relationship. Firstly, he points out that even though the strategies were developed with mentors in mind, they carry relevance for protégés as well. Mentors need to avoid self-defeating behaviour, which is responding to mentoring challenges with paralysis, distancing, provocation or sabotage. These can contribute to a greater challenge and become self-defeating. Secondly, mentors need to slow down. They need to take time to reflect on what is happening in the mentoring relationship rather than responding impulsively. Thirdly, mentors need to be proactive, they need to be aware of the process of the mentoring relationships they engage in and be cognisant of any potential challenge so that they can proactively respond to such a challenge. They (mentors) should actively engage in consistent evaluation of mentoring relationships. Lastly, mentors need to seek assistance as well. They need to draw from the experience of others through consultation when needed, to help them overcome the particular challenge.

Challenges in mentoring occur when the needs of either party are not being met. All challenges have negative effects on both the protégé and the mentor and even to the organization as a whole. Having a balanced understanding of mentoring is essential, as this will allow practitioners to implement or encourage effective and beneficial mentoring relationships.

2.13 Cultural context of mentoring in Nigeria

Much of the research on mentoring as seen above is from the North American context, where formal mentoring is long-established and has many wide-reaching programmes. However, mentoring has been an old practice in Nigeria within different cultures and contexts. Nwandina (2010: 15) relates that mentoring in the Nigerian context has been in existence before the coming of the colonial masters. Even though not organized, every society had different forms of raising skills and knowledge transfer to the next generation. Salami (2008: 56) suggested that practices of mentoring as we see in the North American context may not necessarily fit with aspects of the Nigerian familial/social structure. While programs based in Western world typically involve one-to-one relationships, this may not be appropriate for Nigeria, especially for the youth where this practice may be in conflict with social and cultural structures, such as the importance of group dynamics.

Furthermore, others have acknowledged the importance of incorporating cultural practices, particularly for indigenous peoples, not only within the context of mentoring (Klinck et al., 2005), but also within the context of theological training (Bishop, 1999; Castango & Brayboy, 2008), community interventions, health care and education (Banister & Begoray, 2006; Brady, 1995). Cultural Considerations Within Youth Mentoring Programs and Research Sa´nchez and Co´lon (2005: 345) indicated that only a few programmes in the U.S. consider the cultural needs of the youth they serve beyond ethnic matching of mentors and mentees, which may not impact programme effectiveness (DuBois et al., 2002). Summarizing programmes that do consider culture, Sa´nchez and Co´lon concluded that these programmes tended to incorporate cultural competency training for mentors, parental involvement, and cultural values and knowledge into the program. Within the Nigerian context, it is argued that programmes should provide cultural training to mentors and incorporate various cultural values and practices into the programme framework and delivery. This specifically should include (a) involving extended and immediate families, not just parents; (b) acknowledging language and customs; (c) acknowledging cultural identity and (d) conceptualizing well-being as linked to the collective rather than the individual.

The Nigerian society is more collectivistic than individualistic and as such people are likely to seek more social support from family and friends on issues of personal, social and career

importance. They may seek support from significant others such as respected co-workers, professional association members and supervisors on matters having to do with career development (Arubayi, 2010: 16). The social support from multiple sources is likely to influence mentoring positively (a supportive relationship) to influence holistic development of students. Also, masculinity is more emphasized in society and the workplace in Nigeria than femininity. Lower numbers of women are educated and also participate in labour force and occupy higher status positions than men. There is occupational stereotyping (Salami, 2008: 30) and gender–role stereotyping (Salami, 2008: 19). When it comes to mentoring, men and women are likely to have different mentoring experiences in same-gender and cross-gender mentoring. Therefore, gender may likely influence mentoring experiences which will in turn have an impact on the overall mentoring process in Nigerian. Hence, mentoring in Nigeria need to combine social support from multiple sources such as family, friends, co-workers and supervisors and the church, since these are socio-cultural factors that may inhibit effective mentoring relationships.

2.14 Conclusion

This chapter attempted to give a framework for mentoring. Among many other things, the chapter discussed various definitions of mentoring, the history of mentoring, the benefits of mentoring, and the challenges of mentoring. This chapter revealed that mentoring has become the popular national “cure-all” for recruitment, retention and advancement of people in different organizations. However, this chapter has also revealed that until recently, the literature did not provide concrete guidelines on how to train people to be mentors or protégés, on how to transfer training across different disciplines or environments, nor on how to deal with special issues of concern in mentoring relationships. Perhaps more importantly, there is very little research on the effectiveness of mentoring and on its impact on graduation and career outcomes among seminary students. Finally, the literature includes a limited number of evaluation studies measuring the effectiveness of specific types of mentoring programs and mentoring relationships. The purpose of this research is to evaluate the effectiveness of mentoring programs in three ECWA theological seminaries, as will be discussed in Chapter 5. This chapter gave an overview of issues pertaining to mentoring in general, but the next chapter will focus on theological education and mentoring.

CHAPTER 3

THEOLOGICAL EDUCATION AND MENTORING

3.1 Introduction

While the previous chapter focused on mentoring in general and its contribution to the growth of individuals and organizations, this chapter considers theological education and mentoring. Evaluating mentoring programs in theological seminaries requires a basic understanding of the history and nature of theological seminaries in the overall task of holistic formation. To accomplish this goal, this chapter will briefly take into account the history of seminary education, the historical basis of mentoring in seminaries, Biblical/historical perspectives on the role of seminary training/education and the church, the place of mentoring in theological seminaries, and implications of this chapter to both theological seminaries and youth ministry. Within the overall structure of this project, this chapter constitutes the explanatory phase of the study, which, according to Dingemans (1996: 92-93), refers to the phase that reflects on the background and traditional context of ideas and people regarding a specific theme or phenomenon in order to provide a new direction and vision.

3.2 The history of seminary education

Theological seminaries have a long and rich history that cannot be covered in the scope of this research. The purpose here is rather to have a modest look at some of the pedagogical ideas that have guided theological education in history and their relationship to mentoring and holistic formation.

3.2.1 The first millennium

According to Lindbeck (1988: 30), throughout the first millennium of church history, the disciplines of “theology” and “spirituality” could not be readily distinguished. He argued that, beginning with Paul, those rated theologically competent were also considered spiritually mature. For the majority of Christians during this era, the services of worship were there schools

of the church and it was through these services that both religious seekers and Christians alike, including those destined to become overseers of the flock, learned of and grew in Christ (Bruggink, 1966: 3).

However, as Christianity began to compete with secular philosophies, specialized schools for inculcating Christian knowledge soon developed and just as a student in the classical philosophical tradition would attach him or herself to an eminent philosopher to learn philosophical systems, so a Christian would seek out and attach himself or herself to a prominent Christian teacher such as Clement c.150 – c. 215 or Origen c. 185 (Horrell, 1978: 890). As early as the second century, catechistical schools became the form of Christian higher education for those wanting something more than what was available through the common worship of the church (Bruggink, 1966: 20). Suffice it to say, long before there were seminaries as such, teachers and students were engaged in theological education.

The catechistical schools evolved as they gradually adapted to changing cultural conditions and teacher personalities, with the result that theological education, as it was pursued during the first six centuries, became at least a pattern as it is today¹⁴ (Holder, 1991: 17). In surveying this history further, Holder (1991: 17-18ff.) sets forth four models of theological education, represented by well-known and influential figures of the early church. These four models help frame the discussion that follows, particularly as it relates to the role of seminaries in mentoring and holistic formation. Each model is indicated by a compound term describing at once its sociological location and primary pedagogical concern, followed by a brief description:

¹⁴ For many years, theological institutions - particularly vocational ones - have acknowledged the need to keep an eye on what end product is required, asking what sort of person the churches need and designing programmes of study accordingly. For many, this has already involved a significant paradigm shift, requiring them to relinquish their hold on what they might consider to be a balanced diet of pure theological 'meat' in favour of mixing this with a variety of applied studies intended not only to inform but also equip students to possess and perform a range of tasks and skills. Although it is dangerous to make sweeping generalizations, since there are always exceptions - often many - to any rule, many traditional programmes have seen their role as one of training future Christian leaders in one form or another, be they clergy, lay church workers, mission partners, school teachers and/or theological lecturers, or heads of Christian groups (Cornu, 2003: 13-26).

a. **Origen of Alexandria:** the academic/intellectual model

Origen became the head of the catechetical school of Alexandria in the third century and saw Christianity as a grand educational enterprise and intellectual activity, as the pathway into the ultimate mysteries of God. For him, the context of ministerial preparation was the school, the ideal teacher serving as tutor, and the successful student one who has an inquiring and well-informed mind.

b. **Antony of Egypt:** the monastic/spiritual model (around 271 AD)

Antony chose a reclusive life in the Egyptian desert, but so many disciples gathered around him that he was persuaded to serve as their spiritual guide. Students came to him seeking salvation and spiritual formation through mentoring in the context of what later came to be known as monasteries. Anthony would often sit to instruct his disciples, teaching them first to know blamelessly and without any ignorance the craftiness of the enemies to oppose them with the Lord's power. For it is written, 'In God we shall have strength.' Then he would interpret for them the words of the divine scriptures, especially the deep and not easily comprehensible ones, and those about the Lord's incarnation, the cross, and resurrection (King, 1999: 23). To Antony and his followers, the ideal teacher was a spiritual guide and mentor, and the successful student was one who earnestly and whole-heartedly seeks full personal salvation and growth.

c. **Augustine of Hippo:** ecclesial/vocational model

Following his ordination as Bishop of Hippo in 395 AD, Augustine took the apostolic community at Jerusalem as the model, gathering his clergy to live with him in his household. For Augustine, the context of ministerial preparation was the community of faith living in obedience to a common rule of life, as such he managed to establish some kind of community in his household, which he himself described as a 'monastery of clerics' (Brown, 1990: 4). According to him, the ideal teacher was a pastoral leader and the successful student one who is wholly devoted to the common good of the community above his/her own interest. In his view, monastic living generated charity and pastoral zeal. Augustine's model differs to that of Anthony in the understanding of the teacher. While Anthony sees the teacher as a spiritual guide and Mentor, Augustine sees the teacher as a pastoral leader.

d. **Gregory the Great:** the apostolic/practical model

Even though coming from a monastic background, Gregory, even after consenting to become the Bishop of Rome in 590, always maintained a burning zeal for evangelism by sending emissaries to distant lands. He considered the ideal context of ministerial training participation as the ongoing mission of the church, with the teacher serving as supervisor of that experience. For him, the successful student was one filled with apostolic zeal, thus miraculous signs were essential to Gregory's purpose.

The above four models representing different streams in the early history of the church portray various tensions widespread in modern seminary education today¹⁵. They also serve as poignant reminders that such weighty questions about the role of seminaries in mentoring and holistic formation cannot be answered by church history alone but by the combination of various factors that will be discussed duly in the following sections of this chapter.

3.2.2 The second millennium

The second millennium, which saw the rise of scholasticism and the foundation of universities, brought a growing differentiation between theology and spirituality. According to Conway (1998: 23), Christian thinkers during this era were confronted with the question: How are we to reconcile reason with revelation, science with faith, philosophy with theology? The first apologists possessed no philosophy of their own. They had to deal with a secular world proud of its literature and its philosophy, ready at any moment to flaunt its inheritance of wisdom in the face of ignorant Christians. In this regard, Taylor (1959: 313) stated that theology grew to become an academic discipline which could be studied apart from any deep regard for matters of personal spiritual maturity. It was within this environment that formal seminars were instituted for the purpose of preparing clergy (Volz, 1989: 103). The first of these dates back to the Council of Trent in the sixteenth century which established seminaries for the purpose of training Roman Catholic priests (Volz, 1989: 103). The first seminaries were isolated from the outside

¹⁵ Discussions on teaching and learning within theological seminaries often center on the question of pedagogy. Seminaries are challenged to deal with a multitude of pedagogical suppositions emerging from increasingly diverse learning goals, and at the same time seminaries must also pay attention to the ways their students challenge an institution's core mission to train ministers for service in churches/denominations.

world as house colleges and emphasized moral and spiritual formation over theological knowledge or ecclesiastical tradition (Volz, 1989: 104) – some examples of such seminaries are the Reformed Theological Seminary in New Brunswick, New Jersey in 1784; Saint Mary's seminary in Baltimore, Maryland, in 1791 - just to mention a few. The first Protestant seminary, according to Hinson (1986: 587), was opened in 1783 in New York City, when clergy training in godliness was also a key item in their plan for church renewal and they were also taught liberal arts education. Hinson (1986: 588) further argues that a case can be made that the current debate over the role of spirituality in seminary education has its roots traceable to the divorce between theology and spirituality arising during this era.

It must be noted that though early Protestant and Catholic seminaries both emphasized development of piety in their students, efforts in Roman Catholic seminaries were founded with significantly different theological underpinnings than their Protestant counterparts. Emden (1936: 42-43) confirms that Catholic doctrines hold to an ontological distinction between priest and layman, which contrasts strongly with the Reformed/Calvinist concept of the priesthood of all believers. Whereas in Protestant thinking, ordination is that of a Christian to a higher function of ministry, Catholic seminaries train what they believe is a different kind of reality that is found the church's pew - the reality of many scholars and philosophers turning their focus and attention on the church. Historically, this has produced a divergence of both form and methodology among the representative seminaries of these two groups. According to Hancock (1992: 73), training in the Roman Catholic tradition, for example, generally emphasizes being over-doing; this is seen in the fact that most Catholic seminaries today have full-time teams dedicated to the spiritual formation of candidates to the priesthood. Seemingly, Roman Catholics are more consistent in the expectation that their training institutions live up to the underlying purpose implied in the terms seminary, which means seed-bed or nursery for spiritual formation and growth (Hancock, 1992: 73). Seminaries were then expected to succeed in order to offer fervent and proficient leadership for the ongoing renewal and outreach of the churches

Protestant seminary, on the other hand, has developed within its own theological framework certain criteria, which has strongly influenced the expectations of what a seminary should be and do. According to McNeil (1953: 193), two major doctrines are crucial in this regard. One is the

Reformed/Calvinist assumption that the church is the primary locus of spiritual growth. Participation in the ongoing life of the Christian community has historically been considered the main vehicle for spiritual and ministerial formation. While Protestant seminaries may have always acknowledged the role in the faith life of their students, they may also have generally not understood themselves to be the primary place for holistic formation, even for the students who go there for ministry training (Hancock, 1992: 74).

The second doctrinal factor, in McNeil's view, emanating from the Protestant Reformation which effectually downplayed the need to form persons for ministry, is the emphasis on volunteering in the process of faith development. This theological development in the wake of the Reformation resulted not only in wholesale closing of monasteries but also the casting aside of a panoply of devotional aids (such as catechism, prayer books, etc) which had served the faithful for centuries (Hinson, 2005: 587). Consequently, some Protestant seminaries arising from this culture saw relatively little need to train, encourage, and model personal faith development in their students other than that which they receive from being part of the church.

3.2.3 Early years of the twentieth century

In the early years of the twentieth-century, seminaries began to associate themselves with universities, (e.g. Union theological seminary and Yale Divinity school), which were themselves experiencing a broadening culture of free investigation and reflection (Smith, 1966: 68). This new power of investigation and reflection, according to Smith (1966: 68), added an important purpose/reason for the existence of seminaries, namely the maintenance of the church as a viable intellectual and social institution (Volz, 1989: 106). This is important because of the shift and the various associations of seminaries with universities. The number of graduate seminaries, that is those requiring a baccalaureate degree from an accredited college, quadrupled during a thirty year period in Europe and North America (Smith, 1966: 68). Therefore, it could be argued that these factors, especially the move by seminaries into universities, helped further solidify the shift away from an emphasis on piety in seminary training. Perhaps in most traditions, the earliest schools began as pious communities of aspiring leaders withdrawing from the world to focus their attention on matters of spiritual formation. As discussed in the above section, the modern seminary was rapidly becoming a centre of critical theological reflection devoted to training

professional pastors to minister in an increasingly diverse, complex, and even religiously pluralistic society (Corwin, 1978: 9).

In becoming integrated with the wider education system of their day, seminaries soon adopted certain attributes of that system which also impacted the spiritual nurture of their students. Progress came to be measured primarily through courses, grades, and credits. Curricula became fragmented (dichotomy between theology and other fields) and religion was studied as science (Voltz, 1989: 106). Divinity schools emphasized more and more the scholastic elements of clerical study, the Bible, church history theology – often to the exclusion of the spiritual formation. Already in 1968, Hastings (1968: 421) argued that pressures from the secular education establishment further weakened the historical tie between spiritual formation and intellectual pursuits that has already been threatened for centuries. Corresponding with these trends in academia, ministry in protestant churches, according to Bruins (1987: 187), was becoming more of a profession than a vocation, with the result that one's life, life-style, and call from God were becoming increasingly less significant in the overall task of ministry preparation seminaries were expected to carry out.

From the foregoing, it becomes clear that the combined pressure of theological, historical, and cultural trends has served to weaken the emphasis on mentoring and holistic formation that once played a central role in ministerial training in theological training. The discussion at this point turns to the historical overview of mentoring as part of theological training to the extent that it did exist or survived in different periods.

3.2.4 Historical basis of mentoring in seminaries

There is a strong historical basis for mentoring within religious traditions. Again, space and time will not allow for an exhaustive discussion. The discussion will, therefore, be limited here to the early monastic Christians of the East, as the example *par excellence* of the phenomenon in the Christian tradition. However, a critical look at most religious traditions will also reveal the concept of spiritual guides – for example, as gurus (Buddhism) or Hasidic masters (Jewish traditions) (English, 1996; 1991). Religious traditions have understood the need for wisdom figures to lead the way. Take, for instance, the desert Christian monastics of the fourth century in

Egypt and Palestine. These monks and hermits were required to have a guide, an *abba* (male) or *amma* (female), and to remain close to them for life. The *abba* or *amma* provided direction not only in spiritual matters, but in all areas of life, such as bodily exercises, eating habits, etc. (Hausherr, 1990: 790). Insight into the mentoring given and received among the elders and their disciples at that time is accessible today primarily through the collection of sayings known as *The Apophthegmata Patrum* (The Sayings of the Fathers) (Ward, 1975). Their pithy sayings demonstrate that at the heart of the relationship was the word of wisdom that the *abbas* and *ammass* adapted to meet the needs of each disciple.

Though not educated in a traditional sense, these *abbas/ammass* enjoyed a reputation for wisdom and for using this wisdom to mentor others. For example, *The Apophthegmata Patrum* (Silvanus, 3) offers the following depiction of this remarkable spiritual endeavour:

Another time his disciple Zacharias entered and found him in ecstasy with his hands stretched towards heaven. Closing the door, he went away. Coming at the sixth and the ninth hours he found him in the same state. At the tenth hour he knocked, entered, and found him at peace and said to him, "What has happened today, Father?" The latter replied, "I was ill today, my child." But the disciple seized his feet and said to him, "I will not let you go until you have told me what you have seen." The old man said, "I was taken up to heaven and I saw the glory of God and I stayed till now and now I have been sent away" (Silvanus, 3).

A foundational source of spirituality and holiness resulted from the efforts of the early monastics to reflect on Scripture and the Word and integrate this reflection into their lives (Burton-Christie, 1993: 345). The *abbas* and *ammass* provided not only the Word, but also excellent role modelling. It is said among the Hermit monks that "A hermit senior did not demand obedience but taught by example" (King, 1999: 29). Psenhaisios, one of the monks recorded in the *Apophthegmata* (writings of the monks), remembers that "our *abba*, Pachomius taught us by his actions and we were amazed by his lifestyle" (Ward, 1975: 1). Another form of mentoring in the East was the community rule or the guidance provided by the codified set of guidelines required for monastic community members and the leadership of the *hegemon*, or community leader (Roussaeau, 1985:60). Both the leader and the rule or code of behaviour for the community

provided structure for desert monasticism and encouraged the interdependence and mentorship of the monks by providing an enduring atmosphere of meaningful relationships. King (1999: 19) records that even though monks were known as ‘those who live alone’, they were nevertheless aware of the importance of contact with one another in a meaningful relationship. For those in Egypt, their early leader Anthony (ca 356) had given them a certain unity through his teaching and mentoring. Many of his protégés, in turn, acquired fame as teachers of the spiritual life. The monks of the Pachomian monasteries actually saw themselves as a *koinonia* – a single brotherhood.

It could be argued that the mentorship in the Early Christian East may hold wisdom for theological seminaries today. The importance attached to having an elder or mentor is significant for every era. The desert monks understood that mentorship was vital if initial and ongoing support for desert monasticism was to continue. The one-to-one interaction is important as a model for how mentoring might occur. Seminaries can also learn from the fact that the goal of mentoring in the desert was not to make the disciples replicas of the elder: “The Fathers used to say that someone met Abba Silvanus one day and saw his face and body shining like an angel and he fell with his face to the ground. He said that others also had obtained this grace and I don’t intend to make you look like me” (Silvanus, 12). Every disciple received individualized advice and attention, and each was expected to spend time in his/her cell discerning its meaning. In every religious tradition there is a concern to pass on the past to the next generation, to welcome new members and to help in initiation (Kulik, 2004: 89). Therefore, Christian theological seminaries too may have to consider the concept of mentoring, not just as an academic exercise but as an avenue of promoting discipleship that will continue with the work. In light of the above discussion, the biblical perspective on the nature of education in seminaries will be worth exploring.

3.3 Biblical/historical perspective on the role of seminary training/education and the church

This section considers the biblical historical perspective on the role of seminary/training and the church; however, a detailed discussion of biblical foundation of mentoring will follow in Chapter 4. Success or failure in the overall seminary endeavour cannot be properly assessed apart from a

biblical motivation for seminaries, which is holistic development of students, as described in Chapter 1 of this study. At a basic level, since seminaries serve churches by helping to train the pastors who will lead them, the role of seminaries in mentoring and holistic formation cannot easily be separated from the church's biblical constitution; it's biblically defined responsibilities, and the biblical qualifications of those who oversee them. Neuhaus (1992: 10) echoes this well when he points out that one of the perennial challenges faced by theological education is how to provide students with a rigorous theological education that does not fundamentally alienate them from the people they are called to serve. McCarthy (2004: 223), quoting Alshire (2003), states that seminaries are dependent on churches to identify likely candidates for professional training. Ministerial students constitute the single largest pool of participants to seminary programs and, as he notes, in ATS (Association of Theological Schools), almost 60% of these students are in professional masters programmes. Churches are by far the major employers of these graduates, and are, therefore, key stake holders in the mission and purpose of theological seminaries. Therefore, there exists an important relationship between the church and theological seminaries and it is also clear that theological seminaries and the church need each other out of necessity.

At another level, however, God has provided spiritual leaders who share His burden for the maturity of His flock and who willingly enter into the labours necessary to bring this maturation about. Paul, dealing with an extended passage on spiritual growth, encourages his members to do all things for the edification of the body of Christ (1 Cor. 14:26). Addison (2000: 8) adds it can be said that faith communities themselves share in this responsibility for spiritual growth among their members. Individuals, pastors, and the larger community, therefore, all have biblically valid roles in spiritual nurture. Responsibility begins at the level of one's individual walk with God, yet extends to the others in ones surrounding spiritual community. In relationship to the church's ministry to itself, as opposed to its purely evangelistic mandate, this is what the church is to be about at all times and in all of its various ramifications. "Whenever you come let all things be done for edification" (1 Cor. 14:26). Hence, it could be argued that biblical/historical pointers informing the process of holistic formation in any contextualization of the church at work, could then justifiably be applied in the particular context of seminaries and the training they offer (Byrne, 1990: 31).

3.4 Prospect of mentoring in theological seminaries today

The previous section begs the question: *What, then, are the prospects of mentoring in theological seminaries today?* Theological seminaries have issues to contend with that make them, for the most part, good candidates for mentoring programs. Banks (1999: 4), writing as a theological educator, observes that while theological education caters to a wide audience, and the number of lay participants is increasing, so far this has had little impact on its content and pedagogy. From a study conducted of 42 Roman Catholic seminaries in South America, Schuth (2000: 17-22) found that theological schools and seminaries contain a mixture of people, persuasion, and belief. She discovered that approximately half of all the students have recently converted to Catholicism or have not been active in the church for much of their lives. This may well be the case in other seminaries or theological schools as well and suggests a major challenge for those teaching these students, since faculty can no longer presume even a basic level of theological or religious knowledge. The increasing number of students who are not well grounded in Scripture or in their own tradition, together with those who may not be instructed in their mother tongue and who lack the essential language skills to study theology at a graduate level, has created a new educational environment. This was, for example, the case at Fuller Theological Seminary, an evangelical school in Southern California in America (McMurtie, 2000: 7). At the time the study was done, Fuller Theological Seminary had a 2800 students from 125 denominations and 80 countries, and many of the students were even non-denominational, second career converts, suggesting that it is a challenging environment to work in.

In light of the above examples, it is not unexpected that Cetuk (1998: 49) observes that considering the realities of today's enrolment patterns in seminaries, one might expect people who have decided to become seminary students to have an even greater difficulty given the magnitude of changes brought about in their lives by the decision to enter seminary. With these enrolment realities comes the daunting task of helping students align their lives and aims in life, because they often attend seminaries for various reasons. Already almost two decades ago, in a study conducted by Cetuk (1998: 51), amongst 794 students entering 12 United Methodist seminaries in 1994 in America, the students were asked to respond to a series of questions relating to their entry into seminary. The following results was gathered (% Yes responses):

- ✓ Experienced a call from God - 88%
- ✓ Desire to serve others - 77%
- ✓ Opportunity for service and growth - 75%
- ✓ Desire to make a difference in the life of the church - 71%
- ✓ Intellectual interest in religious/theological questions - 70%
- ✓ Experience of the community life of a local church - 58%
- ✓ Promise of spiritual fulfilment - 57%
- ✓ Desire to contribute to the cause of social justice - 53%
- ✓ Encouragement of clergy - 52%
- ✓ Experience of pastoral counselling/spiritual direction - 43%
- ✓ Desire to celebrate the sacraments - 43%
- ✓ Search for meaning - 43%
- ✓ Influence of family or spouse - 33%
- ✓ Desire to preserve traditions of the church - 31%
- ✓ Influence of friends - 23%
- ✓ Experience in campus Christian organization - 16%
- ✓ A major life event (e.g. a death, divorce) - 15%

Reasons for attending seminaries, such as the above, must be discovered and explored while the student is still at the seminary, for it will bring to bear pressure on his/her ministry in powerful ways unless he/she has been helped (Cetuk, 1998: 52). For example, if a student with a strong desire for service for God as his or her motivation for coming to the seminary, is not helped

through the formation processes (theological, ministerial, spiritual), he or she may end up getting frustrated if he or she has not been helped to discover what specific area God wants him/her to serve. It is the role of faculty members to assist students through a mentoring relationship to think critically about their reasons for coming to seminary.

It can be argued that mentoring can provide access to the multiform skills and knowledge bases needed to address these (theological, spiritual and ministerial formations) areas. For the purposes of theological education, the use of a mentor and protégé can be seen as an avenue to honour the complexity and the intricacy of the dynamic relationships inherent in mentorship, hence, seeing the mentoring relationship as an image of the guide and steward, through whom God remains at work. Creating and developing lives takes solid biblical perspective (this concept will be explored later in the section on the biblical basis for mentoring) (Purcell, 1990: 407-408).

Accordingly, in some theological seminaries today, it is recognized that students have special needs that can best be met by a mentoring program. One of the biggest issues the students face is that they come to such seminaries in order to eventually leave after their training (Sheldrake, 1998: 3), meaning that seminaries are transitional spaces, not lifetime homes. The question many students face in this transitional phase is often: “*Where am I*” and it is closely connected to the issue of identity: “*Who am I and where should I be?*” (Elridge, 1995: 289). Engaging such questions requires a certain amount of support that a mentor may indeed be able to provide. In the case of ECWA seminaries, many of their students are younger and often high school leavers, with little life experience¹⁶. For many of the latter, such questions and issues of transition and identity are major ones that still need to be addressed. Sheldrake (1998: 5) further alludes to the fact that there are cases where there often is a struggle to come to terms with the certain realities or the fact that you, your colleagues (your fellow students, your superiors) and your professors are just regular people. Many of the students expects to find the seminary to be a perfect place with saints and angels, however they are sometimes shocked to realize that the seminary is also full of growing saints who are not perfect. In the guise of spiritual directors, faculty advisors, lecturers and others, mentors are often in a unique position to help students negotiate these issues – this often happens outside the classroom setting.

¹⁶ The official enrollment at the three seminaries under study, according to their brochures, indicates that out of the 350 or so students, more than 200 of the students fall within the age bracket of 21-35.

It is hoped that when theological educators understand the opportunities that mentoring offer (as will be duly discussed in this study), they will be far better equipped to shape the lives of their students. Perhaps without this understanding, theological education will be reduced to programs and activities that have no higher calling than to make students feel content about their academic and professional lives. Cetuk (1998:102), citing Hough et al. (1985:115), writes that:

In contributing to the education of the church's leaders, the seminary has the opportunity and responsibility to contribute to the understanding of discipleship. This includes concern for deepening and clarifying the commitment to discipleship in ways that neither the scholarly study of the subject matter, nor the training skills has done. Ideally, much of the legitimate criticism of seminaries' spiritual aridity will be dissipated when the curriculum is reordered to promote discipleship.

Neil (2003: 234) states that an alarmingly high number of persons in the ministry today are wounded and in need of healing. To an unhealthy degree, they need and expect their parishioners to provide the kind of loving acceptance they did not get elsewhere, amongst these, the seminary. Although one cannot keep the seminary alone responsible for students' sense of acceptance, some students do see the seminary as a home because they discover themselves through mentors who show interest in them and through that they can live out their calling. As discussed above, a large number of students come to the seminary from troubled backgrounds of one kind or the other; hence, the seminaries must seek ways to help them through mentoring.

In light of the above challenges faced by seminaries, it is not surprising that in the ATS¹⁷ standards for theological education, the following standards are found: *Every professional ministerial degree should view theological education as equipping students not only with intellectual competence in the fields of theology and the arts for ministry, but also with capacities of personal, moral, and spiritual maturity as well as leadership skills.* Given this repertoire of skills, the standards reveal a commitment to an understanding of the task of

¹⁷ The Association of Theological Schools in the United States and Canada (ATS) is a membership organization of more than 260 graduate schools that conduct post-baccalaureate professional and academic degree programmes to educate persons for the practice of ministry and for teaching and research in the theological disciplines. The Commission on Accrediting of ATS accredits the schools and approves the degree programmes they offer.

theological education that invites a creative dialogue about the role of faculty members in facilitating this agenda in the theological school.

It is however important to note at this stage that in as much as the seminary is expected to be a home for students, the students also take responsibility and ownership for their personal growth, as discussed in Chapter 4 of this study. Cetuk (1998: 15) rightly points out that the right metaphor to use when coming to the seminary is that of a journey and not that of a destination. By this she means that both the student and the seminary has a role in his or her spiritual journey, and the seminary is just a starting point of that journey - not the final destination.

However, ultimately the seminary does play a vital role in producing graduates that will meet the current needs of the church. Therefore, Chrispal's (2004: 36) warning should be heeded that theological seminaries need to stop being factories churning out old models of graduates who are not equipped to handle the challenges and pressures of the postmodern world, who may be considered outdated for ministry. Hence, seminaries need to return to the drawing board and design a radical new blend of training that includes mentoring.

3.5 Implications for theological seminaries

The endorsement of mentorship in theological schools needs to be approached with great intentionality and professionalism. From the foregoing, it is clear that seminaries must be the bedrock of mentoring students towards holistic formation. English and Bowman (2001: 37-52) offers several reasons as to why theological seminaries must pursue mentoring with all intentionality. Firstly, theological seminaries are distinct educational environments that have their own guidelines to follow. Their purpose by and large is to prepare people to work in a variety of spheres of ministry and contexts.

Secondly, in the past, theological seminaries, particularly those connected to universities and graduate schools of theology, often saw their mandate as primarily cognitive development. The difficulties in incorporating a spiritual practice such as mentoring into an educational institution are cast in sharp relief in Van den Blink's (1999: 9) account of the death of spirituality in a

Protestant theological seminary¹⁸. Although it would seem reasonable to assume that there would be an emphasis on spirituality in a seminary, most theological students can confirm that the integration of spirituality in theological studies is not guaranteed. Van den Blink's (1999: 10) observation is that "students and faculty in practical theology know they are treated with disregard but those who have intellectual pursuits such as Scripture study". His observation is that ministry is seen as the place for those who are not academically gifted enough for doctoral study. This attitude points to the complexity of mentoring in a theological setting. How do those who have pursued theology as an academic career, serve as mentors for those who are preparing for ministry? This, of course, touches on the training of mentors as will be discussed in Chapter 6 of this study.

Thirdly, there is need to invalidate the personal/professional and theory/practice divisions (dualism/dichotomy) that permeate theological seminaries - not only recently, but also in the early centuries, as indicated above. Usher, Bryant and Johnston (1997: 12) and other contemporary writers such as Tracy (1998), point out that artificial barriers regarding dualism/dichotomy in the seminaries are problematic in that they prevent seminaries from holding the personal and professional in tension. Post-modernity, the context in which theological training happens today, in many countries has low tolerance for the rigid divisions between discipline and method, the personal and professional, theory and practice. Mentoring is one way of honouring the intersections of the personal and professional, the theoretical and the practical. Mentoring in theological seminaries is an effective way of creating a balanced approach to education, of integrating lived experience, and of honouring the need to be welcomed and supported in study and teaching.

Therefore, from the above discussion, mentoring in any context requires a deep appreciation of that context. It requires that we look closely at the issues that confront us and that we look at where we are going with mentoring. Mentoring may make theological seminaries more welcoming places for everyone, especially the youth, since it addresses needs for responsiveness and care as discussed in Chapters 1 and 2 of this study.

¹⁸ See Van den Blink, 1999

The context of training in theological training must be related to the context of the people being trained. If one of the purposes of the theological seminary is to aid in the contextual holistic formation of the person who is to be the minister, the shift in theological education must continue to include a renewed focus on the person and not merely on the dispensing of information (Lois, 2003: 90). Schroeder (1993: 35) puts it more succinctly when he said that as academics, entrusted with the spiritual nurturing of the next generation of Christian leaders,

“we must learn to present a more biblically based model of Christian discipleship and godliness, and provide a way of striving toward such spiritual maturity. Christian faculty members are being distinguished from secular faculty members by being disciple makers.”

A further indication of the need for mentoring in theological training derives from an understanding of the contextual ministry for which the students are preparing. Since seminaries are the institutions charged with the training of individuals for vocational ministry in various contexts, it would seem that the task should focus on developmental qualities in addition to academic training. Engstrom (1989: x) warns that if the education that is used to train the students does not provide the foundation for a personal contextual ministry through both instruction and modelling, students can be misled or find themselves “under-developed” in this area. What one was taught should be transferred into practice. It is hoped that students will put into practice what they were taught, but they often also put into practice the methods by which they are taught. If theological education is impersonal, the ministry of students who are trained in this type of impersonal environment may reflect the same approach to ministry. Through mentoring, the gap between theory and practice can be bridged to create a more complete and balanced education.

Mentoring is able to provide the vehicle through which an integration of academic and real-life experiences can take place. The development is holistic, which includes in the words of Engstrom (1989: x), “the sculpting of people values, the shaping of response patterns to crisis and opportunity, the acquisition of habits of work, the enlargement of one’s hunger for God, and the expansion of our view of creation.”

This is also true in light of Strong's view of the heart of theological education, namely that it is providing men and women with an environment within which they may integrate theory with practice regarding ministry in the local church, schools, and the wider community at large. Mentoring is a powerful tool that enables seminaries to accomplish this task through direct and personal interaction of faculty members in the lives of their students (Strong, 1999: 13).

Of course mentoring does not only demand certain things and offer benefits for the protégé, as discussed fully in Chapter 2 of this study, but also for the mentor. Smith (2005: 1-28), arguing from the teaching-learning perspective, points to the fact that the tasks for faculty mentors might include a self-evaluation for mentor readiness, participation in training sessions, involvement with students through the mentoring process of the course and an evaluation of the program at the end. Smith (2005: 1-28) also further notes the challenges for a faculty mentor that needs to be addressed effectively. Firstly, the mentoring environment may provide a more personal relationship between students and the faculty member. The faculty member whose life is open to students in the mentoring process is subject to close scrutiny by the students with whom he or she is working. Providing leadership in a spiritual mentoring environment places the mentor in the role of lead-learner. Consequently, the faculty member needs to understand and accept the role of mentoring as a part of the ministry of teaching, and intentionally approach the task of informal/formal nurturing of students. Most theological seminaries adopt a more formal mentoring process through faculty-led spiritual formation groups. More mentoring of students may be encouraged by faculty on a more informal level (Thayer, 1995: 256).

Finally, since spirituality, formation and growth lies at the heart of the Christian faith, as explained by Naidoo (2005: 21), "understanding spiritual formation as developmental allows Christians not to despair when they realize that they are on a lifelong journey. It creates increased self-responsibility as we realize that we are called to an ever growing personal faith". So then spiritual formation must be an integral part of seminary training. Furthermore, since according to God's purpose, humans are created to be in relationships, then the seminary provides wonderful opportunities for relationships where learning can come about through both classroom instruction and through outside demonstration using mentoring as a tool. Seminaries must hone, shape, and polish spiritual formation of students through mentoring.

3.6 Implications for youth ministry

Unlike the trend in many first world countries (where the seminary enrolment is mainly adults), ECWA seminaries and many other seminaries in various African countries, as shown in this study, are experiencing a high enrolment of young people in theological seminaries today. Therefore, these seminaries must value the role of spiritual guides who will accept young people as they are, since mentoring is all about relationships, as discussed briefly above and in Chapter 4. God works through interpersonal relationships. The importance of this conviction is revealed in the implications for spiritual formation in theological seminaries.

Young people come to the seminary with different challenges and expectations (such as a place of running away from parents, a place where they will meet saints, etc). Therefore, theological seminaries and faculty must identify the longing, fragile hopes and deep doubts of young people (Root and Dean, 2011: 134). Young (2001: 202-2-3) states that teachers and students must be seen as learners together, knowing God is at work in their midst. This could be achieved through identifying, naming and sharing knowledge and wisdom through mentoring. This will help young people to growth in their faith journeys.

Theological seminaries must be an environment of dialogue, trust and acceptance for young people rather than a place of fear of rejection or retribution. In this atmosphere, mentoring holds the possibility of freeing young people who will be going into ministry to use the gifts they have received in order to work towards wholeness, character, growth and ministry. According to Cahill (2003: 89), a supportive climate for mentoring in theological seminaries frees young people to open their lives to God, thereby becoming potential vehicles for God's grace at work in the world. Wittberg (1998: 19-34) adds that the risk in recognizing the possibility and the potential that God works in all persons (especially young people) in theological seminaries has another implication. As young people are heard through mentoring, they claim their right to shape the content and process of mentoring by growing in their daily work with God and by becoming spiritually formed for the ministry ahead of them. If a teacher is willing to make this commitment to mentoring and take this risk with young people, rewards will come through the fulfilment of sharing faith journeys and growing together (Wittberg, 1998: 19-34).

A fourth implication of mentoring young people that comes to the seminary is that the seminary should be a sacred space in which young people are also called among others to discern God's work in the world, to join the ongoing creation of new life, and to live with compassion. Witham (2001: 1-3) rightly notes that the nurturing of spiritual journeys through mentoring facilitates God's work by the creation of silent spaces in which God can be heard, discernment is practiced, and clarity is found, and it contributes to the sacredness of theological seminaries as a place of growth for young people. A fifth implication is the understanding that ministry and mentoring to youth involves more than creating a ministry program. It involves giving direction as to how young people ought to live their lives. Teachers in theological seminaries need to call those they mentor to become ministry partners, not just recipients.

Young people admitted to seminary come from a variety of home backgrounds and developmental experiences. Of those who graduate, very few fail in ministry because of an inability to study, think, teach, or preach – the skills and content that is focused on in seminary. Failure in ministry is linked to difficulties in character, relationships, emotions, spiritual maturity and other character problems (Tenelshof, 1999: 93). This, in turn, could be attributed to lack of proper mentoring relationships while in seminary.

Therefore, the focus of this study is to point out the value of mentoring in theological education and to encourage theological seminaries to invest in the mentoring of young people towards holistic formation.

3.7 Conclusion

In conclusion, the contemporary struggle for theological education at the level of preparation of the clergy for ministry and for holistic formation is an ancient one, as indicated by both the history of theological education and the prospect of mentoring in theological seminaries. The simple way to describe it is to listen carefully to John 14:6, "*I am the way, the truth, and the life...*". Theological education which gives maximum attention to the "Way" of Christ, stresses relational integrity with God and persons as He demonstrated with His disciples. We have seen that there is a long tradition (in both seminaries and monasteries) inherent in theological education that lays the foundation to make provision for the future through holistic formation and

mentoring. 2 Timothy 2:2 embraces four generations of Christian teachers, and Paul places upon the shoulders of Timothy the task of continuity through mentoring: “*and the things you have heard me say in the presence of many witnesses entrust to reliable men (women) who will also be qualified to teach others*”. In principle, training for the ministry belongs to the ongoing work of the seminary. Danger, if not disaster, is not far away when training becomes isolated, and starved of mentoring relationships, or as a mere intellectual exercise.

It is important therefore, for theological seminaries in this era to rediscover ways to make use of mentoring as an essential tool for holistic formation of their students, as prescribed in the Bible. It is the right and privilege of every minister called by God to learn the joys and challenges of ministry in the context of meaningful mentoring relationships with God and with one another, as they live out their callings as representatives of God, as reminders of Jesus Christ, as instruments of the Holy Spirit, as emissaries of a local community of believers and, above all, as ministers of introduction to Jesus Christ, with whom to have a personal faith relationship that is eternal.

Thus, theological education must illuminate, intensify, and enlarge the students’ understanding of who they are as the followers of the Lord Jesus Christ, wherever the Lord placed them. They need to learn to think critically and rigorously about their Christian heritage and in this process mentoring offers valuable opportunities.

This chapter focused on the relationship of mentoring to theological education with the view of understanding the role holistic mentoring have played in the past in theological seminaries in the holistic formation of their students. The holistic formation of seminary students has taken different shapes and forms in history. However, foundationally, this chapter reveals that mentoring for holistic formation cannot be separated from theological seminaries. This chapter also reveals the fact that seminary training is more than just an academic exercise. Rather, it is a formative process that goes beyond the general classroom experience. The next chapter will look at biblical and theological perspectives on mentoring.

CHAPTER 4

BIBLICAL AND THEOLOGICAL INDICATORS ON MENTORING

4.1 Introduction

Mentoring, as discussed in Chapter 2, is found in different fields (e.g., business world, institutions of learning, youth organizations, etc.), and can be applied in a variety of organizations. It is a valuable tool towards raising leadership, a means of bridging generational gaps and a means of investing in the future of organizations. This chapter will focus on the biblical and theological perspectives on mentoring. This will include biblical examples of mentoring, biblical synonyms for mentoring, possible theological foundations of mentoring, holistic formation as one of the goals of mentoring, implications of mentoring for theological seminaries and youth ministry and traces/examples/foundations for mentoring that can be found in the Bible. This chapter is important for this study as it focuses on Osmer's normative task, as discussed in Chapter 1 as it seeks to give account of the theological perspective on mentoring. According to Osmer (2007: 8), the normative task seeks to assess normatively from the perspective of Christian theology and ethics, with an eye to reform when this is needed.

4.2 Biblical examples of mentoring

This section discusses some biblical examples of mentoring. However, these examples must be understood in terms of the various types of mentoring discussed in Chapter 2 of this study. In order to illustrate how the concept of mentoring was actually fleshed out in biblical times, some of the more prominent relationships of the biblical examples are summarized in Table 3.

Table 3: Mentoring relationships of biblical times

MENTORING EXAMPLES IN THE OLD TESTAMENT	
Jethro and Moses (Exd. 18)	Jethro taught his son-in-law the invaluable lesson of delegation.
Moses and Joshua (Deut 31:1-8; 34:9)	Moses prepared Joshua to lead Israel into Canaan.
Moses and Caleb (Num. 13; 14:6-9; 34:16-19; Josh 14:6-15)	It appears that Moses groomed Caleb for leadership, and inspired in him an unswerving faith in the Lord's promises.
Naomi and Ruth (Ruth 1:16, 17)	Naomi poured her life in her daughter-in-law even after all is lost she helped Ruth to get established again.
Samuel and Saul (1 Sam. 9-15)	Samuel not only anointed Saul to become Israel's king, but tried to shape his character as well. Even when Saul rebelled against the Lord, Samuel kept challenging him to repent and return to God.
Samuel and David (1 Sam. 16; 19:18-24)	Samuel anointed David as king and gave him refuge from Saul's murderous plots which serves as a divine contact of mentoring, as discussed in Chapter 2 of this study.
Jonathan and David (1 Sam. 18:1-4; 19:1-7; 20:1-42)	An outstanding example of peer mentoring. Jonathan and David remained loyal to each other during the troubled days of Saul's declining reign.
Elijah and Elisha (1 Kgs 19:16-21; 2 Kgs 2:1-16; 3:11)	The prophet Elijah recruited his successor Elisha and apparently tutored him in the ways of the Lord, while Elisha ministered to Elijah's needs.
Jehoiada and Joash (2 Chr. 24:1-25)	The priest Jehoiada helped Joash – who came to the throne of Judah when he was only seven years old – learned to rule according to godly principles. Unfortunately, Joash turned away from the Lord after his mentor died.
MENTORING EXAMPLES IN THE NEW TESTAMENT	
Jesus and the disciples (the Gospels) Full discussion will follow below.	Jesus called the disciples to follow and imitate Him. He exposed himself and shared his life and ministry with them during his three years of active ministry. His intention was for them to adopt his character, imitate his faith and carry

	on his mission.
Barnabas and Saul/Paul (Acts 4-11)	Barnabas opened the way for Saul to associate with the church after his dramatic Damascus road conversion.
Barnabas and John Mark (Acts 15:36-39; 2 Tim. 4:11)	Barnabas was willing to part company with Paul in order to work with John Mark. Later, Paul came around to Barnabas's point of view, describing John Mark as "useful to me for ministry". John Mark is believed to have been the primary author of the gospel of Mark.
Priscilla and Aquila and Apollos (Acts 18:1-3, 24-28)	Tentmakers Priscilla and Aquila served as spiritual tutors to Apollos at Ephesus. As a result, Apollos became one of the early church's most powerful spokesmen for the gospel.
Paul and Timothy (Acts 16; Phil. 2; Titus and 2 Tim.	Paul invited Timothy to join him during one of Paul's missionary journeys. Timothy eventually became pastor of the dynamic church at Ephesus.
Paul and Titus (2 Cor. 7:6, 13-15; 8:17)	Paul, along with Barnabas, apparently won this Greek-speaking gentile to the faith and recruited him as a travelling companion and co-worker. Titus became pastor and, according to tradition, the first bishop of the island of Crete.

Adapted, with a few modifications, from Hendricks & Hendricks (1995: 180-181)

These biblical examples show how investing into a specific relationship can have a great impact on a person's life.

The Scriptures point to significant mentoring associations¹⁹: Moses and Joshua, Elijah and Elisha, Barnabas and Paul, Paul and Timothy, and Jesus and His disciples (Moore, 2007). Examination of their interactions can provide some insight into the power of mentoring relationships and examples of mentoring relationships in the Bible. A general dimension will be given to the biblical examples of mentoring in the Bible. However, special focus will be placed on Jesus and the Pastoral Epistles as possible guides towards understanding New Testament equivalents of mentoring.

¹⁹ However, it will be to unrealistic in the scope of this research to cover all the examples. A few will be discussed and their implications to the subject of the study.

4.2.1 Old Testament examples of mentoring

Jethro, a wealthy livestock owner, helped his overworked son-in-law, Moses, to learn to delegate authority when he showed Moses what to do in (Ex. 18:1–27)²⁰; Deborah, judge over Israel, summoned Barak to military leadership and helped him triumph over Jabin, a Canaanite king, coming along side him to the war, bringing forty years of peace to the land (Judg. 4:4–24); Naomi helped her widowed daughter-in-law Ruth to succeed by also coming along side Ruth in the numerous discouragements they faced in life (Ruth, 1:1-ff). Similarly, Moses, the foundational prophet, provided us with a number of examples of fulfilling a mentor’s role for an entire nation, beginning with the institution of parental instruction to the children of the Passover story, as told in Exodus 12. He highlighted a shift of attention from the older generation (in the wilderness) to the new (who would enter the Promised Land) by stressing the need to teach the younger generation God’s expected requirements of those that will enter the Promised Land. He (Moses) demonstrated that the role of spiritual “eldering” was not the exclusive responsibility of the prophet but belonged to all the people of God (Holy Bible, New International Version, 1984). God directed him to shift some of his responsibility for meeting the needs of the people to the elders (Numbers 11). In Deuteronomy, he was able to focus on the discipline of a new generation and the teaching and appointment of his successor, Joshua (Osherson, 2001: 167).

Eli, a priest of the Lord (even though a failure as a father) raised young Samuel to succeed him (1 Sam. 1:1–3:21). Elijah, the leading prophet of the Former Prophets, exemplified the transmission of a sacred inheritance to the next generation. In Malachi 4:6, God extended a divine call to Elijah to teach and influence the nation, “to turn the hearts of parents to their children and the hearts of children to their parents”. The impact of Elijah’s mentoring on Elisha

²⁰ The basic literary nature of 18:1-27 is that of an episodic narrative. One particular event is described: the visit of Jethro with Moses while the Israelites were camped at Mt. Sinai. The duration of the visit is undefined in the text. From the nature of what is described, it would appear that the visit lasted for at least a period of several months, if not longer. The single specific timeframe mentioned is in verse 13, where Jethro observed Moses sitting as judge over the people the “next day” after the welcoming banquet held in his honor sometime after his arrival at the campsite (v. 12). One trait that typifies ancient narratives in contrast to modern ones is the lack of concern with the flow of time in an event. It will be mentioned if the timeframe plays some significant role in the narration, but ancient readers didn’t live in the hurried lifestyle that we do. So time wasn’t nearly as important to them. The narration is content to leave us with the impression that Jethro brought Moses’ family back to him after a lengthy separation. He offered wise advice to Moses about how to be a better leader over the people. He spoke words of blessing to Moses and the people that glorified God. Then, he went back home to Midian. How long this took is not particularly important to the narrator.

was seen as he called him “my father, my father” and pointed to the relationship of a prophetic leader to his disciples (2 Kings 2:12). He “poured water on Elijah’s hand” - a phrase that indicated that Elisha served in an apprentice relationship to Elijah (2 Kings 3:11). Ultimately, Elisha inherited from Elijah the role of father to the “sons of prophets”, literally donning his cloak after he ascended to Heaven (2 Kings 2:13-15) (Anderson, 1999: 258). Mordecai also seems to have mentored Esther as she took steps to save God’s people (Esther 4).

Gould (2004: 5) aptly noted that Isaiah, the greatest prophet of the Latter Prophets, realized that, like Moses, he was called to attend to the youth. Isaiah knew the children were significant, and he knew his prophetic call was to be their mentor (Isaiah 8:18). Isaiah’s appeal to the future generation was for others to take up the call.

4.2.2 New Testament examples of mentoring

Besides New Testament examples from the life of Jesus and the Pastoral Epistles (that will be discussed in more detail below), another New Testament example is of Barnabas, a wealthy land owner in the early church, who became an advocate and guide for Saul, the former enemy and persecutor of the Jesus movement (Acts 9:26–30). Over time, with Barnabas’s coaching and encouragement, Saul (later called Paul) became the central figure in the early spread of the gospel. It is even more impressive to observe how Jesus conducted his life and relationships as a mentor par excellence. That will be the focus of the next section.

4.2.2.1 Examples of Jesus’ unique mentoring

Mentoring is something Jesus modeled throughout Gospels. His life and teaching are the greatest proof for the potential that lies with the investment of sharing lives with others through mentoring. Jesus, who was the Word, made flesh, and displayed this through a band of followers called “disciples” (Keefer, 2009: 126-128).

Crow (2008: 92) observes that Jesus’ methodology of mentoring was significantly different from conventional approaches to mentoring. Although Jesus spoke to huge crowds, His primary focus was on mentoring “the few” who would then multiply themselves among “the many”. He started small, went deep, and thought big. However, many have questioned Jesus’ approach to

mentoring. Was his approach really effective? Jesus did not begin his ministry by performing miracles, holding services, or even teaching. Rather, he began by calling people to Himself to follow Him and to learn from Him. His words were “come and follow me and I will make you fishers of men” (Mark 1:17, cf. Matt, 4:19 and Luke 5:1-11). This is certainly an invitation to a relationship. Kenneth (2000: 14) and Singer (2002: 6) appropriately states that within the framework of a relationship, Jesus empowers and equips his disciples for personal ministry (Luke 9:1). Following this mission, the disciples gave an account of their experiences (Luke 9:10). Then Jesus took them away in order to spend time with them.

The latter constitutes an important element of Jesus’ style of mentoring, namely that it emphasizes spending time with his disciples. According to Strauss (1998: 289), in this exchange of spending time with his disciples, there is not only teaching, but also empowering (spending time with them), equipping (teaching and showing them what to do), the giving of authority (giving the ability to perform miracles), a commissioning (sending them in groups), and opportunity for feedback (reporting back their various encounters). All these are essential for a healthy mentoring relationship, since mentoring is not a stagnant process, but a dynamic one. It is a process in which the protégé is experiencing personal growth. The protégé is also then equipped to begin the process again, but this time as a mentor rather than a protégé.

In reflecting on Jesus’ style of mentoring, Fee (2008: 876-879) notices three recurrent things throughout the four gospels. First, Jesus spends a huge amount of time with his disciples, particularly as they travel throughout Palestine. Second, despite this, Jesus does not disregard periods of seclusion in which he communicates with God the Father. Both these two elements are indispensable. A mentor cannot remain efficient and receptive without periods of solitude, and a mentor will not develop a deep relationship with his/her protégé without spending time with him/her. Thirdly, Jesus develops and maintains intimate relationships with a select few. Mentoring is not effective when done on a mass scale; the process is best served in a one-to-one or a one-to-a-few collaboration.

It is therefore possible, according to Anderson & Reese (1999: 16), to deduce the manner in which Jesus divided his time between the multitudes and his disciples by analysing how often he worked, spoke, or helped the crowd in comparison to the disciples. The crowds continually

followed him, but one frequently finds Jesus spending the majority of His teaching time with disciples. In fact, he often leaves the crowds in order to spend time with his disciples (Matt. 13:36, 14:22; Mark 7:17, 8:10).

Cunningham (2004: 17-22) maintains that through time spent with Jesus as He began both to teach about and to model the new life, the disciples discovered the necessity of growth and development within their lives. In the daily experience of being with Jesus, they encountered a maturing process that was more than just intellectual. They did understand more about God through Jesus' teaching, but through His living they also understood more about the way these teachings were to be put into the practice of one's life. Jesus also gave His disciples instruction on and practice in various forms of ministry (Conn, 1994: 60). When necessary, He rebuked them (Luke 10:38-40), and on other occasions He exhorted them. As Jesus' physical life came to an end, He entrusted his ministry to those disciples He had invested into during life (Matt. 28:18-20). They were to continue the ministry in a manner similar to that Jesus had demonstrated to them. Thus, through mentoring (Yorks, 2000:34), Jesus prepared them (His disciples) to accomplish God's will for their lives and to accomplish the ministry that He would leave for them after His departure.

Throughout Matthew 10, one reads that the disciples were commanded to do the works of Jesus. As the disciples turn to do the work of the ministry, Jesus gave them specific instructions (Matt. 10:5). Jesus told them to go to the people He has gone to (the lost sheep of Israel, 10:6), with the commission of His mission statement (Is. 61:1-2), and message (Matt. 10:7). When the disciples celebrated success, even the demons submitted themselves to them (Luke 10:17). Jesus, assuming His role as teacher, mentor, and Lord, warned them to rejoice for a far greater reason – that their names are written in the book of life (Luke 10:20). Still, even after a rebuke, Jesus commended the disciples before the Father in prayer (Melbourne, 2007: 567-582).

In Downey's (1998: 3) words, the encouragement that the disciples received by being with Jesus was in the form of experiencing what previous prophets and kings had longed to experience (Luke 10:23-24) – His powerful presence as only He can provide. As an exemplary mentor, Jesus adhered to the proverb "*open rebuke is better than hidden love*". Though He gently rebuked, Jesus also directly encouraged the disciples in prayer and by exhortation and joy. In

their time with the master mentor, the disciples were trained in ministry, observed, and upon Jesus' ascension into heaven, they were released to carry forth the gospel of Christ. Through faithful companions like the disciples, the gospel of Christ has spread across the world. Jesus treated His disciples or protégés more like apprentices. Theirs was on-the-job training (Anderson, 2002: 234). On-the-job training as a protégé accelerates the learning curve. When a protégé believes that he will be asked tomorrow to do what the mentor does today, the protégé will likely pay more attention and be more apt to acquire the specific skills demonstrated by the mentor.

Nevertheless, it must be noted that certain similarities, but also certain differences exist between mentoring and discipleship. It is not in the scope of this research to discuss comprehensively the similarities and the differences of mentoring and discipleship; however, a few points will be highlighted.

On the one hand, Cunningham (1998: 31-49) argues that the practice of discipleship appears to share many characteristics with the practice of mentoring. Both mentoring and discipling are developmental alliances involving someone who is functioning at a more experienced level than the follower or protégé. Followers and protégés are desirous of learning about the way and practices of their teacher. This knowledge is not shared in a classroom, but both mentoring and discipling use life experiences as an opportunity for learning and growth. Mentoring and discipleship are intense and focused on relationships. Mentoring and discipleship are both based on generative relationships.

On the other hand, although mentoring and discipleship share many similarities, especially when both mentor and protégé are Christians, distinctions between the terms do exist. The majority of differences that are noted fall into the categories of goal, content, and authority. Cunningham (1998: 31-49) articulates that the goal of discipleship as obedience to Jesus Christ and conformity to His image. The evidence of a healthy discipling relationship is a disciple becoming like Jesus and growing as a Christian. In contrast, a narrow definition of mentoring would establish the goal of the relationship as productivity, career development and satisfaction, and professional advancement of the protégé.

According to Fandey (1993: 27), mentoring can be one of the processes that help a disciple to grow, but the disciple must also be responsible for his/her personal growth. Mentoring can be used as a tool in the process, but it is more than a tool, it describes a relationship. A Christian faculty need to learn how mentoring can be an important and revitalizing tool in discipling their students. The practice of mentoring relationships, informed and enriched by a Christian's commitment to discipling, must become a natural part of theological seminaries, as demonstrated by Jesus with His disciples. Jesus had a goal, choice and a model He used for His mentoring process with the disciples, the learning environment and the spiritual environment provided the needed spaces for mentoring to occur. A summary of Jesus' mentoring elements and discipling process is best described in the Diagram 1 below (as adapted from Ot, Das training program, 37):

Diagram 1: Jesus' mentoring and discipling process

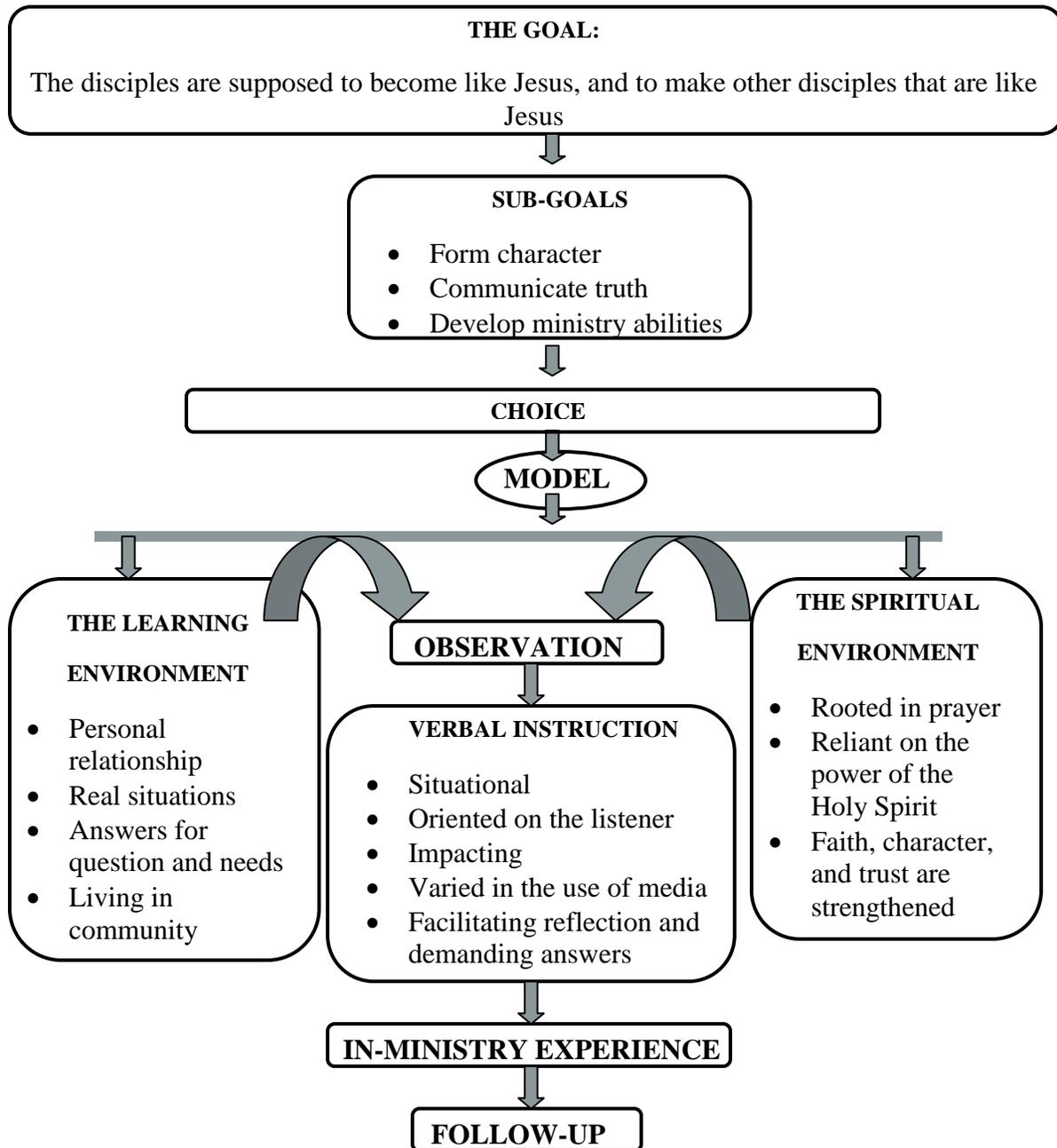


Diagram 1 illustrates a model that could be adopted for theological seminaries that will help in facilitating the mentoring program.

4.2.3 A brief analogy of Jesus' training and that of seminary training

The goal of this section is in no way to argue that seminaries must do their training like Jesus did. However, the goal is to use the analogy as an example of some indicators that seminaries can barrow from Jesus' mentoring methods. Furthermore, this brief analogy between Jesus' way of training and mentoring of His disciples and that of the theological seminaries today will help suggest some impulses that could be useful in theological education today. As seen from the emergence of the relationship between seminaries and universities in chapter 3 of this study, progress in the traditional seminaries was evaluated by way of achievements in the cognitive domain. The seminary experience is often characterized by lectures, note-taking, reading, studying assigned textbooks, written reports and examinations, for all of which the student is given a grade indicative of his/her progress (Nemeck, 1991: 30). However, in the earthly ministry of Christ, as seen in the lives of the disciples, progress is comprehended in terms of the changed lives of His followers. According to Peterson (1989: 687), Peter, for example, started out as a rash fisherman whose tongue often bore testimony to his shallow understanding of the ways of Christ and His kingdom. Through his intimate and transforming relationship with Jesus, he became an effective and powerful preacher, leading thousands to Christ on the day of Pentecost (Acts 2:41). Hence, Campbell and Campbell (1997: 727-747) can conclude that the progress in Peter's spiritual improvement is quantifiable through obvious changes in his responses to life circumstances and further down to his ministry circumstances.

Jesus' training was also developmental in nature, incorporating recognizable phases throughout His three-year involvement with the twelve disciples. It began with a time of preparation in which His students did little more than observe their teacher in a variety of settings – including home visits, weddings (John 2), and speaking at engagements. Grubbs (1987: 34) contends that this phase gradually gave way to a time of practice of internship carried out under Jesus' close supervision and evaluation. Supervised training then issued forth into full-fledged productivity as disciples assumed ministries handed down to them by their teacher.

On the other hand, some of the seminary training today is often not as developmental in its progression as was that given by the Lord. According to Allen (1994: 70), who has been involved in theological training for more than two decades, this is because the required academic

curriculum may not have a distinct sequence to it, and students are generally graduated and implicitly deemed ready for ministry upon completing a set of courses. While in some seminaries internship may be included as final components of the curriculum, training for the most part centers around knowledge and skill courses - comprising the bulk of the preparation for ministry. This is also in accordance to Grubbs' (1987: 60) assertion that in most seminaries relatively little emphasis is placed on promoting progressive spiritual, psychological, and professional development throughout the seminary experience.

Another key analogy between Jesus' training of His disciples and the seminary's training of its students is clearly visible in the relationships students have with the faculty who are often perceived to be their primary mentors, disciplers, and models. This is because most students at the seminary see their teachers mostly in class and, to a lesser extent, in the office on appointments for the purpose of academic advising. Faculty/student relationships for some students may never advance beyond this point. However, according to Bruce (1971: 554) the focal point of Jesus' training was an intimate personal relationship with each disciple. This intimate relationship may not be possible with all students, but according to the concepts of mentoring discussed in Chapter 2 and 3, this might be possible with a few students. Hadsell (2004: 87) sums it up well when he states that through Jesus' relationships with His students/disciples, He served not only as teacher (Rabbi), but also as counselor, friend, brother, comforter and mentor. Many seminaries' curricula today are designed for training in specific areas of specialization, e.g. – systematic theology, practical theology etc. Jesus, on the other hand, trained versatile "students". He offered wide-ranging, yet much applied guidance in foundational aspects of discipleship such as prayer, teaching, preaching, witnessing, and caring. Furthermore, what Jesus taught his disciples, He always modelled for them.

Seminary education from the researcher's involvement generally utilizes a standard curriculum for all students in a given degree programme. Jesus on the other hand, closely tailored His "curriculum" to the unique capabilities, weaknesses, and needs of each disciple with an eye to his future ministry (Kesley, 1995: 450). This may explain why Jesus would often select certain followers to accompany Him while leaving the others behind (Matthew 17:1; 26:37). According to Mills (2003: 129-142), to some He revealed insights that He apparently withheld from others.

His words of encouragement (Matt. 16:17), or rebuke (Matt. 16:23), sometimes painfully blunt, were both situation and person specific. Through mentoring, seminaries are also able to tailor their curriculum to the unique capabilities, weaknesses, and needs of each and every student with an eye to the students' future ministry.

A final point of analogy is that the seminary experience often includes a sizeable component dedicated to training in such areas as leadership, program administration, and oratory skill, while the core of the curriculum (if one may call it that) in Jesus' "school", appeared to be learning how to follow Christ in the discipline of servitude (Luke 22:26). Jesus made it clear that He came not to be served but to serve, and what the disciples observed in Him as a servant, they were to duplicate in their own ministries as those who were truly His followers (John 10:27; 13:14).

Therefore, in Jesus we see the epitome of mentoring, and there is a lot that theological seminaries can learn from His relationship with His disciples in order to enhance the mentoring of students in theological seminaries today. Thus, Jesus' relationships with His disciples initiated a movement that cultivated holistic mentoring (Matt. 28:19-20), resulting in networks of mentoring. It started with the disciples and Barnabas, later through Paul who also influenced Titus and Timothy and other leadership. This network later on grew to be a huge movement not only in the Middle East but in the whole world, as shown in Diagram 2 (adapted with few modifications from Word in Life Study Bible Thomas Nelson, Inc. 1993).

Diagram 2: Networks of mentoring

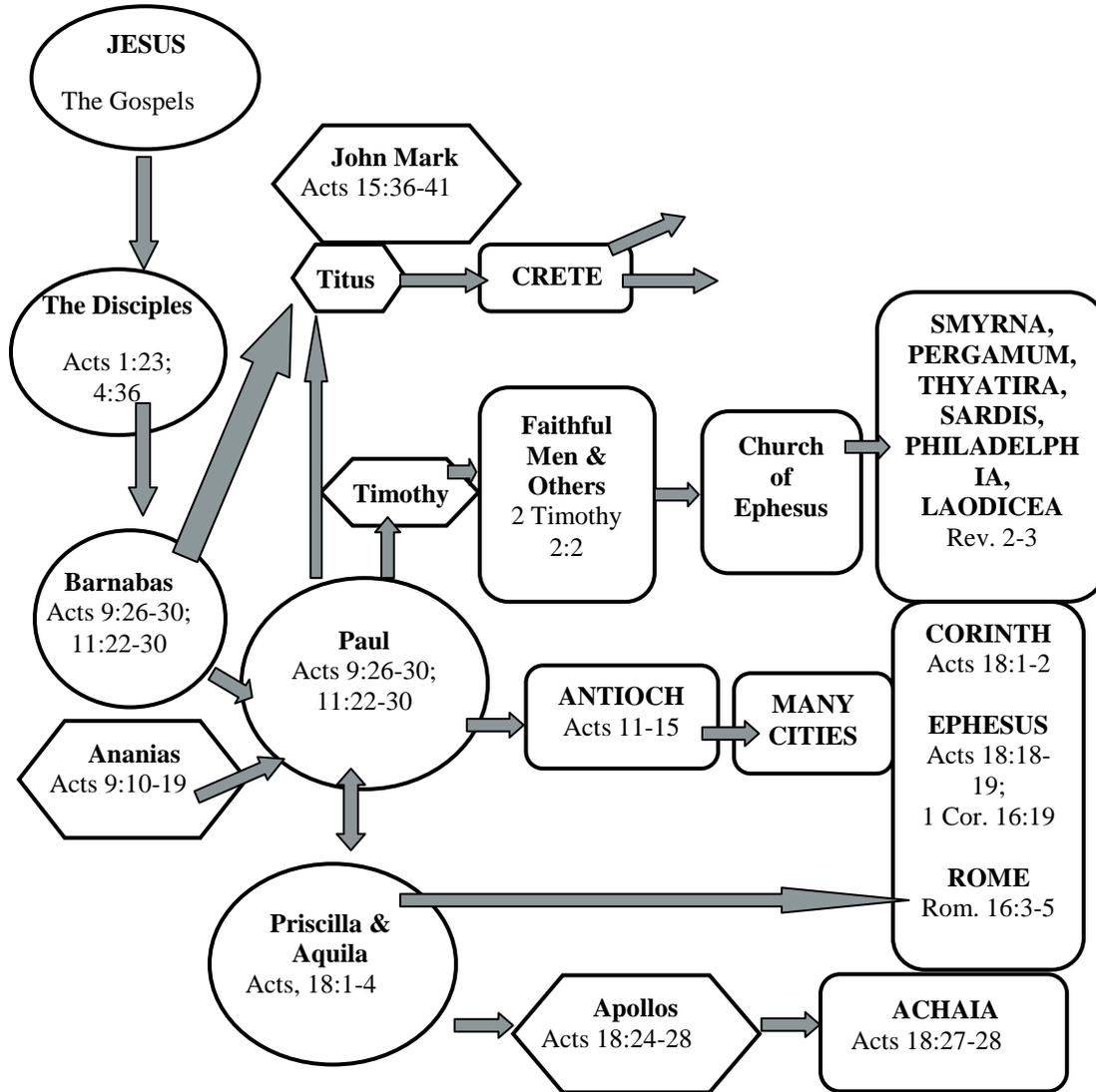


Diagram 2 indicates the fact that a positive influence in one person's life can have a ripple effect. In the context of theological seminaries, it is evident that if students are mentored holistically, the positive effect will also be seen in their leadership roles in their various congregations and in their various ministry responsibilities.

4.2.4 Paul's unique mentoring relationship

The pastoral letters in particular reveal Paul's mentoring of Timothy as he provided guidance and encouragement in the midst of difficult and frustrating times. According to Foster et al., (2006: 256), the advice that was given to Timothy, was more than just facts or processes to follow. The advice was seasoned with the love that Paul had developed for Timothy, a love that appeared to be mutual (1 Timothy, 1:2; 2 Timothy 1:2, 2:1)²¹. One can also sense that Paul saw great potential in Timothy and sought to help him realise that potential. Although Timothy remained a unique individual with characteristics that he alone possessed, certain characteristics of Paul began to develop in Timothy (Keener, 1986: 112-115). These characteristics, according to Bielh (1996: 8), were not that of Paul, but of Jesus to whom Paul himself wanted to conform. Perhaps a clearer understanding of this transmission could be seen in Paul's admonition to the Corinthians as he encouraged them to "follow my example, as I follow Christ's example" (1 Cor.11:1). Therefore, Buckley (1987: 89) contends that the substantiation of mentoring in Timothy's life was seen in his spiritual maturity, his preparation for and assuming of the ministry at Ephesus, and his love and devotion to God. Timothy's love of and devotion to Paul also served as evidence of the mentoring relationship.

Conversely, Webber (1998: 259) points out that the apostle Paul illustrated the succession of mentoring, first as a protégé to Gamaliel and Barnabas, and later as a mentor to Timothy and others. He clearly spelled out the call and importance of mentoring in his letters – "Preach the Word; be prepared in season and out of season; correct, rebuke and encourage – with great patience and careful instruction" (2 Tim. 4:2). Paul explained to the elders at Ephesus, "You know how I lived the whole time I was with you" (Acts 20:17) and "In everything I did I showed you that by this kind of work we must help the weak" (v. 35). He reminded them, "Whatever you have learned or received or heard from me, or seen in me – put it into practice" (Phil. 4:9) and he

²¹Timothy is unlike either 1 Timothy or Titus. It is an intensely personal letter written to encourage Timothy in his difficult task and to ask him to come to Rome. Since it was written to one of Paul's best friends who knew his theology, and not to a church who did not know his theology (Titus) or to a church who knew his theology but was choosing to ignore it (1 Timothy), one is not surprised if 2 Timothy does not sound like other letters. It was not intended to be a theological treatise. See Donald A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, p. 578

demanded that they “[f]ollow my example as I follow the example of Christ” (1 Cor. 11:1). Paul told the congregations, “I showed you, now you show them”. His message was that if a Christian leader is not mentoring someone, he or she is not living up to his or her calling (Beisterling, 2006: 9).

Finally, prominent in the realm of mentorship is the practice of imitation. Paul, in his God appointed ministry, urged the Corinthian believer’s to, “imitate me just as I imitate Christ” (1 Cor. 11:1). As the mentorship progresses, the disciple can watch to literally see the outcome of the mentor’s life. Hebrews 13:7 states: “Remember your leaders who have spoken God’s word to you. As you carefully observe the outcome of their lives, imitate their faith”. This is the proving ground for any mentoring relationship. According to Cunningham (1996: 67), wisdom, as the Scriptures say, is justified by her children. So then, the relationship within mentorship has a great deal to do with the mentor, as discussed in section 2.7 on the general forms of mentoring. If the mentor does not heed his own advice and does not live by what is preached, then the relationship will be fruitless and lead to a termination of trust and respect, as indicated in section 2.11 on the challenges of mentoring. As the mentor exhibits truth displayed in his/her life, his/her life becomes a living testimony of God’s principles and commands at work (Cunningham, 1996: 68).

By being a living epistle, or living letter of Jesus Christ, the protégé receives true discipleship by witnessing and partaking in the transforming grace of God at work in another’s life. 1 Thessalonians 2:8 mentions that Paul did not just impart knowledge to those that God entrusted to him, but shared with them his life. Downey (1997: 234-256) articulates that by definition, this is true discipleship; allowing each individual to be built up in Christ who is head of the body of believers. There is an element of sacrifice involved in sharing one’s life, but that is exactly what Jesus displayed in his earthly ministry, and is the essence of true discipleship.

The Bible is full of examples of mentoring as seen from the above discussion. Several key words (discipleship, imitation, spiritual direction, etc.) emerge in the context of mentoring that will demand a careful theological analysis to give a better understanding of mentoring for holistic formation, and this will be the focus of the next section.

4.3 Theological foundations of mentoring

While “mentoring” is a quite recent term and is not found in English translations of the Bible, one can find many examples of the words that correspond with the meaning of mentoring as understood in this study. For example, the Greek term *meno* (enduring relationship) is found in the New Testament 118 times – 33 times in the Gospel of John alone (Moore, 2007: 155). In His farewell messages, Jesus repeatedly used the term to express the “steadfast relationship” He enjoyed with His disciples (Carruthers, 1993; Köstenberger, 2004, as cited in Beisterling, 2006: 77-92). Exegetical and biblical sources provide us with a variety of theological terms for “mentoring”, including *elder*, *discipleship*, *spiritual direction*, *imitation*, *apprenticeship*, *modelling*, *coming alongside* and *teacher* (Moore, 2007: 155). These terms will be discussed below in order to ascertain the role they play theologically in mentoring.

4.3.1 Elder

In the Old Testament, *elder* is a name recurrently used to designate a person of authority who is entitled to respect and admiration (Genesis 50:7). The word *elder* carries in itself the notion of guiding, and being a role model (Stuebing, 1999: 154). Moses, for example, shared his commission with the “elders of Israel” and seventy of them were selected to bear with him the burden of the people (Exodus 3:16; Numbers 11:16,17): “to help me guide and lead the people, to be an example that the people will follow”. In the New Testament church, elders served as the “pastors”, “leaders”, “rulers” of the flock (Ephesians 4:11; Hebrews 13:7; 1 Thessalonians 5:12) and to also provide enduring relationships among the people (Easton, 1993: 2005). Thus, in the context of mentoring, elders, serve as guides, leaders, and provide examples for others to follow.

4.3.2 Discipleship

Discipleship is a second concept embodied in mentoring. The phrase “make disciples” is actually the only imperative in the Great Commission in Matthew 28:19f - “go”, “baptizing” and “teaching” are particular verbs qualifying or further defining what is involved in making

disciples (Nida, 1989: 471). The term itself (Gr. *matheteuo*) means “to cause someone to be a follower or imitator” (Baker, 1996: 12).

According to Steele (1990: 90), a disciple is made and mentoring occurs to the degree that a believer consciously and progressively patterns his or her life on that of Jesus Christ, seeking to do what He did, live the kind of life that He lived, and to obey His commands. As a disciple matures, he/she becomes increasingly qualified to encourage others to follow in His footsteps. Just as Paul encouraged his converts to follow him as he followed Christ (1 Cor. 4:16), the pattern of Christ-like living can be similarly transmitted from one believer to another. Johnson (1999: 125) summarizes this concept as follows:

Attending to the lives of official and ordinary saints with the extended community is a vital means of mentoring. Training in Christianity fundamentally is training in following a person. Those who have learned to follow provide us with models of growth and maturity in the Christian life. We learn what it means to follow Christ mainly through watching how other believers form many times, places and circumstance have followed.

Therefore, just as mentoring, the terms “discipler” or “discipleship” do not actually occur in Scripture. The words disciple and discipleship (*mathetes*) are used to describe the goals of the mentoring process. Discipleship is firstly about becoming like Jesus, about entering into a relationship with Him (Luke 6:40). It is also about focusing on others in selfless servant-hood (Philippians 2:1-8). Authentic discipleship is to become a living example for others to follow: “Follow my example, as I follow the example of Christ” (1 Corinthians 11:1). Discipleship in mentoring provides the basis of a loving relationship that promotes the spiritual development of the protégé and helping him or her to become more like Christ.

In the context of theological seminaries, discipleship is a core virtue owing to the various challenges/expectations different students have and experience in and about seminaries. In the words of Cetuk (1998: 39):

.....opportunities to despair abound in seminary, and there are never enough hours in the day. Sometimes students entering seminary experience changes in their

friendships, in their families, and within themselves at alarming rates. In the face of such radical departure from the safety of former lives and webs of support, students begin to wonder at what price they are answering the call to ministry.

From my experience in various theological seminaries, many students are very familiar at one time or another about this desperation. In his book “The Cost of Discipleship”, Bonhoeffer (1969: 98) gave a helpful insight that will encourage the seminary students to truly understand the cost of discipleship as it relates to the mentoring process:

To endure the cross is not a tragedy; it is the suffering which is the fruit of an exclusive allegiance to Jesus Christ. When it comes, it is not an accident, but a necessity. It is not the sort of suffering which is inseparable from this mortal life, but the suffering which is an essential part for the specifically Christian life.

Discipleship is about change, change to be like the master which involves doing and following the master’s way. Jesus categorically pointed out in the book of Matthew 16:24-25 that “if you want to become my followers, then you must deny yourselves, take up your cross and follow me. The acknowledgement of the need for change and the process are often treacherous, according to Cetuk (1998: 41), and yet change is part of the way of the cross. It explains what Jesus meant when He said “come and die”. As indicated in Chapter 3 of this study, theological education is not only about learning but it is also about change, changing students’ worldviews and receptivity to others; it is about changing their self-understandings in relation to God and others; it is perhaps even about changing their dreams. For this change to happen, it must be within the context of a relationship, and discipleship provides that context, especially in meeting the goals of theological education.

4.3.3 Spiritual direction

Spiritual direction is another important concept engrained in the theological understanding of mentoring. The Christian tradition reveals that we recognize and respond to God within a relationship, within a community of faith. Hence, spiritual direction, according to Liebert (1992: 8-9), is an interpersonal helping relationship. In this relationship, one Christian assists another to discover and live out - in the context of the Christian community - his or her deepest values and

life goals in response to God's initiative and the biblical mandate. Spiritual direction has as its goal to help within the context of a relationship. It is help given by one Christian to another which enables that person to grow in intimacy in his relationship with God. Edwards (2001: 2) concludes that the ministry of spiritual direction must be understood as the meeting of two or more people (in a context of a relationship) – whose desire it is to grow in their personal walk with God, to be complete imitators of Christ. Therefore, spiritual direction is connected to mentoring within the scope of a meaningful relationship.

4.3.4 Imitation

The Christian faith is an imitative faith. Beginning with Jesus' earliest words to the men and women who would become his apprentices of faith, Christianity has understood itself to be a faith taught by one to another (Anderson & Reese, 1999: 15). One of the key scriptural passages that discusses the concept of imitation, is 1 Corinthians 4:16, where Paul urgently challenged the Christians at Corinth to imitate him ("therefore I urge you to imitate me"). According to De Boer (1998: 50);

Imitation here often meant "bringing to expression, representation, and portrayal". It implies the notion of transfer of character or personality from one person to another, e.g. from parents to children, from teacher to pupil, and from God to human beings. In the Hellenistic period, the classical notion of artificial copying - mimicking - is transformed into a concept of ethical and dynamic relationships.

By listening and observing, one should learn to imitate the personality and spirituality of one's model (cf. 1 Mace 2:15ff.; Sirach 44-50) (Peterson, (1989: 76). Teachers in a religious community would portray the life and conduct of its venerated founder or of other figures from the past as a principle and model for the behaviour of the members. Obedience to the principle of imitation was seen as the way to salvation. Understood in this context, Paul seems to demand imitation by the children of the model given by the father. A similar reference to parental authority appears in 2 Cor 6:13. The realm of imitation in mentoring provides models or examples for others to follow. Imitation in mentoring is best described by McClane (2008: 1-2), with reference to the Greek word *mimetai* (imitation) together with the word "mentoring" -

described as *mimetai-mentoring*. By this, he means a situation that the seminary faculty (and Christian leaders) in their various capacities (faculty, church leaders, etc.) are influencing others by their personal, transformation spiritual journeys. Hauerwas (1986: 192) suggests that “our seminaries have a more important function, namely to direct those preparing in the ministry and to reflect on those lives that have honoured their calling as ministers”. He argues that “character is largely shaped by example”. Younger ministers can learn from where older pastors have made mistakes and where, by God’s grace, they have thrived.

4.3.5 Apprenticeship

Apprenticeship in many societies was/is built into the structure of society and education in formal and informal ways. In ancient Israel, apprenticeship occurred informally as sons were taught the family trade through situated learning with their father (Crossan, 2001: 24). Lewis (1995: 167) is convinced that during the time of Jesus, some of the key players in the Jesus movement, including Jesus Himself, had been apprenticed by their fathers and joined them in family trades before leaving to follow Jesus. James and John were called by Jesus as they were preparing their nets for a day of fishing with their father (Matt 4:21). Glasse (1968: 50) recounts that these two men had been taught how to fish by their father through informal apprenticeship. Worthy of mention is the fact that before beginning His itinerant ministry, Jesus was a carpenter, like his father. He too had undergone a process of apprenticeship in which He learned the craft of carpentry through legitimate peripheral participation in His father’s work. According to Plunkett (1990: 42), formal educational systems that were made up of apprenticeship and situated learning were relatively common in first century Palestine. The rabbi-disciple model of education greatly resembled this approach. In his essay on Jesus’ role as teacher and rabbi, Wenthe (2008: 985) states that the role of the rabbi was not solely to impart factual knowledge to his disciples. Rather, he was to induct them into a new way of life: “The disciple did not simply learn things; he was converted from one way of living to another.” Smith (1996: 83) adds that in this ancient model of instruction, the disciple would learn a new way of life – his rabbi’s way of life – by accompanying his rabbi on his journeys and learning through observation and participation in the life of his rabbi. Yet, at other times, being inducted into a new way of life called for the instruction of factual knowledge. Disciples not only watched their rabbi in action, they also sat at

his feet, memorized his teachings, and “diligently absorbed everything he imparted” (Cook, 1987: 209). Through the transmission of factual knowledge coupled with observing and participating in the life of their rabbi, disciples were to learn how to become full members of their master’s way of life. In essence, according to Stringfield (2001: 3), they were apprentice rabbis or “rabbis-in-training”. They did not begin their training by engaging in complex rabbi activities, but as they continued to observe the words of their rabbi, which he also embodied (Wenthe, 2008: 204), their level of participation gradually increased until they became rabbis. Thus, apprenticeship in mentoring provides the ability to practice that which is learnt, it provides an opportunity for protégés to engage what they learned - moving them from theory to practice.

4.3.6 Modelling

Modelling is another key theological concept that can be viewed as one of the biblical examples of mentoring. Proverbs 22:24-25 tells that we are influenced by those we spend time with; picking up good or bad habits. It is important to follow the ways of those who seek the righteousness of God. Similarly, we read in Proverbs 13:20, “He who walks with wise men will be wise, but the companion of fools will be destroyed.” Again, what is spoken of here is of becoming like those we invest time in. When spending time with those who are wise, we learn their ways and tips as we store their insight in our hearts. This is why it is so important to store the Word of God in our hearts and carry it with us. The Bible is full of teaching on wise living and success; the more time we spend with God in the Bible, the more likely we are to apply His wisdom in our lives. Proverbs 24:1-2, “Do not be envious of evil men, nor desire to be with them; for their heart devises violence, and their lips talk of troublemaking.” Too often people will look up in admiration to those in high positions or celebrities who are Godless and corrupt because of their proclaimed success.

In the context of mentoring and theological seminaries, modelling could be seen from different angles, as highlighted by Mathaei (1991: 541-542). A mentor in the theological seminary is a person who, by word, action, and presence, models a meaningful lifestyle, clarifies important life issues, and provides guidance for deepening spirituality in a caring and accepting environment. The action words are ‘models’, ‘clarifies’, and provides ‘guidance’. The predominant image for the modelling role as used by various authors (Anderson, 1998; Engstrom, 1991) is one person

looking over the shoulders of another. It implies that looking over a mentor's shoulders implies spending time together, communicating with one another, and sharing life experience. A teacher in the theological seminary whose thoughts and feelings are accessible and who is available provides this opportunity. Openness on the part of the mentor is assumed, a willingness to live under scrutiny. A teacher in theological seminary needs a sense of security for times when assumptions or actions are called into question. Modelling exhibits the mentor's responses to life experience but does not prescribe responses for another (Matthaei, 1999: 543). Observing a mentor on her or his journey teaches the protégé skills necessary for their own journeys. The bottom line here is that people are influenced by those they spend time with – either negatively or positively. Biblically, we are encouraged to follow good examples as models. It must be noted that modelling in this context does not carry with it the assumption of perfection or expertise, but it does assume at least a degree of proficiency and experience on the part of the one who models.

4.3.7 Teacher

Similarly, “teacher” is another key term that emerged theologically in the concept of mentoring. Teaching is clearly at the centre of God's plan for redemption. With God as the ultimate teacher, He calls the family and the redeemed community to teach future generations. In the Old Testament, following God meant to trust and obey Him; keep His commandments; and to obey the prophetic word (Numbers 14:24; Joshua 14:8; Deuteronomy 3:3-4; 1 Kings 14:8; Daniel 9:10). In the New Testament, the following of the incarnate Son of God was commanded explicitly – “Follow me” (Matthew 4:19). Following Jesus meant and means to enter into an intimate relationship with Him and share not only His kingdom work but also its final reward: eternal life (Luke 18:30) (Baker, 1996, accessed April 12, 2010).

Hence mentoring seen from the standpoint of teaching not only fosters individual learning but also creates learning organizations. Describing the position of teachers in theological seminaries, Williams (2005: 26) said that they occupy a special place in not only in the seminary but also in the church, because they conserve, critique, and create theological and pastoral tradition. He adds that their goals as teachers is to provide through teaching and mentoring enabling culture for excellent theological teaching and learning worthy and compelling for theological students.

4.3.8 *Parakeleo* (coming alongside)

Another key concept found in the NT on mentoring is the Greek word *parakaleo*, *parakelein*; meaning to exhort, to encourage, to ask, to entreat, to comfort and more importantly to come alongside. In the context of mentoring friendship, the ‘coming alongside’ in the NT emphasizes the role of the Holy Spirit in the mentoring relationship. Williams (2005: 137) depicted that Jesus came along various people, as seen in the NT (for example Zacheus, the woman at the well, the demon-possessed), hence He became the first *paraclete*, the first advocate who promised that when He departed, another advocate would be sent to the church (John 14:16). This advocate continues the role Jesus began, and whoever receives the *paraclete* is called to participate in His ongoing *paracletic* ministry to others. This essential ministry of coming alongside one another as the body of Christ, bears on the mentoring relationship as well, which obviously occurs in the company of believers. In the unity of our faith in and baptism into Christ, we have become responsible for one another. As Paul wrote to the Romans, we have been summoned to admonish, comfort, and exhort one another “that we may be mutually encouraged by each other’s faith (1:12). Luther calls this the “*mutua consolatio fratrum*,” the mutual consolation that we owe to another as the body of Christ. Firet (1986: 68-72), the Dutch Reformed pastoral theologian, refers to this “*paracletic* ministry” as the third ministry of the church alongside its *kerygmatic* and didactic ministries: 1) we step into pulpits to preach that the Kingdom has come and displaced all other kingdoms (*kerygmatic*); 2) we stand behind a lectern or sit with a small group to teach about life as citizens of the Kingdom (didactic); and 3) we walk alongside others as they begin to live new lives and speak a new language on the basis of their new identity (*paracletic*). The Word, according to Williams (2005: 137), must be experienced and lived through ongoing moments of conversion, transformation and reformation.

From the foregoing, it is evident that mentoring in a Christian context is based on the concept that certain individuals (models, teachers, disciplers, etc.) are not only further along in their spiritual journey with Christ than others, but also that they have the ability and desire to assist others to make progress in their Christian journey. In this regard, it is generally assumed that seminary faculty may be more mature in Christ and in Christian ministry, and based on this

greater knowledge, experience and maturity, they are qualified to serve as mentors of seminary students. Furthermore, it could be argued that the goal of mentoring in the Christian perspective is to help people towards spiritual formation and maturity. These concepts will be discussed in more detail in the next section.

4.4 Spiritual formation

Spiritual formation is increasingly becoming a term used in many different kinds of evangelical ministry settings for creating depth, commitment, and active pursuit of God into the lives of individual Christians and their communities of faith. It must be pointed out from the onset that, according to Wegert (1998: 54), the concept of spiritual formation dates back to God's original self-disclosure to man in the Garden of Eden. Genesis records that man was created in God's image (Gen. 1:27), but through the fall, that image was lost and rendered incapable of natural transmission to subsequent generations (Gen. 5:3). In this sense, spiritual formation can be viewed as the progressive restoration of spiritual attributes originally given to man but lost in the fall (John 3:5).

Aoki et al. (2000: 377) rightly observe that overturning the curse upon the human race and the restoration of God's image occurs by way of spiritual union with the Lord Jesus Christ, also called in Scripture the "second man" and the "last man" (Romans 5:10; 1 Cor. 15:45ff.). By revealing Himself through the incarnate word and through the teachings and admonitions of the written word, God makes possible the spiritual formation of the entire body of Christ (Lk. 1:1-4; 1 John 1:1-4; 5:13; 1 Pet. 1:10-12). In recording both the earthly life of Christ and the writings of those transformed by Him, Scripture describes both the goal to be attained in spiritual formation and the means of reaching it. According to Marshall (2000: 2), spiritual formation is the progressive work of God's spirit in the life of the believer in the context of Christian community. As Christ is formed within, each Christian is equipped and empowered to fulfill God's call to ministry, to worship, and to participate in community that builds up the whole body of Christ. Another helpful definition of spiritual formation that captures the focus of this section is the one offered by the World Council of Churches publication (1989: 17) when it stated that spiritual

formation is “the intentional processes by which the marks of an authentic Christian spirituality are formed and integrated”.

However, in the context of theological seminaries, Naidoo, (2008: 4) points out that spiritual formation must be understood as the provision of what is needed to form seminary students into the people who have the appropriate blend of qualities that will enable them to work effectively in their communities. In the same context, Johnson (1989: 117) associates the notion of spiritual formation with transformation that, for her, means “the formation of Christian character (that) implies transformations of character”, which directly shows a relationship to Dettoni’s (1994: 11) suggestion that there are two key biblical terms that define the goal of spiritual formation, namely “formation” and “maturity”. Passages in which these terms are found, reveal a multi-faceted image of what God desires in the life of believers and show ways in which seminary holistic formation efforts can facilitate what God intends to accomplish following a person’s conversion to Christianity and in his preparation for future ministry. Gangel and Wilhoit (1994: 14) remind us that spiritual formation is an intentional, multifaceted process which promotes the transformation by which Christ is formed in us so that we can become His continually maturing disciples.

4.4.1 Formation

In Romans 12:2, the apostle Paul encourages believers to refuse passive conformity to the world system from which they have been delivered and instead to be transformed (*metamorphao*) by an active, spiritual renewal of their minds. In Galatians 4:19, according to Lawrie (1987: 24-25), the same apostle Paul likens himself to a mother in labour as he strives to see Christ formed (*morphao*) in his converts. In 2 Corinthians, Paul teaches that believers are spiritually transformed (*metamorphao*) into the Lord’s image as they behold His glory. According to Louw and Nida (1988: 155), the root word in each of the above passages (*morphao*) suggests that the inner being or essential nature of a believer is radically altered through the normal (and expected) process of Christian growth. The result is an ever increasing likeness to the person of Christ along with corresponding changes in outward behaviour. Marshall (2000: 9) concludes that transformation from the inside out is the goal of spiritual formation and one towards which all seminary training must be oriented.

It can be argued that each of the above three passages points to a distinct area of responsibility in the various formation components of seminary training. In support of this argument, Leonard (1988: 82) states that Romans 12:2 emphasize the personal responsibility of each believer to focus his or her mind on that which will produce spiritual formation. Bondi (2005: 8) suggests that one way the seminary experience could greatly enhance this process is by incorporating Scripture as a primary text in the seminary classroom. Each class must be seen as an opportunity to further the overall spiritual formation objectives of the seminary.

The first two verses of Romans 12 also consider non-conformity with the world as part of the spiritual formation process. This aspect would certainly be enhanced if the seminary experience represents for the student some degree of separation from pressures of the world system; but this is no way suggesting asceticism.²²

However, according to Schneiders (1987: 30), the use of the term formation in Galatians 4:19, appears to address the responsibilities of those who oversee the spiritual formation process more so than those undergoing it. Paul's labouring in birth over his converts identifies the task of spiritual oversight as difficult and potentially painful. From this it would seem that a seminary committed to undertaking biblical spiritual formation would compliment formal classroom training with relationships with qualified mentors willing to invest the time and possibly strenuous and even painful efforts required to oversee the process of spiritual growth.

A third emphasis is seen in 2 Corinthians 3:18, which describe believers being modelled in their moral nature and transformed into God's image as they behold the glory of the Lord. This passage underscores the importance of holistic learning in the seminary environment. If Christ is truly exalted throughout every facet of the training, seminarians can rightfully be expected to grow in Christ-likeness while studying. One would also expect seminary faculty and staff to reflect and model Christ-likeness in their relationships and interactions with students.

4.4.2 Maturity

²² This concept, commonly found among Catholics, denotes the rejection of worldly pleasures and demands living in monasteries.

A second concept embodied in the process of spiritual formation emanating from Scriptures is “maturity” – a term referring to growth in Christ-likeness over time. Paul states in Colossians 1:28 and 29 that the goal of his preaching and teaching ministry was to present every individual under his oversight mature (*teleios*) in Christ. As long as some remained at unacceptable levels of spiritual infancy (1 Cor. 3:1-3), he was committed to labouring fervently for their spiritual growth (1 Cor. 15:10; Col. 1:9-13). Paul and other New Testament writers were deeply concerned with the spiritual maturity of those under their care (e.g. 1 John 1:3; 5:13; 2 Pet. 1:13-15) – a concern that ought to be shared by those responsible for seminary training. Ridley (2000: 332-335) rightly suggests that if this concern will be addressed in our seminaries today, it would require developing intentional ways of evaluating and monitoring the spiritual growth of students throughout the seminary experience, including initial assessment, ongoing monitoring of spiritual development, and some kind of summarised evaluation. Scripture suggest various indicators of spiritual maturity that could be applied to this assessment effort, including the ability to teach others (Heb. 5:12) and capacity to discern good from evil (Heb. 5:14). Wilde (1991: 56) forewarns that seminary experience, designed to foster maturity in the lives of its students, must establish an appropriate set of biblical indices of maturity and have a system for evaluating students by them.

A second component of maturity is the subject depicted in Paul’s discussion of the perfect man in Ephesians 4. Rhodes and Spencer (2010: 149) point out that it is not the individual Christian who is in view. Rather, what Paul has in mind is a mature congregation of believers giving evidence of its corporate maturity through its unity and a commonly-held faith (4:13), its steadfastness in the face of error and false doctrine (4:14), its speaking the truth in love (4:15), and its total membership involvement in loving, body-edifying ministry (4:16). From the beginning of Christianity, growth and formation of the community has been the primary focus, with the formation of individuals issuing from the life of the healthy community (Cowan, 1991: 103). To properly accommodate this facet of maturity in ministerial training, Torrance (1984: 23) feels that the seminary experience cannot ignore exposure to and participation in a maturing fellowship of believers. By the time of graduation, seminarians should be capable not only of recognizing the marks of a mature body of believers but skilfully leading a congregation towards such an end as well.

According to Sparrowe (1997: 522), it follows that spiritual formation during the seminary experience cannot be separated from active involvement in an expression of the body of Christ. Seminary students (and believers in general) grow in the context of faith community, and seminary spiritual formation efforts would be severely limited without such an involvement. A seminary spiritual formation program should not ignore the fact that group settings are one of the most vital contexts for spiritual formation and guidance, especially when operated within the context of a genuine mentoring relationship.

A key factor that comes out of the discussion on biblical examples of mentoring and theological foundations of mentoring is that mentoring is based on the concept that certain individuals are not only further along than others in their spiritual journey with Christ but that they also have the ability and desire to assist others to make progress in their spiritual journey. In this regard, it will be in order to assume that faculty members, by the virtue of their Christian experience and their position as faculty, may be more mature in Christ and in Christian ministry, and that based on this greater knowledge, experience, and maturity, they are qualified mentors of seminary students. Secondly, this section also points to the fact that even though the mentor acts as a guide, the responsibility of maturity and spiritual growth solely rests on the individual Christian.

Several issues highlighted in most of the literature (both general and theological) concerns the fact that mentoring is a worthy investment. Certain similarities exist between general mentoring and mentoring from a theological perspective – thereby providing a point of connection between general mentoring and mentoring from a theological perspective. Both general mentoring and mentoring based on theological perspective stress the important role the mentor plays in the mentoring process. The mentor is seen as a guide whose role is to help the protégé through his or her personal growth – be it academic, spiritual, and professional. Even though, as noted above, mentoring relationships entail responsibilities for all the people involved (the mentor and the protégé), the unifying consensus among the various literatures under this study (general mentoring and mentoring from a theological perspective) is that the mentor plays an important role. Secondly, both sections (general and theological) underscore the role of the protégé in the mentoring process. The mentor is there to guide the protégé in his or her development, but in the end, the protégé is responsible for his or her growth. Both general mentoring and mentoring in

theological perspective encourage the development of the full individual, professionally, and in character. However, from a theological perspective, mentoring is focused on the individual's spiritual formation. Therefore, looking at the two sections of mentoring above, it is clear that the mentor and protégé are the key stakeholders in the mentoring process.

4.5 Biblical pointers towards holistic mentoring formation

Biblical pointers towards holistic mentoring formation could conceivably be approached from two distinct perspectives. One approach would be to consider the imperative for spiritual growth incumbent upon all who profess faith in Jesus Christ. The other would be to focus exclusively on the spirituality of those aspiring to positions of oversight in the Christian church, a concern that is the particular interest of seminaries and of this research. Stowell (1996: 123) points out that, while God never holds a lower standard for laity than for clergy, New Testament passages dealing with church leadership indicate that a personal character of an exceptionally high calibre is the primary qualification for oversight of a local congregation (1 Timothy, 3:1-7; Titus 1:6-9). Paul encouraged that elders are examples to the flock (1 Peter 5:3) and that would imply that they should be well-established on the path of spiritual maturity. Only if this is true, are they qualified to challenge others to follow them as they follow Christ (2 Thessalonians 3:7).

While there is no valid distinction between the shepherd and those in his flock with regards to either the process of holistic formation or the goal to be sought in Scriptures, it is maintained that shepherds lead by being out in front. According to Jones (1990: 45), active involvement in the holistic formation of ministerial candidates is therefore crucial, if not central, to the fulfilment of the seminary's mission of preparing exemplary church leaders. One would therefore expect seminaries to be intimately concerned with mentoring students towards holistic formation based on the pointers highlighted above.

However, until recently, the assumption that seminaries are intimately concerned with mentoring students towards holistic formation has been challenged. No wonder Tilden (2002: 234) points out that concerns over personal discipleship often fall far behind other matters such as academics and skill-development. Mentoring for holistic formation was assumed to take place spontaneously and naturally through standard seminary activities such as class participation,

chapel attendance, and optional internships. Similarly, a growing number of scholars and academics (Perkins, 2000; Riggle, 1999; Freeman, 2003) contend that these (chapel, class participation, optional internship) are no longer sufficient for holistic mentoring, especially insofar as they represent separate and isolated entries on a list of graduation requirements. This study is concerned with what is currently being done by seminaries to change this pattern and what more can be done. Therefore, the two central pointers for holistic mentoring in theological seminaries, namely spiritual growth and ministry formation, must be considered with great magnitude in theological seminaries.

4.6 A biblical guide towards holistic mentoring formation in seminaries

Constructing a biblical suggestion for mentoring and holistic formation of seminary students must start with the acknowledgement of the biblical theological foundation of mentoring, as discussed above. Kesley (1995: 451) stresses that traditional seminary education could be brought into closer conformity with the methods employed by both Jesus, Paul and other biblical examples in preparing leaders for today. However, it must be pointed out that it is not the intention of this research to degrade modern seminary education, academic excellence, nor to suggest a complete return to the OT and NT methods. However, it highlights that there are certain key elements that could be borrowed and implemented in seminaries today that will enhance mentoring for holistic formation.

There are compelling reasons why the goal should not be to blindly copy each of the biblical examples of holistic mentoring discussed above, some of which are considered in the following section. Hitherto, several preliminary expectations against which to evaluate seminary training with regards to mentoring and holistic formation could be made, based on the principles derived from holistic biblical mentoring examples.

The first expectation budding from the biblical passages is that seminaries, in their concern for mentoring for holistic formation, must have a way of evaluating progress in the spiritual lives of their students (Wegert, 1998: 60). Liebert (1992: 68) suggests that this would require some form of initial evaluation, monitoring through mentoring of progress along the way, and a final evaluation upon completion of formal training. Additionally, according to Gratton (1995: 77),

training should be fitted in some degree to the student's initial level of maturity and future ministry, and should both complement and facilitate subsequent growth. This implies that one would expect the curriculum to be progressive and customized for each student, yet with training in foundational subjects.

The second expectation arising from the biblical passages is that training should involve ongoing personal contact with each student that would include experiences beyond the classroom setting, and a capable mentor would guide each student towards greater maturity and ministerial focus. Contacts and shared ministry experiences should provide opportunities for the teacher/trainer to model Christ-likeness in a variety of settings – not just a classroom, thus extending the training experience beyond the walls of the seminary building and the borders of the campus (Liebert, 1992: 69).

The final expectation arising from biblical passages is that if service and Christ-likeness was the touchstone of biblical examples of holistic mentoring and training, one would expect service and Christ-likeness to somehow to be institutionalized in the seminary's overall curriculum as well. Gratton (1995: 78) suggests that service and Christ-likeness must be central in the seminary's curriculum. This service and Christ-likeness must be modelled firstly by faculty who are supposed to serve as mentors, and it must be demonstrated by students in various ministry openings while in the seminary.

Though much more could be said about biblical examples of holistic mentoring. However, the most crucial element could be summed up in the simple fact that most of the protégés in question lived in the presence of their mentors for some specific period of years. For example, Jesus' protégés (disciples) lived in His presence for the period of three years. Leeh (1980: 45) argues that when one considers what the first disciples were called upon to accomplish and indeed did accomplish in the years following His ascension, it is not surprising that Jesus kept them so close to Himself while He had the opportunity. The fruit of this intimacy is born out in the Book of Acts and the New Testament Epistles which bear witness to the tremendous effectiveness of this time spent with the master.

4.7 Conclusion

In this section, I have engaged in conversation with biblical examples of mentoring, theological definitions of mentoring, spiritual formation and the role of seminary faculty to clarify how they understand their teaching to relate to the spiritual formation of students. This chapter also argues for the case that key to the existence of seminaries must be holistic formation. Holistic formation means shaping the lives, ministry and character of seminary students (using mentoring as one of the means) which in the end will result to Christ-likeness. Central to mentoring relationships based on a theological understanding, is the shaping of the life of an individual, reinstating the individual into a continuous relationship with God. This was clearly demonstrated in both the Old and New Testament. Furthermore, this section focused on some examples of what will be described as holistic formation. The unique mentoring style of both Jesus and Paul provides such a wonderful example of holistic formation. Jesus did not only teach His disciples but He also engaged them in ministry experiences that both shaped their character and their future ministries. Paul also was seen to have followed the same model, especially looking at how he invested in the lives of Timothy and Titus. This section reveals that seminary faculty has ample opportunities to participate in the spiritual development of their students through mentoring. The crucial question that each seminary faculty would need to ask is: “How can I assist students in being intentional about maturing in their faith? This section also highlighted some implications for both theological seminaries and for youth ministry. The next chapter will discuss the research methodology used for the empirical studies of this study.

CHAPTER 5

RESEARCH METHODOLOGY

5.1 Introduction

This chapter will focus on the underlying research methodology used in this study. As indicated in Chapter 1, this study evolved out of my 15 years involvement with seminary students in various countries. The aim of this study is to critically evaluate mentoring programmes in three ECWA theological seminaries. The research questions are restated at the onset of this section, as a starting point for the description of the methodology used in search of the answers. In this chapter, I will discuss the research methods and the research design that I have used as a framework for the research.

Mouton and Marais (1990: 193) states that “the quality of research findings is directly dependent on the accountability of the research methodology followed. For this reason, researchers should fully depict the way in which their research has been planned, structured and accomplished in order to comply with the scientific criteria”. They include the following as essential research processes: Statement of the research problem, research design, data collection, analysis and interpretation. These should be incorporated in the specification of methodological guidelines. This research will adhere to these processes with flexibility and a few modifications. In the following sections, the research methodology and the research design followed in this study will be discussed.

5.2 Epistemological framework

I have chosen to do an empirical research study since the aim is to know reality. This research is guided by the interpretive paradigm, where the experiences of people count. This research intends to understand and interpret the meaning that mentors, heads of theological institutions, and protégés attach to mentoring programmes that they have experienced. This will enable me to evaluate the conceptualization, implementation processes and the outcomes of the mentoring

programmes in 3 theological seminaries, with the intention to make suggestions towards improvements (De Vos et al., 2005: 270). This archetype acknowledges that knowledge is collectively constructed, thus this research adapts Clives' (2002) philosophy that it is essential in the study of people to just recognize how people define their situation in which they find themselves, "if people define situations as real, they are real in their consequences"(Clives, 2002: 789).

De Vos et al. (2005: 270) encourages that in order for the researcher to find the reality of people's lives, the researcher should be able to enter the subjects "life world" or "life setting" and place himself in the shoes of the subject. This will be achieved through semi-structured interviews and focus group interviews with the various stakeholders.

Babbie and Mouton (2001: 354&358) describes the conditions for this research as a naturalistic evaluation which they say is best done under the following conditions:

- a. When it is necessary to gather contextual and detailed knowledge of an evaluation process before finalizing the evaluation design.
- b. When it is important and desirable that the insider perspectives, values and knowledge of programme recipients need to be integrated into an evaluation design.
- c. When the focus is more on describing the implementation process rather than on the outcomes or impacts of an intervention.
- d. When the purpose of the evaluation is formative and developmental in nature.
- e. When it is important to study the intervention in its natural setting and preferably through its entire cycle.
- f. When it is possible to use obtrusive measures, including simple observation and the analysis of documents in an ethically acceptable manner.
- g. When the ultimate quality of the evaluation will be produced through a triangulation of data sources and the use of multiple methods.

I interviewed interview stakeholders who have been through the mentoring program. Thus, this research depicts what De Vos et al. (2005: 270) would term an 'interpretive phenomenological epistemology'.

Ryan et al. (2000: 11) argues that “phenomenologists view the person as integral with the environment”. The focus of phenomenological research is people’s experience with regard to a phenomenon and how they interpret their experiences. They further state that “All phenomenologists agree that there is not a single reality; each individual has his or her own reality.”

This is considered true even in collecting data and analyzing it. “Truth is an interpretation of some phenomenon; the more shared that interpretation is the more factual it seems to be, yet it remains temporal and cultural” (Munhall, 1989: 16). Miriam (2006: 89) postulates that there are four aspects of the human experience, which are of interest to the phenomenological researcher:

1. Lived space (spatiality)
2. Lived body (corporeality)
3. Lived human relationships (relationality)
4. Lived time (temporality)

All of these aspects are taken into consideration. We must be aware that people see different realities in different situations, in the company of different people and at different times. The broad question that phenomenologists want answered is: “What is the meaning of one’s lived experience?” The only reliable source of information to answer this question is the person.

Understanding human behaviour or experience requires that the person interpret the action or experience for the researcher, and then the researcher must interpret the explanation provided by the person; and this could only be accomplished through empirical research.

5.3 Research question

This study attempts to answer the following question: *What role does and can mentoring play in the theological formation of seminary students with a specific reference to three ECWA seminaries?* However, the following secondary questions also serve to aid the study: Are youth who participate in mentoring programs during their seminary training additionally equipped in

facing the challenges of ministry because of this participation? Do mentoring programmes work in theological seminaries? How can faculty members in theological seminaries become more intentional and effective mentors?

5.4 Research methodology

The choice of methods to employ in a research study is dependent on the nature of the research problem. The actual suitability of a research method derives from the nature of the social phenomena to be explored.

Two main issues exist in this study: (1) mentoring programmes in theological seminaries, especially 3 ECWA theological seminaries; and (2) mentoring experiences of both mentors and students. The concepts “mentoring” and “mentoring experiences” are intertwined, creating positive effects for mentoring in theological seminaries. This study specifically examined mentoring programmes in 3 theological seminaries. To fully understand this study, it was imperative to analyze the various mentoring programmes qualitatively, hearing from the faculty, students and institution heads.

Gathering and analyzing qualitative data was the most productive method for this particular study. According to Strauss and Corbin (1990: 13), there are several reasons for a researcher to use qualitative methods: (1) the nature of the research problem; (2) to gain new information about a previously researched topic; and (3) to learn intricate details about a topic. The research problem in this study seeks to reveal the nature of mentoring programmes and the participants’ experiences. As such, to gain a more complete look into this topic dealing with human interaction and impressions, a qualitative study was conducted. In contrast, a quantitative study would have viewed the problem through a mathematical lens which might not adequately consider or interpret the very personal nature of mentoring relationships. Thus, qualitative methods are appropriate in situations where one needs to firstly identify the variables that might later be tested quantitatively, or where the researcher has determined that quantitative measures cannot adequately describe or interpret a situation.

Therefore, a qualitative approach was decided upon, since this approach is specifically suitable when the research takes place in a natural setting. Denzin & Lincoln (1994: 46) articulates that

qualitative research attempts to make sense of an interpretation of constructs and phenomena in terms of the meanings that people ascribe to them, thus seeking to give meaning to social experience. Similarly, Merriam (2002: 234) also recommends that a qualitative approach be used when the research objectives are exploratory and descriptive. Since the research questions pertain to understanding and describing a particular phenomenon about which very little is known, the qualitative approach appeared to be the most suitable for gaining insight into the respondents' mentoring experiences. This is in line with Merten's (2005: 50) argument that qualitative methods are mostly used in research that is designed to provide an in-depth description of a specific setting. He further defines qualitative research as a constructed activity which places the observer in the world he wishes to investigate.

Qualitative researchers therefore study phenomena in their natural settings to make sense of, or to interpret phenomena in terms of the meaning people bring to them. An inductive approach is mainly used in qualitative research, which allows the researcher to make "sense of a situation without imposing pre-existing expectation on the phenomena being investigated" (Mertens, 2005: 15).

Qualitative research, broadly defined, means "any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification" (Strauss and Corbin, 1990: 17). Where quantitative research seeks causal determination, prediction, and generalization of findings, qualitative research seeks instead illumination, understanding, and extrapolation to similar situations. Qualitative analysis results in a different type of knowledge than does quantitative inquiry.

Eisner (1991: 30-31) points out that all knowledge, including that gained through quantitative research, is referenced in qualities, and that there are many ways to represent our understanding of the world:

There is a kind of continuum that moves from the fictional that is "true" - the novel for example — to the highly controlled and quantitatively described scientific experiment. Work at either end of this continuum has the capacity to inform

significantly. Qualitative research and evaluation are located toward the fictive end of the continuum without being fictional in the narrow sense of the term.

This sentiment echoes that of an earlier writer. Cronbach (1975: 126) states that “the special task of the social scientist in each generation is to pin down the contemporary facts. Beyond that, he shares with the humanistic scholar and the artist in the effort to gain insight into contemporary relationships.”

Cronbach (1975: 124) claims that statistical research is not able to make full account of the many interaction effects that take place in social settings. He gives examples of several empirical ‘laws’ that do not hold true in actual settings to illustrate this point. Cronbach states that “the time has come to exorcise the null hypothesis”, because it ignores effects that may be important, but that are not statistically significant (1975: 124). Qualitative inquiry accepts the complex and dynamic quality of the social world.

5.4.1 Unit of evaluation

There are a number of procedural ideologies that are peculiar to evaluation studies, one of which is the unit of analysis. In other empirical research, they use the word unit of analysis, however in evaluation studies it is referred to as unit of evaluation. Babbie and Mouton (1998: 365) warns that it is not always palpable what exactly is being evaluated. In some instances, evaluators are commissioned to concentrate on certain elements of an invention only. In other instances, comprehensive evaluations are called for. However, they further argue that it is the responsibility of the evaluator to get absolute clarity on what exactly needs to be evaluated, what the scope and level of the intervention is and that the object of evaluation is. More specifically, they state it requires answering the following questions:

- What timeframe of the intervention should be included in the evaluation?
- Which actors should be defined as relevant to the evaluation?
- Which programme components and services are to be evaluated?
- Is the project management system also the object of evaluation?

- Are the programme administrators also to be evaluated?
- Have specific outcomes been identified that need to be evaluated?

For this research, the timeframe of the evaluation is 2001 to 2005. This is in line with the fact that for a programme to be properly evaluated, it must have been operational for more than 3 years. The principle actors for this research were heads of institutions who are usually the administrators of the seminary, graduates of the three ECWA theological seminaries, and faculty members of the three ECWA seminaries.

The programme components and services to be evaluated are mentoring in theological seminaries as it relates to ministry, character and spiritual formation. The specific outcomes that need to be evaluated have to do with the impact of mentoring on seminary graduates in their ministry, character and spiritual formation. Therefore, the unit of evaluation for this research will be graduates of three ECWA theological seminaries. The individuals will include graduates (between 2001 and 2005) of the 3 seminaries who went through mentoring programmes while at the seminary, current faculty mentors and the heads of the 3 institutions.

5.4.2 Population

When we talk about population in research, it does not necessarily mean a number of people. Walliman (2006: 75-76) states that “population” is a collective term used to describe the total quantity of things (or cases) of the type which is the subject of your study. Sedlack & Stanley (1992: 104) define population as the total number of elements that exist at the time of the study and that possess some characteristics of interest to the researcher. So a population can consist of objects, people or even events.

Therefore, a population can be defined as including all people or items with the attribute one wishes to understand. The population for this research will be all the graduates of 3 ECWA seminaries who graduated between 2001 and 2005 and who went through the mentoring programmes while in training, 3 institutional heads and 90 faculty members - 30 from each seminary. White (2001: 45) argues that post-mentoring experiences are better evaluated after the

period of three or more years. Therefore, the choice of graduates between 2001 and 2005 will be appropriate for this study.

5.4.3 Sampling

After developing the research question, the researcher identifies the sources of the phenomenon being studied and from these sources seeks individuals who are willing to describe their experience(s) with the phenomenon in question. These individuals must understand and be willing to express their inner feelings and describe any physiological experiences that occur with the feelings.

In order to engage in social research, it is necessary that there be some practical and scientifically acceptable means of selecting subjects of the research. The selection of such subjects is achieved through sampling. Forcese and Richer (1973: 121) states that the essence of sampling is the selection of a part (sample) from the whole (population) in order to make inferences about the whole. This process of selecting just a small group of people from a large group is called sampling.

Sedlack & Stanley (1992: 104) reiterates that a sample is some part or portion of the population. It is a smaller number of elements that have been selected for study from the total number of elements contained in the population. Sampling is the process through which one selects the elements from the population for inclusion in the sample. It is the set of procedures followed and the decisions made as the researcher goes about the task of selecting the units of analysis for the study. The main purpose of sampling is to reduce the time and money that would be spent if the total population were studied and yet still realize data that are accurately representation the entire population.

Since it is generally impossible to study an entire population, I typically rely on sampling to acquire a section of the population for this study. Sampling is the process of selecting participants from the population. The sampling frame for this research consisted of 10% of the population. The criteria for selection were those who have gone through mentoring while in school; and those who graduated between 2001 and 2005. The study adopted the non-probability purposive sampling method. Johnson (1990: 34) rightly notes that qualitative research uses non-

probability sampling as it does not aim to produce a statistically representative sample or draw statistical inference. Indeed, a phenomenon need only appear once in the sample. Purposive sampling is one technique often employed in qualitative investigation. With a purposive non-random sample the number of people interviewed is less important than the criteria used to select them.

The first sampling frame for this study consisted of graduates of three ECWA theological seminaries who graduated with Bachelor of Arts in Pastoral Studies, Missions and Evangelism and Christian Education between 2001 and 2005. The second sampling frame for this study consisted of 21 faculty mentors and 3 institution heads of the three ECWA theological seminaries. Firstly, I assumed that these graduates were the best people to say from their experience how mentoring has shaped their ministry, character and spiritual formation. Secondly, the above sampling frame gave a true representation of the other graduates. The diversifications of the people involved in the sampling enhance reliability of the data collected. The feasibility of the study also warrants the selection criteria of the above mentioned sampling frame.

Atkinson (2007: 28) argues that purposive sampling starts with a purpose in mind and the sample is thus selected to include people of interest and exclude those who do not suit the purpose. The power of purposive sampling lies in selecting information-rich cases for in-depth analysis related to the central issues being studied. Purposive sampling is particularly relevant when you are concerned with exploring the universe and understanding the audience. This means using your common sense and the best judgment in choosing the right habitations, and meeting the right number of right people for the purpose of your study. In short, I chose purposive sampling because it is best used with small numbers of individuals/groups which may well be sufficient for understanding human perceptions, problems, needs, behaviours and contexts, which are the main justification for a qualitative audience research. The criteria used for the purposive sampling are those students who participated in the mentoring programmes while at the seminary, and for those faculties who are doing faculty mentoring.

5.4.4 Data collection methods

The empirical methods that were used in collecting data for this study were individual interviews and focus group interviews. Babbie and Mouton (1998: 289) aptly notes that interviewing is one of the most frequently used methods of data gathering within the qualitative approach. In the words of Seidman (1998: 1) you interview because you are interested in the other people stories. Interviewing was a critical way to gain the mentor's and mentee's perspective because the complete operation and function of a mentoring programme cannot be observed. Accordingly, only by interviewing the mentors and the protégés could data be gathered to express what cannot be observed or reduced to empirical data.

Babbie (2007: 306) defines qualitative interviews as essentially a conversation in which the interviewer establishes a general direction for the conversation and pursues specific topics raised by the respondent. Ideally, the respondent does most of the talking. Qualitative research interviews seek to describe the meanings of central themes in the life world of subjects. The main task in interviewing is to understand the meaning of what the respondents say (Kvale, 1996: 65). Hence, qualitative research interviews seek to cover both a factual and meaning level, though Kvale (1996: 68) warns that it is usually more difficult to interview on a meaning level.

However, no consideration of interviewing would be complete without some acknowledgement of the major interview structures. These are sometimes referred to "as the family of qualitative interviews" (Rubin & Rubin, 2005: 234). Berg (2009: 104) notes that some sources mention only two interview structures in qualitative research, namely formal and informal. Other refers to them as structured or unstructured. However, three major categories may be identified, namely a standardized (formal or structured) interview, the un-standardized (informal or non-directive) interview, and the semi-standardized (guided semi-structured or focused) interview. Berg (2009: 104) explains that the major difference between these different interview structures is their degree of rigidity with regard to presentational structure.

Though all qualitative interviews contain the same basic elements of discussion, detail, and description, they vary with respect to how much control the interviewer has over the respondent's answers.

Structured interviews: in this type of interview, carefully and fully worded questions are developed before the interview is conducted. Each respondent gets asked the same questions in the same way with the same probes. Runnel (2000: 43) argues that structured interviews facilitate cross-comparison of answers across time and can compensate for variability in research skills across different interviewers. However, Galloway (2003: 7) argues that the weakness of the standardized approach inherent to structured interviews is that it does not permit the interviewer to pursue topics or issues that were not anticipated when the interview instrument was written. He further argues that structured interviews also reduce the extent to which individual circumstances and differences can be explored.

To summarise, Berg (2009: 105) argues that structured or standardized interviews are designed to elicit information using a set of pre-determined questions that are expected to elicit the respondents' thoughts, opinions, and attitudes about study-related issues. Structured interviews thus function from the perception that one's thoughts are intricately related to one's actions.

Unstructured interviews: as a general rule, unstructured interviews are useful for exploratory investigations or new topics and ideas, or when the topic under study is not well known or understood. Hughes (1998: 24) explains that the idea of unstructured interviews is to allow respondents to express themselves freely, with minimal control imposed by the interviewer, in order to gain the most information possible. Galloway (2003: 8) cautions that because of its interactive nature, unstructured interviewing often depends on the ability and experience of the interviewer.

Semi-structured interviews: in contrast to unstructured interviews, a semi-structured interview is more controlled by the interviewer. Berg (2009: 107) articulates that this type of interview involves the implementation of a number of pre-determined questions and special topics. These questions are typically asked to each respondent in a systematic and consistent order, but the respondents are allowed freedom to digress; that is, the interviewers are permitted, if not expected, to probe far beyond the answers to their prepared structured questions. Morse (1991: 189) defines semi-structured interview as those around areas of particular interest, while still allowing considerable flexibility in scope and depth.

After considering the three basic types of qualitative interviewing, this study was conducted using the semi-structured interview approach. Semi-structured interviews were conducted with the participants, namely: heads of institutions, faculty mentors and graduates, on the basis of a loose structure consisting of open-ended questions. These defined the research area to be explored and encouraged respondents to respond. Data was collected through audio-tape recordings, transcriptions and field notes.

As interviews form an integral part of qualitative research and hold the most important and most informative data to be collected in the research process, the interviews were carefully planned and constructed before implementation. The interview schedule and interviews are included as Appendix 1.

The central purpose of the interviews was to engage in dialogue with the respondents to elicit their knowledge of mentoring, their views and experiences, and their feelings and emotions towards mentoring in theological seminaries. Merriman and Associates (2002: 272) describes interviewing as a conversation with a specific purpose between the researcher and the respondents focusing on the self, and life experiences expressed in the respondents' words. Through the interviews the researcher gains access to and understands the private interpretation and reality that individuals hold.

Furthermore, Kvale's (1996: 88) seven stages of the interviewing process were adhered to in this research:

1. Thematising: clarifying the purpose of the interviews and the concepts to be explored.
2. Designing: laying out the process through which you will accomplish your purpose, including a consideration for the ethical dimension.
3. Interviewing: doing the actual interviews.
4. Transcribing: writing a text of the interviews.
5. Analyzing: determining the meaning of gathered materials in relation to the purpose of the study.

6. Verifying: checking the reliability and validity of the materials.
7. Reporting: telling others what you have learned.

To make sure that participants felt at ease and to make sure they would open up during the interviews, I used the metaphor as suggested by Kvale (1996, cited in Babbie and Mouton, 2001) of the interviewer as minor. This method assumes that the participants possess information which the researcher wishes to acquire. By probing for answers and being a good listener who is more interested than interesting, I tried to obtain the answers to the questions during the interviews.

5.4.5 Focus group interviews

Focus groups were originally called “focused interviews” or “group depth interviews”. The approach was developed after World War II to evaluate audience responses to radio programs (Stewart & Shamdasani, 1990: 34). The approach became recognized by many disciplines because it supported the concept that reality is socially constructed. Berg (2009) posits that focus group interviews give the researcher an opportunity to observe how the participants socially construct knowledge in much detail in their attitudes, opinions and experiences. Since then, social scientists and programme evaluators have found focus groups to be useful in understanding how or why people hold certain beliefs about a topic or programme of interest.

In this research focus group interviews were crucial in gathering information from the seminary graduates and the seminary mentors. The approach encouraged the respondents to express and share views as well as confirming each other’s views. Focus group interviews were undertaken during and after the pilot studies. There were six groups on average and each group had between 4-6 members. Focus group interviews were considered an appropriate approach because these respondents are more open when they worked in groups and that is crucial in the understanding of their views and experiences. Focus group interviews motivated the respondents to express their views of mentoring, and that was significant in the diversity of the factors indicated by the respondents. These participants were selected because of their mentoring involvement. Kruger (1988: 70) believed that the moderator or interviewer should create a nurturing environment that encouraged different perceptions and points of view, without pressuring the respondents to vote, plan or reach consensus.

Consideration was given to the fact that the focus groups should not be so large that it stopped participation by most members, nor should it be too small. Smaller groups (4-6) people were viewed as preferable where the participants had a great deal to share and had intense or lengthy experiences about the topic of discussion.

5.4.5.1 Advantages of focus group interviews

There are several advantages of focus group interviews which deemed most important for this research. According to Mitchel et al. (1999: 258-260):

- In focus group interviews people naturally interact and are influenced by others (high face validity).
- Focus groups generally require less preparation and are comparatively easy to conduct.
- Researchers can interact directly with respondents (which allow for clarification, follow up questions, and probing). Information gained from non-verbal responses can be used to supplement (or even contradict) verbal responses.
- The data uses respondents' own words; which can obtain deeper levels of meaning, make important connections, and identify subtle nuances.
- Focus groups are very flexible; and can be used with a wide range of topics, individuals, and settings.
- Results are easy to understand and more accessible to lay audiences or decision-makers than complex statistical analysis of survey data.

The above advantages were reflected in the smooth running of focus group interviews for this research. There were imaginative and absorbing views by the respondents and they were responsive to questions by being positive and considerate toward other respondents and the researcher. The respondents were comfortable and felt 'good' toward each other and they gave a range of important and interesting factors which contributed in their understanding of the interview questions.

5.4.5.2 Disadvantages of focus group interviews

Despite the numerous benefits of focus group interviews, it carries with it some disadvantages, as further outlined by Mitchell et al. (1999):

- Researchers have less control over the group; less able to control what information will be produced.
- It produces relatively chaotic data, making data analysis more difficult.
- You have small numbers and convenience sampling severely limiting ability to generalize to larger populations.
- Interviewers may knowingly or unknowingly bias results by providing cues about what types of responses are desirable.
- Result may be biased by the presence of a very dominant or opinionated member; more reserved members may be hesitant to talk.

In considering the disadvantages of focus group interviews, I undertook the following approaches:

- emphasized the importance of respondents respecting one another;
- asked motivating and open-ended questions which were important in gathering required information; and
- obtained an understanding of the group dynamics which assisted in the validity and reliability of the interview questions.

These steps assisted in a variety of ways which were important in the data collection procedure for the research. These approaches also assisted in the smooth gathering of data without being anxious about the disadvantages.

The focus group interviews were conducted in a natural environment with total neutrality and within the proximity of the respondents - thus making them comfortable. I acted as the facilitator and ensured that the groups were manageable. Pre-determined questions were at hand and follow up questions were also employed based on the respondents' responses to the questions. Confidentiality during the interviews was ensured and that the data collected would only be used for research purposes. Re-assurance was also given that where information given by the respondents was to be used, names would be changed and any data that might be identified with a specific respondent's anonymity will be observed. This allowed respondents to participate freely and to disclose their feelings and information as asked by this research questions. They were also given a form to sign and fill in as a seal for confidentiality and opportunities were granted to the respondent to withdraw if they wished to (see Appendix 2). The data was recorded and transcribed and a systematic way of analyzing the accrued data was done, as described in Chapter 6.

The focus group discussion was used to generate data and insight. It was also used to increase dependability and reliability of the study. Data was generated through interaction between group participants. They presented their own views and experiences and they also listened to what other members had to say. In the process, they also listened, reflected on and considered their own standpoints. This resulted in additional material being processed in response to what they have heard. Participants were encouraged to ask questions, seek for clarification and comment on what they heard, which prompted others to reveal more (Mertens, 2005: 40).

Four basic components of focus group interviews, namely procedure, interaction, content and recording were used (Terre Blanche et al., 2006: 24), as discussed below:

Procedure: this refers to the ground rules that give structure to and set the limits of the group process. Ground rules, such as giving everyone a chance to speak, respecting the views of other and respecting the sensitivity of the subject, were put in place.

Interaction: the researcher will have to be aware of the personal and interpersonal dynamics of the group situation, e.g. marginalization of people, avoidance of particular topics. Hence, icebreakers were used to bring about lively participation.

Content: this refers to the interview at hand in the form of initial structure questions to give direction for the focus group discussion.

Recording: The focus group discussions were recorded and field notes taken. The focus groups consisted of three to four people at a time. The focus group interviews were conducted with the faculty and graduates of the 3 seminaries, while individual interviews were conducted with the institutional heads.

5.5 Data analysis

Data for this research was analyzed using thematic analysis.²³ Thematic analysis has been described by Braun and Clerk (2006) as “a method for identifying, analyzing and reporting patterns (themes within data). It minimally organizes and describes a data set in (rich) detail. However, it frequently goes further than this, and interprets various aspects of the research topic” (2006: 79).

Bergum (1991), Merriner and Alligood (2005) and Walters (1995) have all indicated that in qualitative research it is a requirement for researchers to gain insight into the world of the participants. One method to achieve this is for researchers to be acquainted with the participants. In this research process, I needed to understand the role mentoring plays in the holistic development of seminary students in 3 ECWA theological seminaries, and it was achieved by interacting with the respondents and learning about their views on mentoring and the role it plays in the holistic development of seminary students. Thematic analysis procedure requires interviews to be audio recorded which helps the transcription of the data, and more so, the validity of the data. The respondents had to listen to the audio recorded interviews and they confirmed what they said. According to Smith (2003: 4), before interview data is analyzed, it must be confirmed by participants as the transcribed data must be accurate. Sometimes, data can be confusing, particularly where there are a number of different views expressed in defining the truth, so by refining the data through a series of processes (for example, coding and placing data according to meaningful patterns) helps the researcher understand more about the meaning

²³ The choice of thematic analysis for this study is guided by cost and time. The use of software like Atlas.ti were considered however due to their expensive nature and complexities surrounding their use, I decided to use thematic analysis as it will provide depth to the qualitative data.

of the data. The research process clarifies the meaning put forward by the respondents, making it easier for the reader to understand.

Based upon the approach advocated by Miles and Huberman (1994: 234), thematic analysis involves analysing the respondents' views to understand the significance of their logic and reasoning. This analysis requires coding, which is viewed as an important step in the reduction and analysis of the data. Benner (1984: 90) and Lieninger (1994: 23) have identified other advantages of thematic analysis in qualitative research. Firstly, it helps to arrange the data in categories to avoid confusion; secondly, it prevents the exaggeration of data; thirdly, it prevents the data being generalized, and fourthly, thematic analysis saves time.

5.5.1 What counted as a theme in this study

This research followed Braun and Clarke's (2006) outline of systematic thematic analysis. They declare that what counts as a theme captures something important about the data in relation to the research question and represents some level of patterned response or meaning within the data set. The question on the size of the theme depends of the researcher and the data at hand. Themes selection was guided by how the emerging theme captured something significant in relation to the research questions that control this research. Prevalence or quantity or frequency of a theme was not used to capitalize or classify a theme as important or not.

I employed the theoretical thematic analysis against the inductive approach. Reason being that data cannot free themselves of their theoretical and epistemological commitments and data are not coded in an epistemological vacuum. Moreover, my research is driven by specific questions; these questions are predetermined before collection of data, whilst in inductive analysis the questions evolve as data is coded (Braun and Clarke: 2006: 84). In this analysis less description of data was made, however, a more detailed analysis of some aspect of the data was also made.

I decided to use thematic analysis at the interpretive level; that goes beyond the semantic content of the data, and starts to identify or examine the underlying ideas, assumptions and conceptualizations - and ideologies that are theorized as shaping or informing the semantic content of data (Braun and Clarke: 2006: 84). The analysis produced by this research was interpretative work - not just descriptions, but already theorized.

Research epistemology guided and informed the theorization of meaning. Constructionist epistemology informed this research as meaning and experience are believed to be as socially produced and reproduced, rather than inhering within individuals (Braun and Clarke:2006: 85). I therefore theorized the socio-cultural contexts and structural conditions that enable individual accounts that are provided in this research.

5.5.2 Braun and Clarke's 6 step by step – thematic analysis

I adapted these steps while analyzing the data:

1. Familiarizing myself with my data: I read the transcripts a number of times to become familiar with the material.
2. Generating initial codes: the data was defined as codes, identifying meaning or conceptual units.
3. Searching for themes: the codes were defined precisely and then studied to identify similarities or differences. Some changes were made. Some new codes were established and others were collapsed together.
4. Reviewing themes
5. Defining and naming themes
6. Producing the report

Since this research involved various stakeholders, themes emerged differently and therefore were selected. The selection of themes was informed by the background literature review, but also the themes were purely allowed to emerge from the data. In critique to 'emerging themes', Braun and Clarke says (2006) states that 'themes emerging' can be misinterpreted to mean that themes 'reside' in the data, and if we just look hard enough they will 'emerge' like Venus on the half shell. They go further to say that "if themes 'reside' anywhere, they reside in our heads from our thinking about our data and creating links as we understand them" (2006: 80). Moreover, they acknowledge that our own theoretical position and values are important in qualitative research.

I also considered a hermeneutic interpretation (Miles and Huberman, 1994: 8) in this research because of the way it addresses the ways in which readers may come to the broadest understanding of the text and their relation to the audience with the constraints of culture and

history. In applying the hermeneutic approach to the study, the researcher interpreted the words and sentences, pauses, phrases used and other circumstances involved as identified in the data. This was needed because it helped to legitimize the perspective of the students in the data and it was considered that since there is no singular understanding of mentoring, focus should be placed upon the meanings as emphasized by the respondents while transcribing, interpreting and understanding meaning which they attribute to mentoring.

5.6 Ethical considerations

Conducting field research responsibly involves confronting several ethical issues that arise from the researcher's direct contact with subjects. Social researchers have an ethical obligation to their study population. Berg (2009: 60) argues that the reason for this is that social scientists delve into the social lives of other human beings. From such excursion into private lives, various policies, practices, and even laws may result. Thus, the researcher must ensure the rights, privacy, and welfare of the people and communities that form the focus of their studies. Babbie and Mouton (1998: 520) reaffirms that the scientist has the right to the search for truth but not at the expense of the rights of other individuals in society. Researchers, for example, have the right to collect data through interviewing people but not at the expense of the respondents' right to privacy. It is required that participation in every research be voluntarily, and social researchers should never injure the people being studied, regardless of whether they volunteer or not. Confidentiality and anonymity are central in research ethics. Babbie and Mouton (1998: 523) argue that a respondent may be considered anonymous when the researcher cannot identify a given response with a given respondent. Whereas in a confidential survey, the researcher can identify a given person's responses but essentially promises not to do so publicly. This research has taken several steps to maintain ethical standards for the participants. Babbie (2007: 62) observes that anyone involved in social scientific research needs to be aware of the general agreements shared by researchers about what is proper and improper in the conduct of scientific inquiry. An informed consent form was given to each and every participant who read and signed at the end (see Appendix 2). Babbie (2007: 64) defines an informed consent form as a norm in which the subject confirms their voluntary participation in research projects on full understanding of the possible risks involved.

Additionally, the anonymity of the respondents was guaranteed using the standard ethical form for research. Babbie (2007: 64) attests that anonymity is guaranteed in a research project when neither the researchers nor the readers of the findings can identify a given response with a given respondent. Ethical research principles require a commitment that will last throughout the research process and thereafter. The interests of all parties involved in the research should be upheld. Mertens (2005: 15) argues that participants in qualitative research have the right to the same protection and respect as those in quantitative research.

Participation in this research was totally voluntary; participants could decline or withdraw whenever they want to. Ethical clearances were obtained from ECWA and from the university of Stellenbosch ethics committee (see Appendix 3).

5.7 Pilot study

The concise Oxford Thesaurus defines a pilot study as an experimental, exploratory, test, preliminary, trial or try-out investigation. Similarly, epidemiology dictionary and statistics dictionaries provide similar definitions for a pilot study - as a small scale test of the methods and procedures to be used on a larger scale if the pilot study demonstrates that the methods and procedures can work. Furthermore, it is an investigation designed to test the feasibility of methods and procedures for later use on a large scale or to search for possible effects and associations that may be worth following up in a subsequent larger study.

To sum up, a pilot study is a small version of a study that is carried out before the actual investigation is done. Researchers use information gathered in pilot studies to refine or modify the research methodology for a study and to develop large-scale studies.

Several reasons have been offered for conducting pilot studies. Van Teijlingen et al. (1991: 12) provide a summary of the reasons for performing a pilot study. Process: this assesses the feasibility of the steps that need to take place as part of the main study. Resources: This deals with assessing time and budget problems that can occur during the main study. Management: this covers potential human data optimization problems such as personnel and data management issues at participating centres. Scientific: This deals with the assessment of treatment safety, determination of dose levels and response, and estimation of treatment effect and its variance.

Therefore, conducting a pilot study provides a good opportunity to assess feasibility of large full-scale studies. Conducting a pilot study prior to the main study can enhance the likelihood of success of the main study and potentially help avoid problems in the main studies.

A pilot study was conducted at two theological institutions in the Western Cape area of South Africa. The main goal of this pilot study was to assess the feasibility of the entire research so as to avoid potentially disastrous consequences of embarking on the whole study. Participants were chosen based on a purposive sampling. Two heads of institutions were interviewed through individual interviews, two faculty members from two different institutions were also interviewed through personal/individual semi-structured interviews, and three graduates from three different institutions were also interviewed using focus groups.

Data collected for this pilot study was analyzed using Lindlof's method of data analysis. Lindlof (1995: 200) states that a researcher's data need to be placed into a text form, because the grafting of the word text onto it introduces the notion that some kind of evidence are meant to be read and interpreted as discourse. Therefore, each interview was transcribed. Lindlof further suggests that "full transcriptions, including the interviewer's questions and remarks and all small talk, are preferred in most cases (p211). Accordingly, the transcriptions of the interviews conducted took the perspective of an interpretivist looking to study conversations for topical relevance. What follows is a direct report of the pilot study.

Section one: Questions for Institutional heads: this section comprises of three questions

1. Define for me in your own words your understanding of what mentoring is all about.

This question seeks to find out the respondents understanding of mentoring. It lays the foundation of answering all other questions. These were the clusters of responses:

Mentoring is a relationship.

Mentoring is Christian formation, we learn by following the example of others.

Mentoring is done at different levels, between lecturer and lecturer, student and student and student and lecturer.

Mentoring is the extension of Christ's command on making disciples.

2. What is your institution's philosophy of mentoring?

Growing your own timber, mentoring done in African soil.

We produce leaders by growing leaders.

Reproducible pattern.

3. Do you have any documents on mentoring on your mentoring program at the faculty?

No specific documents officially.

There are casual documents.

4. Are faculty mentors trained to do the mentoring of students?

Yes they are trained, especially at the faculty to student level.

No official training, but faculty is encouraged to use their soil to grow the best timber.

5. Are faculty mentors supervised?

Yes faculty members are supervised, based on an ongoing meeting with the dean and with the several head of departments.

Because of time and work load, there is no ongoing supervision of faculty mentors, however, there is a program in the pipeline that will enhance supervision.

Section Two: For faculty mentors: this section covers thirteen questions

1. How long have you been teaching at this theological seminary?

The minimum number of years at the faculty is between 6-10.

2. Define for me in your own words your understanding of what mentoring is all about.

Mentoring is producing leaders after your own kind.

Mentoring is “Christo Formatie” Christ formation.

Mentoring is growing your own Timothy’s.

Mentoring is a holistic development in terms of character, life, ministry and everything.

3. Would you say that mentoring is important in theological seminaries?

Yes, every pastor needs a mentor, you don’t know everything, it is not a weakness not to know, but mentoring can help you in your spiritual journey.

Yes mentoring is important in theological seminaries because it will help in producing fully baked students who are ready to face the challenges ahead of them in ministry, family, life etc.

Mentoring is important in theological seminaries, because it is the back bone of every student, moreover, mentoring helps the seminary to stay in touch with their graduates and to follow them up in their various ministries.

4. How would you describe your mentoring relationship with students?

One of the respondents stated that “*My mentoring relationship with students have been great, even though we have had a rough time, but it pleases me to see some of the students that I mentored doing well in ministry.*” When asked further what “*doing well*” means. The respondent replied, “*they are keeping their focus, maintaining a learning posture, growing in their relationship with God.*”

The second respondent echoed a similar view by stating that “*my mentoring relationship with students has been a challenging one, we normally meet twice a month, discuss key biblical leaders, sometimes go out together for coffee and sometimes watch a movie. In the midst of it all, some prevail to the end of the mentoring relationship, but a few dropped out, on the overall I think my mentoring relationship with students has been a good one.*”

5. What do you perceive as some of the benefits of mentoring students in theological seminaries?

The first respondent explains in his words the benefits of mentoring in theological seminaries based on his experience:

I think it is extremely important to mentor students in seminaries, many of them are fresh from high school and does not really understand the entire concept of life and ministry, through mentoring it helps shaped not only their personal lives, but it also helped in shaping their focus, ministry and calling. One of the students I mentored two years ago came back to appreciate me for mentoring him, in his words “you gave me an opportunity to develop into a better person all together”’. Therefore mentoring should not be optional in seminaries because of it enormous benefits.

The second respondent highlighted the benefits of mentoring as follows:

- *It provides students with check and balances*
- *It helps in the spiritual development of the students*
- *It helps the faculty to hear the heart cry of students and direct them in the right direction*
- *It helps the school to do a constant evaluation on the teaching learning process, by being more practical on students` ministry, character and spiritual needs.*
- *Mentoring offers and opportunity for coaching and counselling of students*
- *Mentoring in theological seminaries, based from my experience, provides what I describe as “on-demand” relationship that equip the student what he/she need to know.*

6. Describe the impact of mentoring on student’s spiritual development.

In responding to this particular question, one faculty mentor said:

Measuring the impact of spiritual development is a difficult task, however, like mentioned earlier, most of our students are young high school graduates with little or no solid spiritual

foundation. But as they get involved in mentoring we see them growing from spiritual babies to fully mature Christians in every area of their lives. We have seen them grow in exhibiting the fruit of the Spirit as outlined in the book of Galatians. We have seen them grow in taking major decisions about their Christians life.

The second respondent on the other hand expressed that:

I think the greatest joy for me is to see students being transformed in the image and the likeness of Christ. Through mentoring, I have watched students become more and more like Christ through their spiritual journey. For some it is a slow process, while for others it is a speedy growth. I have seen many grow in their relationship with the Lord through prayer, devotion and through the spiritual disciplines. Mentoring has helped many of our students in their spiritual journey/development into maturity in Christ.

7. Describe the impact of mentoring on student's character development.

It is interesting to note that in response to this question, all the faculty mentors reported that character development has been a core of their mentoring values. For example, one faculty mentor reported stated that *“through my mentoring relationship with students I have found out that character development is one of the crucial issues that need to be addressed in students. I have seen students who came to the seminary with questionable characters, but before they graduate they have been transformed to be people of proven characters. Many of them feel safe to open up about their character in a context of relationship than in the classroom.*

Similarly, faculty mentor 2 said:

Many pastors in the ministry struggle with integrity issues, but to God be the glory. Most of the students who were mentored in this seminary are doing well in relation to their integrity with money, women, and pride. I feel that many students have been helped through our mentoring programs to shape their character and to be people of integrity.

8. What are some challenges you face in mentoring students?

In responding to this question, faculty mentor 1 echoed that:

Despite the numerous benefits I see in mentoring students, yet it comes with a lot of challenges that time may not permit to share all with you, however, one of the major challenges I have faced as a faculty mentor is that of students not honouring the mentoring agreement. Some of them would not do the assign home work, some will not even show up for the meeting and would not send an apology. Another challenge is that of workload, as a faculty I have family, church and school responsibilities, it is often hard to find the balance. There was time I had to suspend my mentoring team for six months to enable me to face some issues.

Similarly, three concerns were expressed by faculty mentor 2: (1) time constraints (2) physical proximity (3) financial constraints. He expressed that: “*probably none of us put the kind of time into what we needed to do. There are more, many more informal opportunities of mentoring; the obvious answer is the time constraints. It hinders me in term of one have to devote time to doing that. It is hard to get close to somebody and mentor them when you’ve got on hour every other month.*”

9. What impact did the challenges have on your mentoring experience?

Faculty mentor 1 laments that:

The challenges of mentoring sadly have affected my mentoring experiences, many a times I often feel discouraged and think of giving up the mentoring relationship. I feel also that the school is not appreciative of the sacrifices we are putting in shaping the spiritual lives of the students outside of the classroom.

Faculty mentor 2 echoed that:

It is quite frustrating when you don’t have the time to do want you want to do. The mentoring challenges have impacted me negatively that I am tending to do mentoring now as more of a duty than of a conviction.

10. Did you receive any training on mentoring?

Both faculty mentors responded that they have never received any formal training on mentoring students, and that they have been doing it by just reading and interaction with students.

11. Are you supervised as a mentor?

Faculty mentor 1 explained that:

No proper supervision is offered, however I report my mentoring issues and concern during our monthly personal meeting with the dean.

Mentor 2 said that *“I am not directly supervised in my mentoring relationships with students however, I record it in my yearly reports to the school.”*

12. How would you describe your mentoring style?

Both faculty mentors admitted that they are not sure of their mentoring styles and they would want to know more about mentoring styles.

13. What have you done to improve your mentoring style?

Faculty mentor 1 reported that he attended a seminar on mentoring at the education department, it has helped improved his mentoring relationship but not style.

Mentor 2 said *“I read a lot about mentoring on the internet and I have gotten several ideas that has helped me in my mentoring relationship.”*

Section Three: For protégés

The pilot data for this section was collected through a focus group consisting of two people. As indicated above, the transcription of the focus group interview conducted also took the perspective of an interpretivist looking to study banter for topical relevance.

1. How long have you been in ministry?

The average years of ministry experience was 8 years.

2. Define for me in your own words your understanding of what mentoring is all about.

Mentoring is discipleship through a personal relationship.

Mentoring is being open and vulnerable in a secure relationship with the goal of being helped.

Mentoring is a life learning relationship often done in the context of a trusted relationship.

Mentoring is learning from those who have gone ahead of us.

Mentoring is investing in the life of others.

3. Describe to me what you perceive to be the importance of mentoring in theological seminaries.

In responding to this question, respondent 1 articulated that:

For me to talk about the importance of mentoring in theological seminaries, I will use myself as a case study. It is through mentoring that I gained confidence in doing what I am doing today in ministry. It is through mentoring that my life and my character were aligned to be more like Christ. My faculty mentor was more like a father to me. Through his mentoring influence I am by the grace of God what I am today. So I say mentoring is not only important in seminaries, I think it should be the backbone of every seminary. If I were to be the head of my denomination, I will encourage all our seminaries to do less class work and more of mentoring.

The second respondent stated that:

If anything is important in seminary it should be mentoring. Jesus spent most of his life mentoring his 12 disciples and at the end we see them transform the world in a short period of time. For the world to change, seminaries must embark on mentoring like Jesus did. It was through my mentoring relationship at the seminary that, I learnt most of the things that I was not taught in the classroom. When asked further, how did Jesus mentor his disciples, the respondent

echoed that, Jesus' mentoring was more a lifestyle mentoring, the disciples just learn from him by being with him. *Therefore, mentoring if done in the Jesus way in our seminaries, I assure you that most of the cases of ministers falling along the line with issues of pride, embezzlement, extra marital affairs would be overcome.*

The third respondent said that they have said all that he had wanted to say.

4. How many years were you involved in mentoring during your seminary training?

First respondent was involved for three year, the second and third respondents for four years. This is obviously due to the nature of their degrees.

5. Was your involvement in the mentoring program voluntary or compulsory?

The first two respondents said it was part of the school curriculum that one must be involved in what they called "pastoral groups." However, they had one on one mentoring relationship with faculty mentors outside the "pastoral groups".

The third respondent said it was purely voluntarily, the faculty mentor took the initiative and selected a few of them from his class and mentored.

6. Please describe the details of your mentoring involvement.

The mentoring involvement for all the respondents included the following:

Weekly meetings with faculty mentor, reading and reporting, theological discussions, ministry involvement with the faculty mentor like going out to watch the mentor preach, going out together for evangelism, going out together when the mentor is conducting seminars, monthly fun activities, like going to the park with families, eating and having coffee regularly, helping with difficult assignments from other lecturers etc.

7. How did your mentoring experience impact your faith journey?

The first respondent stated that:

My mentoring experience really shaped my faith journey. I never knew what faith is all about until I saw it lived and practiced by my mentor. I remember vividly observing him go through a faith challenging experience but the way he handled it encourage me today to face challenges with faith and to know that He who calls me is faithful.

The second respondent echoed a similar thought:

My faculty mentor showed me what faith is all about, before coming to the seminary I had an illusion faith that God will not let me go through difficult times, but with the help of my mentor, I was helped to understand that what keeps me going in difficult times is my faith in God. Faith not only in a God that answers prayers, but faith in a God who will always be with me in the midst of my challenges.

The third respondent was not willing to say anything on this question. When probed further, he said he don't have anything to say.

8. How did your mentoring experience impact your character?

All respondents reported similar themes. For example, protégé respondent 1 stated “*I owe my character growth to mentoring. The second respondent stated, “never knew what character is all about if not because of mentoring”* The third respondent said, “*through the years I have come to appreciate my mentor for making to understand that character in not about what you do, but who you are.*”

9. How did your mentoring experience impact your current ministry?

Respondent one stated that:

My current ministry have been and is still being shaped by my mentoring experience because is till consult with my faculty mentor. My mentoring experience taught me many things that I was not taught in the classroom, especially pastoral relationships.

The second respondent said: *It was through my mentoring experience that I have come to appreciate my ministry, seeing it not just as a job, but a calling. Therefore, I faced it with all my heart, and I do it even when I am not paid.*”

The third respondent said he has nothing to share on this question.

10. How did your mentoring experience impact your calling?

Respondent one commented, *“I think being mentored and being allowed to express myself and felt there’s people you can look up to and mimic and those kinds of things created a deeper passion for me in my calling. The second respondent stated “the way my mentor did things, served as role model for me to follow in my calling. The third respondent stated “my calling was shaped because I had role models for my career and how I could be a mentor to others as well”*

11. How did your mentoring experience shape your ministry skills?

In contrast, all the respondents responded to this question by saying that the previous question 9 is the same as this.

12. What were your expectations of mentoring prior to the mentoring experience?

All the respondents said they had no prior expectations, but they entered into the mentoring relationship knowing that it would somehow benefit them.

13. Reflecting back, were expectations met?

Unfailingly, all respondents answered this question in the affirmative. They described mentoring as being helpful in shaping their careers, providing opportunities, improving self esteem and confidence, offering practical information and aiding them in their academic pursuits. Respondent one shared his sentiments:

I think my expectations were fully met, I found mentoring helpful more especially now that you can get information about life and ministry form a source that you trusted and that you believed would give you good advice on things that you wouldn’t necessarily know who to ask. It was very comforting to know there was always somebody you could ask those things and to and that was

their job, was to kind of tell you that, and that they weren't going to grade you or they weren't going to somehow be evaluating you for your school career.

14. Describe your experience of mentoring during training in one sentence.

Respondent one: *My experience was quite rewarding.* Respondent two: *My experience is beyond measure, but it was worth it.* Respondent three: *It was absolutely superb, like I mentioned earlier, I am still in touch with my faculty mentor, and I often ran to him with my ministry and personal challenges.*

15. How would you describe your mentor with regards to expertise?

All the responded affirmed that their mentors knew their work perfectly, but they could still improve.

16. How would you describe you mentor with regards to experience?

The notion expressed by the respondents was that their mentors were really experienced and they could see that in what they did with them.

17. What personal qualities of the mentor were particularly helpful to you?

Respondent one: *My mentor's ability to show that he is also human and he is also learning.* Respondent two: *My mentor treated me like a friend not like his student, that gave me a lot of confidence and it taught me a good lesson on humility.* Respondent three: *My mentor is a father, I liked his fatherly qualities, it was good for me to speak with someone about problems before making attempts to deal with them. He had a listening ear.*

18. Describe an ideal mentor for a theological seminary.

In responding to this question the respondents outlined several descriptions but I have picked a few that stands out. A faculty mentor must be:

A good listener, have a good interpersonal relationship, be humble, have ministry experience, have a passion for ministry, know his weaknesses, accept students the way they are, see the potentials in students, and believe in the students.

19. What can you say are some negative aspects of mentoring?

One the respondent said: *“I don’t know if this is negative, but mentoring is an expensive venture.”*

20. How would you rate your mentoring experience (poor, good, very good, excellent)?

The three respondents said in the affirmative that their mentoring experience was very good!

Section Five: The role of mentoring in theological seminaries: this section is for all, and it has four general questions:

1. Do you think students who participate in mentoring relationships during their seminary training are better equipped in facing the challenges of ministry because of this participation?

The student protégés all responded in the affirmative, and added that they are a living testimony. Faculty mentors echoed the same sentiments. One of them said, *“those who were mentored and took the mentoring relationship seriously are still in touch with us, they consult us and we see them growing in their ministry. Many of them are those who are open to learn from others.”* Another faculty mentor said, *“every young pastor needs a mentor, those who were mentored during their training are the marathon runners in the ministry, but those were not mentored are the 100 meter runners who will start well and get tired before getting anywhere.”*

2. Based on your experience, how effective is mentoring in theological seminaries?

Been good, but we need improvement. Faculty and churches must work together, because the work load is often too much for faculty mentors.

3. How can faculty members become more intentional and effective in mentoring?

They must attend mentoring courses regularly, they should have “eyes that see, not just eyes that look” they should be given incentives to help them engage more in mentoring. Make more explicit outcome of the mentoring curricular, and should be part of the assessment criteria.

4. Is there anything else about your experience in mentoring that you'd like to tell me?

Mentoring is a lifelong learning, every pastor must have a mentor, churches must partner with seminaries to provide more mentors. Mentoring should be made compulsory in seminaries, there should be training on mentoring for faculty mentors. Schools must develop mentoring curriculum and make it part of their syllabus. Faculty mentors should find a way of staying in touch with their protégés after graduation.

All respondents indicated a clear understanding of mentoring and agreed that mentoring is beneficial in theological seminaries. They also agreed that mentoring will help fill the need for a practical ministry component in the education experience.

5.8 Reflection

As indicated above, pilot studies are supposed to serve as testing ground for the main study. De Vos et al. (2005: 205) rightly note that in order to embark on a methodical research on a specific problem, the researcher should have thorough background about it. The pilot study is one way in which the researcher can familiarize himself/herself to the project he/she has in mind. The pilot study is indeed a requirement for the successful implementation and completion of a research project.

What follows are some of the major observations that were gathered from the pilot study:

Feasibility of the study: following the pilot study it became evident that the main study is very feasible in the following ways:

1. The questions were appropriate to the context of the intended study focus.
2. The goals of the study were realistic.
3. The topic is researchable.

Suitability of the interview process: The pilot study revealed that both the focus group interview and the personal interview are suitable methods to address the main research questions. It further revealed that the selected procedures for data collection are the most suitable ones for the purposes of the investigation.

Estimate of costs and length of main investigation: the pilot study clearly depicted that the cost of this study and the length of the study will be feasible, however, with some modifications considering the high inflation rates and the rising cost of fuel. Therefore, steps were taken to modify the budget.

Finally, the pilot study revealed that the focus group interviews needed to be modified in order to improve the interviews. Hence, the number of questions were reviewed and reduced for the main study.

5.9 Conclusion

This chapter concentrated on the research methodology, which consisted of the research paradigm, design, purpose of the study, data collection techniques and the pilot study. A presentation of the data collected from the pilot study was also discussed.

The following chapter will focus on the findings of the study, keeping in mind the information obtained from the literature.

CHAPTER 6

RESEARCH FINDINGS ON THE EFFECTIVENESS OF MENTORING IN THREE ECWA SEMINARIES

6.1 Introduction

The purpose of this study was to evaluate mentoring programmes in three theological seminaries, to shed light on the lived experiences of graduates who were educated at three educational seminaries, to shed light on faculty members teaching at the various theological seminaries and the heads of the theological seminaries about their lived experiences as mentors. The experiences of the graduate respondents emerged from thoughtful reflection on their years at seminary, and how mentoring prepared them for the realities of pastoral life and ministry. A qualitative approach guided the data collection and analysis of this study. During the analysis, themes emerged which contributed to an understanding of the meanings and essences of the participant's lived experiences. For a better insight into the development of the study, this chapter begins with the selection criteria of the institutions, a detailed description of the historical background of the three institutions with a discussion of preparation, and the data analysis.

6.2 Selection criteria of the institutions

The particular theological seminaries were selected to be part of this research project because these institutions are all involved in education for church leadership, i.e. the training and ministry preparation of pastors, missionaries and church leaders. Furthermore, these seminaries all belongs to the ECWA which made them accessible to me as visits needed to be made to each institution to interview both the provost and some faculty members.

6.3 Overview on the Three ECWA theological seminaries

6.3.1 ECWA Theological Seminary, Igbaja²⁴

²⁴ The following discussions are an adaptation from the seminary's handbook.

The ECWA Theological Seminary in Igbaja, formerly known as SIM (Sudan Interior Mission) institution for Biblical Studies and pastoral training, began on 12 February 1941 with eighteen students under the principal ship of Rev William Crouch. In 1951 Mr A.J. Classen, Principal of Igbaja Bible College, envisioned the need for more mature and better trained ministers for the church of Jesus Christ in West Africa. This advanced training seemed necessary to meet the challenge of a more progressive and better-educated laity in the church. Plans were laid down in 1955 for post-secondary theological training. Finally, the first class of thirteen students enrolled in Igbaja Seminary in January 1956.

Initially, the Seminary offered a three-year programme leading to a B.Th. degree. In 1960, the curriculum was reorganized, and the Seminary began to offer two programmes, namely the Intermediate programme - a three-year course leading to a Diploma in Theology, and an advanced programme of four years leading to an Advanced Diploma in Theology, with one year in Toronto Bible College for B.Th. In 1965 the curriculum was further revised with a view to prepare students for the same degree in theology at home. Igbaja Seminary began to offer the Bachelor of Theology Degree in 1972.

The ECWA Theological Seminary in Igbaja is an evangelical theological seminary, established to train men and women in the art of biblical interpretation with the hope of equipping them to handle it correctly so that they can preach the gospel to all mankind and to nurture them in the Word of God.

The main functions of the seminary include the following:

- 1) The seminary seeks to train men and women who have confessed Christ as their Lord and Saviour;
- 2) The seminary trains men and women in all the books of the Bible in the historical, doctrinal, ethical, homiletic approach so that the holistic world of God could be grasped.
- 3) The seminary offers programs in the field of humanity and philosophy, since all of these have some kind of relationship with the Word of God.

- 4) The seminary seeks to demonstrate all that is taught in class in the chapel. Therefore, regular attendance of the chapel hours is required.
- 5) The seminary sends out some of its senior students for Christian service every weekend so that they could put into practice what they have studied and what they have learnt from observing their teachers.
- 6) The seminary sends out its students for internship programmes during the long vacation so that they may gain experience. Individuals in a two-year program are encouraged to do at least one internship. Those coming for three-year program are encouraged to do at least two internships, whilst those doing a four-year programme are advised to participate in at least three internship programmes.

6.3.2 ECWA Theological seminary, Jos²⁵

The ECWA Theological Seminary in Jos (JETS), as a training institution of the ECWA, exists to glorify God, by providing sound biblical and theological education, spiritual formation, and practical ministry skills, in the context of the church and contemporary African society.

The ECWA Theological Seminary (JETS) in Jos, Nigeria, was founded in 1990 by the ECWA, one of the largest Protestant denominations in the country, to meet the growing need for theologically trained church leaders. Led by a Nigerian administration and a teaching staff who are mainly Africans with doctoral degrees, JETS is a prominent strategic partner for Africa, as students receive quality training at one of the only graduate level programmes in the country.

Some of the greatest challenges facing the African Church are the lack of suitable qualified clergy, falling spiritual standards and increased poverty. JETS offers various programmes to meet the Church's needs, including Diplomas, Bachelor degrees, Masters of Divinity and Theology; and the new PhD program, which is looking to expand into Theology and Intercultural Studies.

²⁵ Adapted from www.jetsemng.org

The seminary also equips teachers at primary and secondary schools through lower-level programs in Christian Religious Knowledge. In addition, the seminary conducts seminars in churches, offers one-year postgraduate programmes in theology that attract lay professional leaders, and has extension programmes in different parts of the country to take formal training to those not able to attend JETS due to distance.

6.3.3 ECWA Theological seminary, Kagoro²⁶

The ECWA Theological Seminary in Nigeria is located in the town of Kagoro, in Kaduna State. The seminary is the oldest Evangelical Seminary, founded in 1931. The seminary has not only trained ECWA pastors, but pastors from many denominations and from other countries as well. Missionaries from many places overseas have served and will continue to serve here.

The basic goals of the ECWA Theological Seminary in Kagoro flow directly from its motto: "Ye are my witnesses." From it, the school derives two essential goals: a personal and a vocational goal.

The personal goal has to do with what the school desires to be in personality and character. The school handbook states that "at ECWA Theological Seminary Kagoro, our objective is to become increasingly like Jesus Christ". This is expressed in the motto. They believe that as a school, knowledge of Christ should have two dimensions: to be witnesses and to witness Him in intimate companionship. In order to witness for Christ, we must know the Bible, the revelation God has given of Himself. It is for this reason that the heart of the seminary curriculum is the Bible.

The second primary educational objective is vocational. Training at the ECWA Theological Seminary in Kagoro is designed to enable students to fulfil, as effectively as the potential will allow, God's purpose for their lives, "To witness so that He will be known (to make Him known)." The handbook further states that "Our purpose is to prepare students for church-related ministries. We believe that the best spiritual leaders are those who, above all, are completely

²⁶ Adapted from the school brochure

submitted to the will of God”. It is therefore evident that the three above-mentioned seminaries are suited for this research based on their goals of spiritual formation and vocational goals.

6.4 Analysis and evaluation of the research findings

This study is an attempt to answer the question: “What role does and can mentoring play in the holistic formation of seminary students?” Three other questions aided the main research question, namely: “Are young people who participate in mentoring programs during their seminary training additionally equipped to face the challenges of ministry because of this participation?” and “How effective is mentoring programs in theological seminaries?” and “How can faculty members in theological seminaries become more intentional and effective mentors?”

6.4.1 Research Process

The following steps were followed in the gathering of data:

Phase 1: preparation for interviews

Leading to the actual interviews, I approached both Stellenbosch University (where I am enrolled) and ECWA for ethical clearance in order to conduct the study among the three seminaries and among the graduates (see Appendix 3). I emphasized confidentiality of the research process to the students. The respondents were also asked not to share information about the research with other people who were not involved in the interviews. The respondents were given consent forms and they all signed.

Phase 2: Pilot

In preparation for the actual focus group and individual interviews, I conducted two pilot interviews and these interviews targeted people that were not included in the actual focus group and individual interviews. A detailed description and findings of the pilot interviews were discussed in Chapter 5 of this study. This practice, in advance of the focus group/individual interviews, assisted me to ensure the appropriateness of the interview questions and minor changes were made to some questions.

Phase 3: Focus group interviews

The focus group interview was chosen as one of the methods for collecting data in this study (please see Chapter 5 for a detailed description). In this phase, the respondents were given sheets with the questions to refer to while I asked the questions. All answers to the questions were recorded on tape to ensure that what the respondents said was recorded accurately. Although the respondents were instructed to speak one at a time, interaction amongst the respondents, particularly when they discussed and shared their views, was encouraged.

Phase 4: Individual interviews

Individual interviews were conducted with the three heads of institutions of the selected ECWA seminaries. The purpose of these individual interviews was to develop a deeper understanding of the various institutional involvements in student mentoring. The interviews focused on the administrative role of the various institutions in student mentoring.

Phase 5: Data transcription and coding

The tapes from both the individual interviews and focus group discussions were transcribed by an expert and a formal confidentiality form was signed by both the researcher and the transcriber (see Appendix 4).

Codes for interviews (focus groups and individual interviews)

The seminaries, respondents, and the types of interviews were identified by codes in order to facilitate the process of analysis. The selection criteria was discussed in Chapter 5 of this study. Table 4 gives an outline of how the codes were assigned. For example, the first focus group discussion held in ECWA seminary in Kagoro was coded PFG1; while the individual interview held at the same institution was coded OGI1 see table below for full description.

Table 4: Outline of how codes were assigned

School Codes	Types of interview Code: FG= Focus group: IG= Individual interview	Number: FG1= Focus group interview 1. IG=Individual interview 1	Codes
A = Seminary Igbaja			AFG1= Seminary Igbaja Focus group interview 1. AIG 1= Seminary Igbaja individual interview 1
O = Seminary Jos			OFG 1= Seminary Jos Focus group interview 1. OIG1= Seminary Jos individual interview 1
P = Seminary Kagoro			PFG1= Seminary Kagoro Focus group interview 1. PIG1= Seminary Kagoro, individual interview 1.

All the data from the focus group and individual interviews were analyzed using thematic data analysis, a very common qualitative data analysis technique.

6.4.2 Data Analysis

Upon reception of the transcriptions, I carefully compared the transcribed and audio data in order to assess accuracy. At this stage, the transcriptions were read without putting value on, or giving judgment on the quality of responses, since I wanted firstly to gain a sense of the data as a whole. The next step in the process required the responses to be categorized into thematic sets of descriptions. Verbatim responses relating to identified themes were selected as illustrations to be

used in this chapter. The themes and the analysis are presented here according to three categories of responses, namely those of graduates, faculty mentors and heads of institutions.

6.5 Graduates

In this section, I will present the perspectives of graduates regarding their understanding of mentoring and its importance in theological seminaries, the benefits of mentoring for them, their mentoring involvement, and their evaluation of the mentoring programs as it impacted their lives and ministry.

Four graduates²⁷ per institution, with a bachelor degree in theology, were interviewed using focus groups. What follows is an analysis of responses. Broad categories or themes will be illustrated by including quotes from responses that were received.

6.5.1 Graduates understanding of mentoring

To investigate the definition of mentoring for graduates, respondents were asked to describe their conceptual understanding of mentoring. A summary of answers to this question is given in Figure 1 below.

²⁷ The reason for the choice of four graduates per institution is due to various factors, some of which have been discussed in Chapter 5 (pages 142-143 – check if this is still correct) of this study, and furthermore the graduates are spread in different geographical locations of the country which makes it difficult for me to cover all of them. Above all, since it is a qualitative study, it provided in-depth data as the respondents were free to discuss openly.

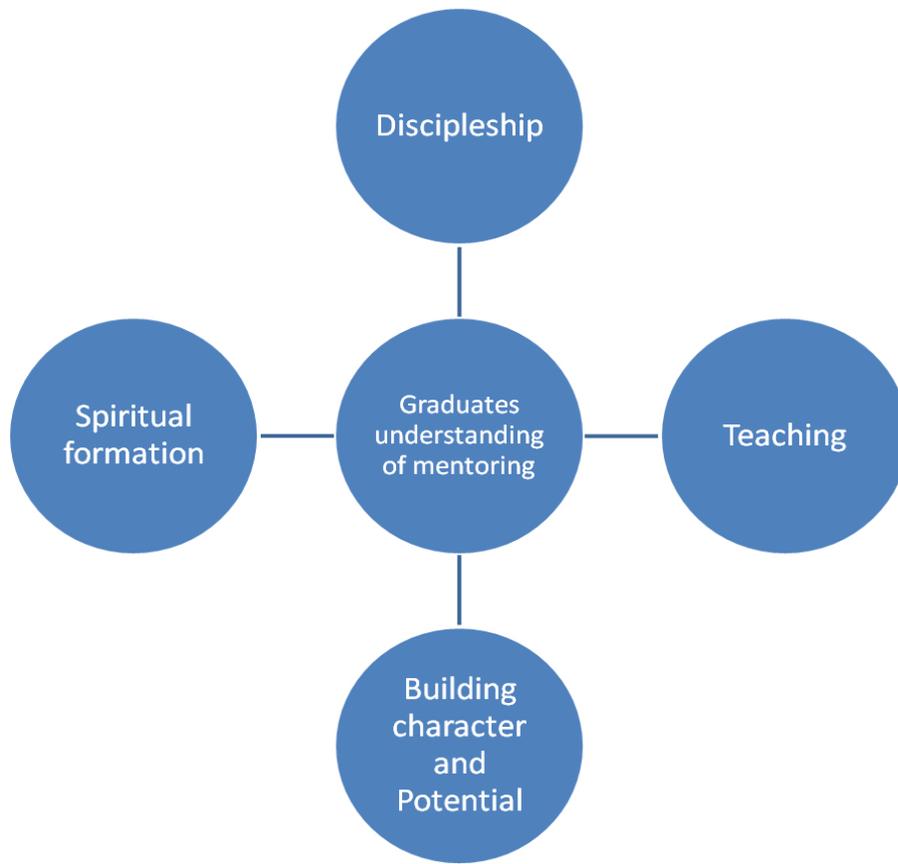


Figure 1: Graduates’ understanding of mentoring

a) Discipleship

For many of the respondents, mentoring is viewed as synonymous to discipleship. They see little or no distinction between the two. Their definition of mentoring flows from their theological understanding of mentoring. Some responses are presented below:

Mentoring is discipleship, just like Jesus had disciples; Paul had disciples, and even some of the Old Testament prophets had disciples, that is mentoring. You have disciples, you train them, they watch you and your life and you develop their God given potential that has been deposited by God himself that will allow them to reach their highest heights in life. (AFG2)

Mentoring to me I think is making disciples, helping students to be students who will start ministry well and finish well. We have a lot of people today who would start the

ministry very vibrant but their end is always pathetic, so mentoring is there to help people to start well and to finish well. (PFG1)

Mentoring is discipling and teaching people to be like Christ, especially people who are leaders and preachers in churches, they need to be people who would not just tell people to do what they say and not what they do, mentoring is helping pastors to walk the talk. (OFG6)

These responses illustrate the notion of mentoring as a continuation of discipleship with the aim to develop their potential for the kingdom of God. Graduates understood mentoring as a way of helping them to build their integrity and to build one another as disciples of God. Of great importance in the concept of discipleship as understood by the graduates, is the fact that they see it happening in the context of building mutual relationships and to provide help:

Mentoring to me I think is making disciples, helping students to be students who will start ministry well and finish well. (OFG1)

Graduates also equate Jesus' relationship with his disciples to mentoring:

Mentoring is discipleship, just like Jesus had disciples; Paul had disciples, and even some of the Old Testament prophets had disciples, that is mentoring. (AFG4)

In the literature, mentoring is often described as discipleship by some authors. For example, Sosik (2002: 17) allude to the fact that even though a thin line exists between mentoring and discipleship, the final analysis is that mentoring and discipleship point to the same goal and have the same intention, namely Christ-likeness. Mentors and disciples encourage others to follow them for the purpose of helping others to become like Christ - just as Paul encouraged his converts to follow him as he follows Christ (1 Cor. 4:16). The pattern of Christ-like living can be similarly transmitted from one believer to another.

b) Spiritual formation

From the analysis of responses, mentoring was also defined as a process of spiritual formation. Graduates' perception of spiritual formation in this context mainly stems from their understanding of theological seminaries as a training ground for leadership in the church:

Mentoring is moulding people's lives, spiritual formation through discipleship and leadership. Mentoring is like taking people to a quarry and chiselling their lives to fit in into the program that God has design for them. (PFG2)

They see mentoring not only as a means to spiritual formation, but also done within the context of discipleship and the goal is helping the person to fit into the program that God has design for him or her. This corresponds with Marshall's (2000: 2) argument that spiritual formation is the continuing work of God's spirit in the life of the believer in the context of Christian community, which in this case is the seminary. Similarly, Schneiders (1987: 30) encouraged that seminaries committed to undertaking biblical spiritual formation, should complement formal classroom training with relationships with qualified mentors willing to invest the time and possibly strenuous and even painful efforts required to oversee the process of spiritual growth. The respondents emphasized that spiritual formation is essential for leadership, and leaders (especially in the church) who are trained at the seminary needs to be mentored in order to be leaders that they ought to be for the church:

Mentoring is discipling and teaching people to be like Christ, especially people who are leaders and preachers in churches, they need to be people who would not just tell people do what they say and not what they do, mentoring is helping pastors to walk the talk. (OFG6)

According to Jones (1990: 45), active involvement in the spiritual formation of ministerial candidates is therefore crucial, if not central, to the fulfilment of the seminary's mission of preparing exemplary church leaders.

If it is imperative that theological graduates be people of competence and character, then spiritual formation must be as much a part of the agenda as competence cannot be left to chance.

Effective spiritual formation entails more than just the classroom experienced, it must be supported with mentoring relationships.

c) Teaching

Graduates believe that mentoring is a process of teaching for the purpose of being like Christ. They see mentoring as obeying the great commission in Matthew 28 where Christ commanded his disciples, and by extension the church today to teach new converts to obey all that He commanded.

Mentoring is teaching people to obey all things, when Christ gave us the last command to go and make disciples

Vermes (2009: 30) also agrees that mentoring forms a large component of teaching. He states that theological seminaries form a part of teaching and ministry formation of the church. Schroeder (2003: 30) added that seminaries must learn to present a more biblically based model of Christian discipleship and godliness, and provide a way of striving toward such spiritual formation. Furthermore, Kunne (2009: 2) defined mentoring as a method of teaching and learning that occurs amongst all types of individuals across all kinds of knowledge bases and settings.

d) Building potential and character through mutual relationships

The respondents also see mentoring as helping students at the seminary to make a difference in their character, ministry and personal walk with God:

Mentoring is teaching people to obey all things, when Christ gave us the last command to go and make disciples, that is mentoring, to help people to obey all that Christ has commanded, to get people who will be salt and light in our evil generation, help people to stand out and make a difference in their character, in their ministry and in their personal walk with God. (AFG6)

Many of the graduates also believe that mentoring is not just teaching and learning, but that the mentor must see potential in the protégé, i.e. the protégé must not be viewed as totally ignorant and his or her abilities must be taken into consideration:

Relationship between two or more persons with the goal of helping each other to be what God wants us to be. Mentoring is seeing God's agenda in other people and helping them to realize their potential. (OFG1)

Their understanding of mentoring factors in the issue of not just seeing the potential in someone but also believing in that person and his or her ability. Mentoring should not be one sided - it must flow in both directions. The mentor should understand that the protégé has something to contribute to the mentoring process which involves the role of a mutual relationship in the whole process. This concept was echoed by several authors (Witterberg, 1998; Cahil, 2003; Witham, 2001; and Young 2001). For example, Young (2001: 202) proposed that mentors and protégés must all be seen as learners, knowing that God is at work in their midst:

Mentoring is believing in someone's ability and helping him or her to get the best out of his or her life. (OFG6)

By believing in the person and his or her ability and potential, the respondents understood that everyone has a role to play. However, the mentor has a greater role in the process by investing in future leaders. Mentoring is also perceived by the respondents as leaving a legacy and at the same passing on the leadership baton to the next generation:

Mentoring for me is living a legacy that is building enough bridges through younger people that even when one passes on to the next world, one is rest assured that there are people to continue with what he has started, and those people will also make sure it continues in the same way. (OFG2)

Edison (2006:123) states it well when he says that mentoring is all about commitment. However, the greater commitment must come from the mentor. The mentor must have the ability to see potential in the protégé and be committed to helping him/her realize it.

Similarly, in the context of leadership, as seen from the above quote, another important aspect is the issue of understanding mentoring as a means of bridging the generational gap. They understood mentoring to be a meaningful relationship that will contribute to the next generation:

Mentoring is investing your life in the younger generation. Or mentoring is having the privilege to contribute to the next generation. Impacting the young generation to become the voice of their generation. (PFG4)

Mentoring must be a means of connecting the generational gap. From their experience of mentoring, graduates believe that mentoring can serve a bridge of both knowledge and skill transfer and in that way produce genuine continuity from one generation to the other.

Merriam (1983:162) defines mentoring from a youth work perspective and states that youth mentoring is a powerful poignant interaction between an older and younger person, a relationship in which the older member is trusted, loving, and experienced in the guidance of the younger. Central to mentoring is a mutual relationship. Corral (cited in Nakivell & Shoolbred, 1997: 3) points out very clearly that mentoring place a focus on a one-to-one relationship between mentor and protégé, which ensures individual attention and support for the learner. Naidoo (2008: 1) echoes a similar declaration that developing the next generation of quality leaders with good character and vision for the new millennium remains a major concern in church and society.

This section looked at the understanding of mentoring among graduate respondents; the next section will look at the role/ and impact of mentoring as understood by the graduate respondents.

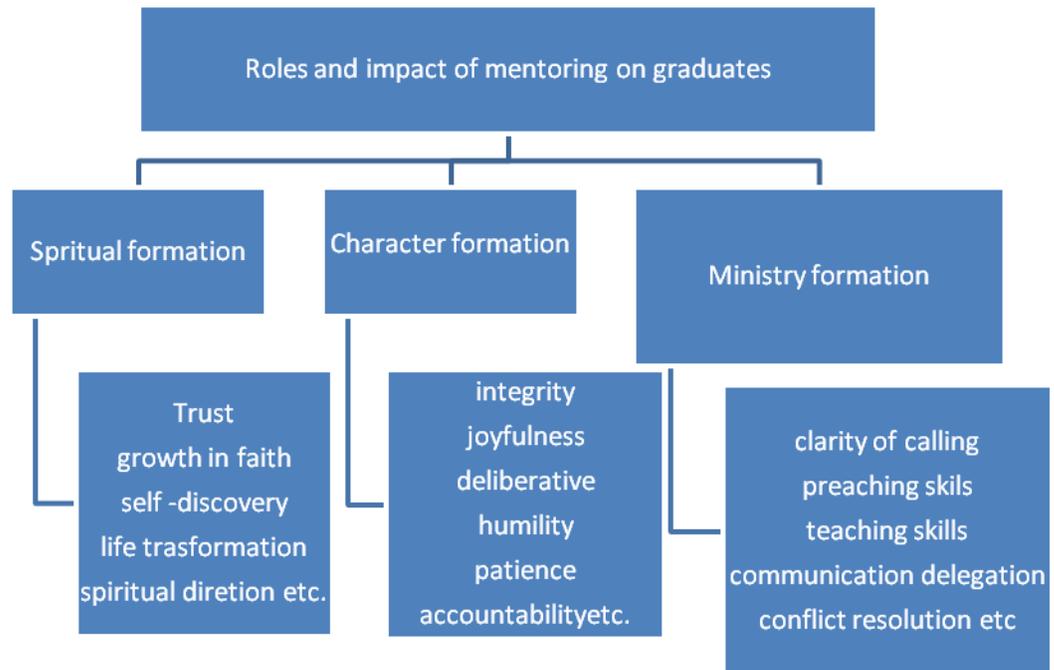
6.5.2 Role/impact of mentoring

Does mentoring play a role in the theological development of seminary students? Findings of this research, point to the fact that it does.

The respondents identified three key areas where mentoring has played a role in and/or impacted on their lives as graduates of theological seminaries namely; a) spiritual formation, b) character formation and c) ministry formation. Figure 2 provides a summary of responses.

Figure 2: Key roles/areas of impact of mentoring

In this section, the three key areas will be further explored and illustrated by quotes from



responses.

a) Spiritual formation

The findings from this research reveal that mentoring has a great impact on the lives of the graduates, and in particular on their spiritual formation. They argue that as a result of their mentoring relationship, their level of trust in God increased to a greater level:

To be honest, it was through mentoring that I came to discover my spiritual gift, and it was through mentoring that I have come to learn how to keep a spiritual diary of my journey and today as I look back I can see the way God has brought me. My faith journey got direction and focus through mentoring, I was living a life of pleasing

people, but I got to realize through mentoring that my sole desire is to please God. (AFG5)

Mentoring gave me the opportunity to grow in my faith and in my walk with the Lord Jesus Christ. Through our various meetings and various topics, my life was really transformed and my faith journey became a lively one; all this while I thought the Christian journey was going to be a boring one for me, but in the end our mentor helped us to know that it is an excited one, not only in what he taught us but also how he lived it. (AFG2)

I truly understood the concept of discipleship through mentoring. I encountered really what it means to be a follower of Christ, the cost involved and the hopes involved. I moved from a baby Christian so to say to a maturing Christian. I am still in the process but the mentoring involvement helped shaped the way for my faith journey. (OFG6)

I discovered my primary calling, the calling to mentoring. I came to the seminary as a young man, not knowing what I was called to do. Through mentoring, I discovered that my primary calling is to be with the young people. (PFG3)

These respondents revealed a very important issue related to the impact of mentoring, namely that mentoring has helped them in their spiritual formation. What this implies is that a mentor's understanding of the impact of mentoring will lead to a better mentoring environment and positive spiritual impact on students.

Marshall (2000: 2) described the impact of mentoring as spiritual formation when he said that spiritual formation is the continuing work of God's spirit in the life of the believer in the context of Christian community. As Christ is formed within, each Christian is equipped and empowered to fulfil God's call to ministry, to worship, and to participate in community which builds up the whole body of Christ. Klimoski (2005: 35) sums it well when he articulates that for formation to be a transformative force in theological seminaries, it cannot be reduced to a department but needs to become a way of being in a theological seminary.

b) Character formation

Many respondents indicated that mentoring has impacted their character positively, especially in preparing them for the ministry in churches and in other leadership positions:

I was challenged to live a life of integrity as first of all a Christian, then as a pastor and then as a spiritual leader. My mentor would say people are no longer interested in your title and sermons, but they want to see how you live your life. Even when you stand to speak, they will first of all look at who is speaking. If they like what they see, they listen and if they don't like what they see in terms of character, they will be there physically but mentally they are not with you. During one of our meetings we discussed how the Pharisees tried in several ways to accuse Jesus, but they could not find fault, he encouraged us to really try our level best not to give our critics any area to destroy our ministry through our character. (AFG1)

That is a very serious one (laughter). Some of my friends here could testify the way I came to the seminary and the way God have transformed my life now. I think for me the greatest benefit I got from mentoring is that of my character formation. I was not a patient person; I was full of unforgiveness, and a very angry person. Many faculty members gave up on me even in their classes, but I thank God for my mentor who believed in me and helped me a lot, and I mean a lot to work on my character through different activities, like reading, spending time together, asking me to do things that will improve my patience, a lot of things. I am truly grateful to God and to my mentor. (PFG3)

My character was truly transformed as a result of my mentoring involvement. I came to the seminary as a young man with no ambition, but I was shaped and got to realize that my character is of utmost importance in the ministry. I used to be very abusive and full of swearing, but my mentor gave me several books that helped me. Now I am overcoming daily struggles through the help of the Holy Spirit. (OFG6)

According to these respondents, their mentors understood that they needed character formation and they tailored the mentoring programmes to meet the needs of the protégés. One of the

significant factors raised by the respondents was transformation. In character formation, transformation must be the evidence that character has been shaped. For example, through the mentoring meeting programmes, students were able to identify areas they needed to work on in the development of their character - areas such as anger, abusive words, patience, etc.

These findings indicate that the mentors of the respondents understood the protégés well enough to be able to apply adequate approaches and resources for the protégés` character development. It also emphasizes mentors who are equipped to identify a specific area in the protégés life in the area of character that needed to be shaped. The mentor is a confidant who provides perspective, helps the candidate reflect on the competencies they are developing, and provides open, candid feedback. Mentors have a unique opportunity to serve as a “sounding board” for the protégé on issues and challenges they may not share with individuals within their own organization. Mentors are people who are interested in and willing to help others (Baker, 2000: 7). From Baker’s wisdom, a mentor then must be an experienced person who provides information, advice, support, and encouragement to a less experienced person, often leading and guiding by example of his/her success in an area.

c) Ministry formation

Ministry formation is another key area that the respondents felt where mentoring played a vital role in their holistic development:

For me coming to the seminary for the first time, I thought all the classes will be about ministry, but I was faced with Greek and Hebrew and at first I thought am I really in the right place? All I am saying is that my academics prepared me for ministry, but mentoring baked me for ministry. It was through mentoring that my art of relating to people from other cultures got a boost; it was through mentoring that I came to learn how to accept criticism. These things are very helpful to me now in my current ministry. (AFG20)

I think if it was not for my mentoring experience, I would have quitted my ministry today. What helped me most is the book we read and discussed during one of our mentoring meetings. The book is titled: “Tough times never last but tough people

do". I can't remember the author, but our mentor really helped us to understand that as we go into the ministry, we are bound to face tough times, and in my first two months of ministry this became so real to me, but through the help of God and through what we did at the mentoring meetings, I am still here today and I will be in the ministry until I retire (laughter). (OFG15)

My mentoring experience gave my current ministry focus and vision. When I came to the seminary, I knew God has called me into ministry, but it was through mentoring that I came to see clearly what God wanted me do and how to do it. We discussed with our mentor a book by Randy Alcorn and in that book it discussed discovering your calling, and through that I came to discover what God wanted me to do and I am glad today I learnt that. (PFG11)

My mentoring experience truly shaped my current ministry in many ways; it helped me to know how to communicate to different people in different contexts. We had a course in cross-cultural communication, I got the theoretical principles but through engaging discussions with my mentor, I got the practical way of doing it. My ability to cope with stress was also shaped through my mentors influence; he encouraged me to keep a diary and to make sure I maintain a balance between ministry, God, and family. (OFG8)

I discovered my calling through mentoring and my focus and vision were highly strengthened through mentoring. (OFG12)

I think I benefited the most through mentoring and it is helping me in my current ministry. I had all the practical ministry classes, I made all the A's but our mentoring group was really beneficial in several ways to implement what I have learnt in class. We go out for ministry together, I enjoyed especially the high school ministry and that is what has shaped my involvement today in students' ministry. (AFG30)

My mentoring experience is helping me today in my pastoral ministry, the simple act of leadership, the act of being a good listener. My mentor would always say "be a

*good listener” that is of tremendous help to me today in my current ministry.
(PFG25)*

Some respondents indicated that their mentors encouraged them to explore specific ministry focus by giving them a chance to participate in various ministry activities:

My mentor was involved with many ministries and he organizes conferences and seminars. At one point he gave each one of us the opportunity to help organize either a conference or a seminar, and that is really helping me today in my current ministry. (OFG 19)

Yes, I learnt a lot of preaching skills and teaching skills through my mentor. He takes me out during his preaching and teaching engagements and he gave me the liberty to evaluate him. There were times he sent me to go and preach and teach on his behalf, which really developed my confidence and is of great importance in my current ministry. (AFG28)

These statements indicate that mentoring played a vital role in the students’ ministerial formation. The mentors used familiar scenarios to approach ministry formation and this facilitated deep imaginative thinking on the parts of the protégés.

The literature confirms that practical application of seminary learning through mentoring is thought to give support in the transfer of learning to real life ministry contexts (Burns & Carvero, 2002). Learning through relational pedagogies, such as mentoring, may also be beneficial for achieving results in learning perception (Chrislip & Larsen, 1994: 89). Cannister (1994: 68) found that mentoring was a justifiable form of pedagogy for students and that spiritual growth increased. At their best, seminaries shadow a pastoral mind’s eye that begins to incorporate the intellectual, skill, and identity apprenticeship in a creative way through various forms of mentoring.

Selzer (2008: 27) rightly noted that the more efficiently seminary graduates are prepared for what they will find in existent ministry contexts through relational mentoring, and the better the reputation of the seminary graduates through mentoring preparations, the better the image the

seminary will have in the ministry organizations where their graduates work after graduation. Learning experientially and being mentored prior to entry into full time ministry positions must be a way to better prepare students for ministry. Through mentoring, the gap between theory and practice can be bridged to create a more complete and balanced education.

6.5.3 Description of mentors

Another central theme that was covered in the interviews was the graduate's description of their mentors. When asked how they would describe their mentors with regards to expertise, the respondents indicated that their mentors possess certain levels of expertise in the areas of relating with the protégés, knowledge, expertise in mentoring, ready to give answers, and knows how to help protégés in their spiritual journey. Figure 3 presents a summary of key descriptions.

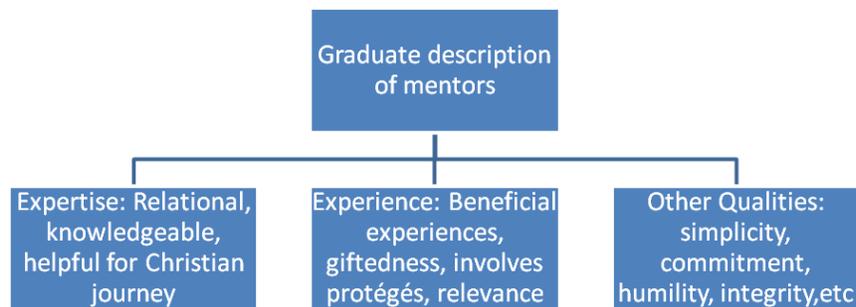


Figure 3: Key descriptions of mentors

Some of the responses highlighted the importance of expertise:

He has gotten the expertise that I needed for my Christian journey. (AFG17)

I think he was an expert, he knew his material very well and he knew how to relate to people well. (OFG26)

He was truly an expert as far as I know, because there was no day that we came for a meeting without learning something new. (PFG10)

He was a man full of expertise, but one thing I liked about him was that he would want to hear your experience first and he will blend your experience with his and the knowledge of the Bible.

Other respondents pointed out that they were not able to really assess their mentors with regard to their expertise:

I really can't access his expertise, but he did a good job in shaping my life. (PFG12)

I don't have the yardstick to access his expertise, there is always room for improvement. (AFG36)

These responses suggest that some of the respondents did not have a clear idea of the role of their mentors. Furthermore, it would have been more helpful if there was a criterion for evaluation from the beginning of the mentoring process. It also further suggests that the phases of mentoring were not clearly defined in the mentoring process.

Kram (1987) has identified several phases of the mentoring process. He argues that the phases can help to establish the relationship and help the relationship to carry specific meaning for both the mentor and the protégé. Activities might include defining expectations, building trust, demonstrating an interest in mentoring and learning, and initiating work or school related tasks (Kram, 1987: 96). There must be clearly stated goals such as mid objectives of the mentoring relationship, where protégé and mentor develop together.

The respondents were asked to describe other qualities that they see as ideal for mentors in theological seminaries. According to them, the qualities they will like to see in their mentors include: simplicity, commitment to the mentoring process, humility, a person of integrity, a person that listens, someone with genuine conversion experience, gifted in many areas, an encourager and one who accepts students unconditionally:

He must be born again, he must have a passion for mentoring, and he must be willing to listen to students. (OFG12)

A humble person, a person who can come down to the level of students, a person who will sacrifice his time for the students, a person who can tolerate students knowing fully well that they are in the process of growing.(OFG14)

A lover of students, and when I mean a lover, I mean accepting students unconditionally - love in spite of not because of. (PFG32)

A versatile person who would want to venture into all areas to help students. Someone who truly knows the ministry and is willing to help others succeed in their ministry. (AFG25)

I would to see someone who has both experience from the church and teaching in the seminary as well, not just an academic who will tell us things in class, but someone who has gotten the experience. (AFG19)

I would like first of all to see a believer, a humble person, a person with reputable character and someone who has the ability to see potential in students. (PFG16)

I would love to see a very honest person, someone very simple and someone who could relate to students not minding where they come from and who also will be able to accommodate students in their spiritual journey. (AFG29)

The respondents clearly indicated the kind of people they want to see as mentors, especially in theological seminaries. According to these respondents, the mentors must not only possess the above mentioned qualities, but they must also provide a warm, safe environment for the protégés, especially in the area of confidentiality:

I would like to see someone who is able to relate well and who is able to keep discussions confidential. (OFG18)

I would love to see a mentor in the seminary with first and foremost an ability to keep secrets - that is confidentiality. (PFG8)

From a Christian standpoint, the first foundational characteristic/quality of a mentor is Christ-like character. This must be evident in his or her life through the manifestation of the fruit of the spirit. Gudin (2007: 87) adds that essential for any mentor is for him/her to be a person of holiness, spiritual maturity, biblical knowledge, wisdom, credibility, and consistency. He/she must model true servant leadership.

Other literatures also suggest that mentors must possess certain qualities in order to be effective mentors. For example, Terblanche (2007: 99) summarized some of the qualities as: desire to help; positive experiences; good reputation to develop others; time and energy; up-to-date knowledge; a positive learning attitude; effective managerial skills; active listening abilities; persistence; non-autocratic approach; honesty and patience.

The respondents were also asked to evaluate their mentors regarding their experience. According to the respondents, the experiences of their mentors count a lot in the mentoring process:

His experiences were quite beneficial and he utilizes them well to impact on my life particularly. (AFG30)

He knew what he was doing. He shared his knowledge and experience in a very wonderful way. (PFG24)

However some of the respondents were not able to evaluate their mentors regarding experiences, and some even wished their mentors had more experience:

I think he was good regarding to his experience of mentoring, but there were certain issues that I wished he handled differently especially when it comes to ministry. (OFG13)

I am still not too sure how to assess him regarding experience, but he is a very experienced mentor, and we shared in that experience as well. (AFG33)

He has the experience, but I think he can improve, especially in the area of helping students with their academics and with their character formation. (PFG27)

I really don't know how to rate him in this regard. (AFG3)

The fact that some of the respondents were not able to evaluate their mentors regarding experience, point to the fact that certain elements of the mentoring process was not clear to them. Another significant factor that the students pointed out (and not much has been written on this in the literature), is that a mentor in the seminary must have church experience:

I would like to see someone who has both experience from the church and teaching in the seminary as well, not just an academic who will tell us things in class, but someone who has gotten the experience. (AFG17)

He must be a Christian, must be a lover of young people and at the same time an experience in both church and seminary teaching. We have many seminary teachers that don't have any church experience, they only talk abstract, but I want someone who has both experiences. (PFG28)

The respondents used their mentoring experience to serve as a basis for evaluating their mentors. The literature (Parsloe and Ray, 2003; Silas, 2007; Witworth, 1998; Kram, 1987) clearly points to the fact that certain criteria needs to be put in place in order to provide a framework to evaluate mentors in their relationship with their protégés. For example, Kram (1987: 96) said that in the initiation phase of the mentoring process, the relationship must carry specific meaning for both the mentor and the protégé. There must be a definition of expectations, building trust, and demonstrating an interest in the mentoring process. It is these expectations that would be used by the protégés to evaluate not only the mentor but at times the entire mentoring process.

6.5.4 Role of mentoring in dealing with ministry challenges

Respondents were asked how their mentoring experience at the seminary prepared them for their current ministries. A summary of the role of mentoring in dealing with ministry challenges are presented in Figure 4.

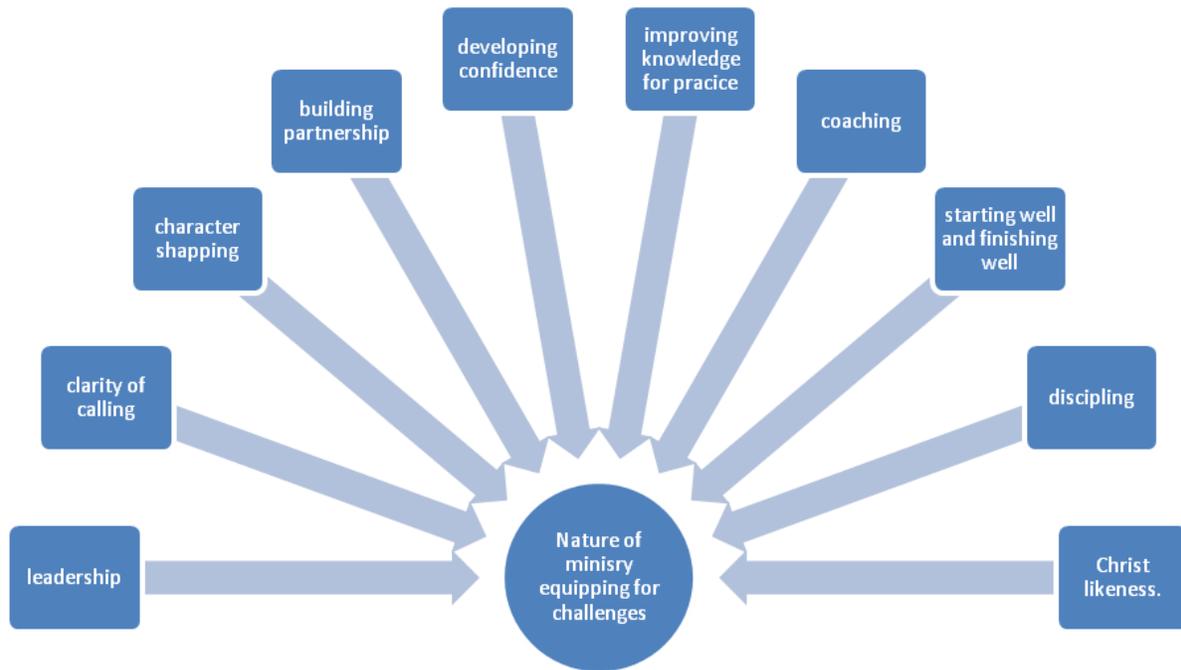


Figure 4: Role of mentoring in dealing with ministry challenges

The respondents indicated various areas in which they felt their mentoring experiences have impacted their current ministry involvement:

My mentoring experience really impacted my ministry very positively, it pointed to me my calling and it gave me focus and direction as to how to go about it. I am still in touch with my mentor I often do go back to him once in a while and we discuss the challenges of my ministry as they come. (PFG30)

I discovered my calling through mentoring and my focus and vision were highly strengthened through mentoring. (AFG18)

The impact of mentoring, according to the respondents, did not just lie in them discovering their calling but it also shaped them in areas of specific ministry involvements:

It is through the help of my mentor that I am able to do counselling with confidence. He taught us some great practical counselling skills that we did not learn in class, and that has really helped me in my pastoral ministry. (AFG24)

My pastoral ministry is greatly shaped through my mentoring experience; it was through mentoring that I have come to learn most of the needed skills that is now helping me in my current ministry. Like I mentioned earlier, my mentor exposed us to different types of mentoring settings, allowed us to participate and make mistakes and he later on helped us to correct those mistakes. (PFG20)

Through our involvement in various ministry activities with my mentor, I came to learn some more practical skills of ministry, like standing before people with confidence, like handling conflicts, like trying to strike a balance between family and ministry. (PFG19)

This corresponds with Crow's studies (2008: 96) on the impact of mentoring in theological seminaries. He discusses a survey conducted by Archibald of Fuller Theological Seminary's School of Psychology on the retention rate of graduates from seminaries in the USA. The survey revealed that for every 100 seminary graduates who went into ministry, 40 stayed in the ministry beyond five years, and 20 were still in ministry ten years later. There could be a number of reasons for this. But of the 20% of seminary graduates who did continue in ministry, he found that one of the key success factors was having a mentor.

6.5.5 Effectiveness of mentoring programs in theological seminaries

The effectiveness mentoring in theological seminaries is influenced by various factors. The graduate respondents indicated that mentoring has some impact, but that it could be more effective. They identified potential challenges that impacts on the effectiveness of mentoring. These are summarized in Figure 5:

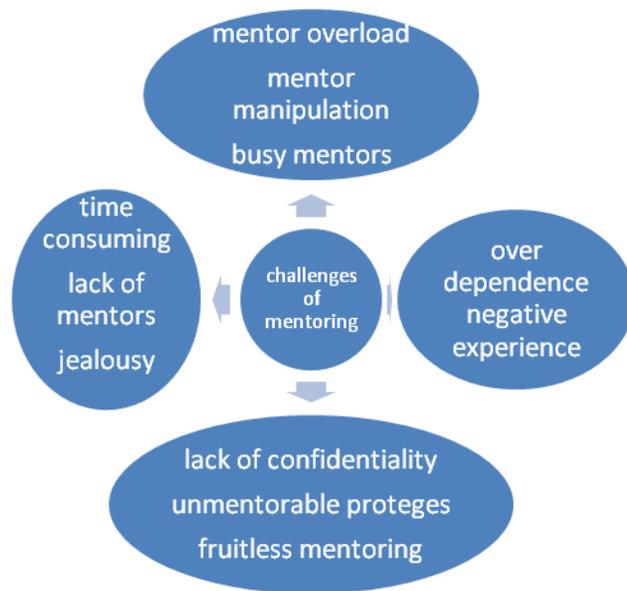


Figure 5: Challenges that impact on effectiveness of mentoring

Even though mentoring was very beneficial to the protégés in various areas of their lives and ministry, it still comes with various challenges. Some of the respondents identified lack of confidentiality as a major challenge:

Mine was the issue of confidentiality, I was so amazed that one of us went and shared some of the things I discussed with other people outside the group, I was really discouraged at first, but our mentor dealt with it very appropriately and in love. (AFG20)

My brother mentioned the issue of confidentiality. I think that is why many of the students don't want to be mentored, and because they are afraid of what they will say will be kept in confidence. (AFG22)

Some of the respondents voiced that their mentors were over-loaded with schoolwork and many other ministry commitments. Hence, it was big challenge for them in the mentoring process:

I must confess that most of our faculty members want to do mentoring but the workload is too much for them. That is why sometimes when we are supposed to meet, they are not there, and I truly understand their situation. (PFG29)

I don't know if it is negative, but there were times that we could not meet as planned, there were times that I had wanted to see my mentor urgently but he was not available because of his workload at the seminary. (AFG15)

I must say sometimes our mentor was too busy to attend to us. (PFG22)

There were times that I had wanted to see my mentor urgently but he was not available. (AFG10)

Similarly, the respondents expressed that their negative experiences occurred when the mentor pushed them into his own agenda for his selfish reasons, and ignoring the initial goal of the mentoring relationship:

I think for me is, when the mentor tries to push you to embrace his own agenda at the expense of your own agenda, then there is a problem, and some of the people who said they are mentoring are actually looking for their own interest when it comes to election. What I mean is that they knew that we are the leaders of the church when we get there, so they would want to use us to achieve their political agenda in the church. (OFG24)

One respondent said that what was a negative experience for him was what he called “fruitless mentoring”, where the mentor was doing all his best and the protégés seemed not to make any commitment to the mentoring relationship:

My heart bleeds when I see our mentor spends his time, his energy and his limited resources on us, and yet some of us who went through the mentoring programmes are not making any difference. (PFG5)

Still, some of the respondents had no negative experience during their mentoring programme:

I don't know what to say, I have not experienced any negative aspect of mentoring. (OFG16)

I am not sure I have experienced any negative aspect of mentoring or maybe I don't understand the question. (PFG20)

The above responses might indicate that some of the respondents did not really understand the concept of mentoring, or it further reveals that no standard of measurement were involved in the mentoring process.

These responses suggest that mentoring is not without challenges. However, literature (Howard, 2004; McGill 2006; Meggison and Garvey, 2004) provided some suggestions that will help in overcoming some of the mentoring challenges, as fully discussed in Chapter 2.

This section discussed the findings from the responses gathered from the graduates; the next section discusses the findings from the faculty mentors.

6.6 Faculty mentors

This section discusses the data that was collected from the faculty mentors using focus group interviews. A total of 21 faculty members from the three different seminaries were included in the focus group interviews (see Table 5). The average teaching experiences of the various faculty members ranged between 5-30 years. The purpose of asking their years of teaching at the particular seminary was to help establish their contacts with the various graduates that were interviewed for this research.

Table 5: Outline of focus groups

Mentors	Years of teaching at the seminary	Number of respondents
Focus group 1	10-12	4
Focus group 2	10-30	3
Focus group 3	6-15	3
Focus group 4	10-20	3
Focus group 5	6-12	4
Focus group 6	5-10	4

6.6.1 Faculty mentors' understanding of mentoring

In this section, the main categories of understanding of mentoring from the perspective of the faculty mentors will be illustrated by highlighting some of the responses that was obtained through the focus group interviews. Figure 6 summarizes the main responses.

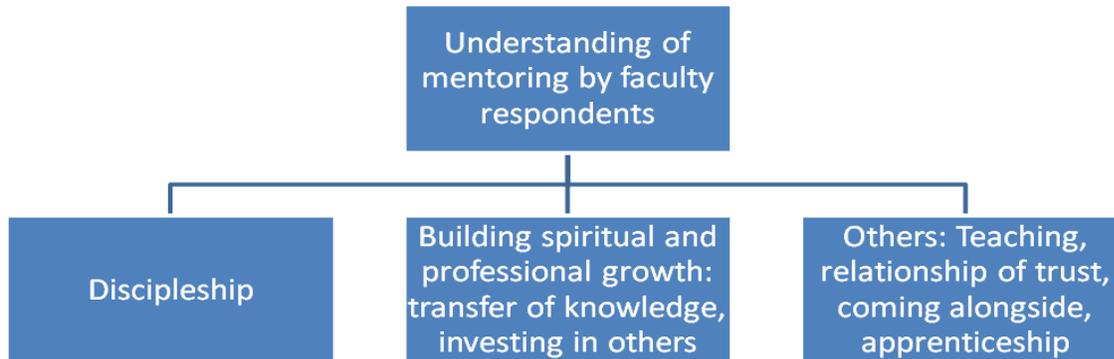


Figure 6: Faculty members' understanding of mentoring

a) Discipleship

A few of the respondents see mentoring as discipleship, which to them involves following another person, showing another person the way:

Mentoring is helping people to be what God wants them to be within a context of discipleship. It is teaching them to obey all things and being what they have been created to be. (AFG12)

I see mentoring as the process where you tell others to follow you just as you follow Christ, Paul said this in Corinthians (PFG1)

Mentoring for me I would say is showing someone the way, looking ahead down the road and put road maps for those who are coming behind. (OFG17)

Mentoring is doing what Jesus did with his 12 disciples, taking them, being with them, training them and sending them out to make exploits. (AFG22)

Our sole purpose of existence as a seminary is to disciple men and women for God's kingdom and I see mentoring as part of discipleship, so if we are not doing it then something is wrong somewhere. (PFG12)

Furthermore, when reflecting on their experiences with mentoring, some of the faculty mentors see mentoring as investing in others, helping to push others in the right direction by coming alongside them:

Mentoring is "coming along side" - like the Greek word (not sure), to be a shoulder to lean on, to be there when someone needs you. (OFG3)

For me, I see mentoring as investing in the future generation. Trying to build up the upcoming generation by helping them through our experiences and through our counsel. Mentoring is like trying to bridge the gap between our generation and the next. (OFG5)

Mentoring is being a Barnabas in your generation. Picking people and moulding them and helping them to be what God wants them to be. Helping people who the world thinks are nothing but believing that they can be something for God, for the society and for the world at large. Barnabas picked Paul and helped him to be. What God wanted him to be, what would have happened if Barnabas ignored Paul like the rest of the people? So mentoring is all about being an encouragement. (PFG18)

In the context of theological seminaries, mentoring is also seen as spending time with students with a purpose:

I would say ...mmm... the word mentoring is an ancient thing, but when I bring it to my context, I see it as an intentional move by a faculty to spend time with a student with the aim of shaping the student's future goals, and at the same time learning from the student. (AFG30)

Another aspect that came out of the above respondents understanding of mentoring is the fact that the mentor can also learn from the student:

One thing I have just come to learn in mentoring is that, even the person who is younger than you are can be your mentor. My son is now mentoring me on how to use computers, especially using power points. So we must debunk our minds from the traditional meaning that mentoring is always an older person who has what it takes to be doing mentoring. (PFG36)

b) Building spiritual and professional growth

A second main indicator of mentorship was identified as building a spiritual professional growth through a relationship of trust, supportive learning and apprenticeship:

Mentoring is a developmental partnership through which one person shares knowledge, skills, information and perspective to foster the personal, spiritual and professional growth of someone else. (AFG11)

Mentoring is a supportive learning relationship between a caring individual who shares knowledge, experience and wisdom with another individual who is ready and willing to benefit from this exchange, to enrich their spiritual journey. (PFG5)

Mentoring is a gift that is shared. It is a relationship that enables purposeful conversation. The conversation assists the mentee to reflect on their own experience, make informed decisions and act upon the ideas that are generated. (OFG18)

I would see mentoring as apprenticeship, helping someone to achieve his or her life goals through a meaningful relationship of trust. (AFG7)

Furthermore, some of the respondents understood mentoring within the context of partnership, extending one's sphere of influence, living by example, shaping the life of others:

Mentoring is living an example...uh...exemplary life and to make an impact whether by what you are teaching or the way you believe in as a teacher to influence the students about what you believe or at least what you teach them in the class should be in line with what you believe. Mentoring is a developmental partnership through which one person shares knowledge, skills, information. (OFG20)

Mentoring is extending one's sphere of influence. (AFG2)

Mentoring is to pick someone who you are interested in and to try to build that person to become the person that God want him to become in all the virtues (PFG30).

c) Teaching

Other respondents see mentoring as teaching/learning together and a means of passing the baton to the next generation:

Mentoring is investing in the lives of others, passing on the baton unto others who will be teachers of others, like Paul told Timothy the things which you have heard me say, pass them unto faithful men who will in turn pass it onto others. (PFG32)

Mentoring is learning together, as iron sharpens iron, so one man sharpens another. (AFG6)

The results in this section show that the faculty mentors have a variety of views regarding their understanding of what mentoring is all about, based on their experiences of mentoring at the various seminaries. There is also growing evidence in the literature that indicates that understanding of mentoring varies between fields of study. For example, in the business field, mentoring is thought to be a collaborative and mutual learning partnership that emphasizes shared learning for everyone's benefit (Darwin, 2000: 234). This is in line with what some of the respondents identified as their understanding of mentoring. Clinton and Clinton (1991: 1) define the process from a Christian viewpoint as a relational experience by which one person empowers another by transferring God-given resources. However, in the field of youth work, mentoring has also been defined as a relationship between an older, more experienced adult and unrelated, younger protégé a relationship in which the adult provides ongoing guidance, instruction, and support aimed at developing the capability and character of the protégé (Rhodes, 2002: 3). More specifically, in the context of theological seminaries, mentoring has been defined as a partnership, where the mentor takes on the responsibility of cooperating with the student in the

pursuit of ministerial skills, in the development of ministerial identity, and in bringing book knowledge into dialogue with the life of the community (Hillman, 2006:1)

The current study shows that apart from the complexities of defining mentoring, some of the respondents were not able to link their understanding of mentoring to their daily involvement in mentoring in their context or field. However, they all agreed that mentoring is an important aspect of the seminary life:

I would say that mentoring is very important in seminaries, because many students are looking for direction, and most often they don't find that in the classroom setting. Not only that a lot of students are new in the faith and they need spiritual direction. Most often we assume that students who come to the seminary are strong Christians, but of late we have been proven wrong. There are many students who are babies in Christ that when left alone to survive in the classroom, will be more confused than reformed. Many of the students who enrol in our seminaries are just fresh from high school, and they are still battling with transition from adolescence to adulthood, so we need to mentor them to help them move from one level to another in a more dynamic way. (AFG8)

I must say that mentoring is really very important in the seminary. Looking at our intake of new students, one would discover that many younger people are coming to the seminary, many of them under the age of 35, some fresh from high school; and they come with little or no experience of Christian faith not to talk of Christian ministry. Their coming now provides an ample opportunity for mentoring, and it makes mentoring very crucial in the seminar. We need to mentor them to help them develop spiritually and even in the areas of future aspirations. The assumption is that anyone that comes to seminary must be a pastor in a congregation. But I have come to help many students through mentoring to identify their calling and follow it. Not everyone is called to be a pastor. (OFG31)

This correlates with Selzer's (2008: 27) conclusion that the more effectively seminary graduates are prepared for what they will find in real ministry contexts through relational mentoring, the

better the reputation of the seminary graduates through mentoring preparations, and the better the image the seminary will have in the ministry organizations where their graduates work after graduation. Learning experientially and being mentored prior to entry into full-time ministry positions must be a means to better prepare students for ministry. Furthermore, Gibbs, (2000: 96) noted that seminaries must offer much more than just academic course of study. They must be a community where faculty moulds students through mentoring to accomplish the purpose of God in their lives.

6.6.2 Role of mentoring in holistic development

The faculty mentors were asked how mentoring helps in the holistic development of seminary students. Figure 7 below reflects a summary of their responses:

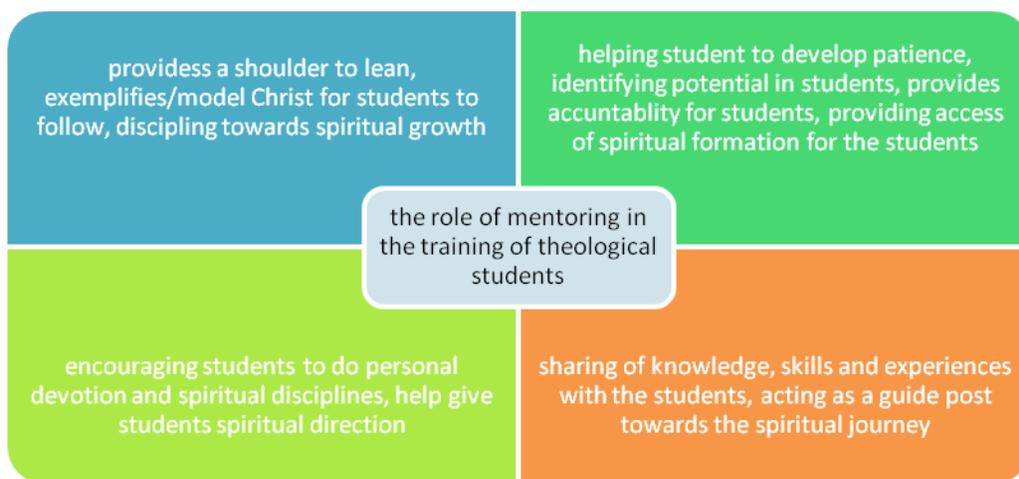


Figure 7: Role of mentoring in the training of theological students

In terms of the role that mentoring can play in the holistic development of seminary students, many of the respondents see mentoring as helping students in the three areas that was highlighted by the graduate respondents, namely in the area of a) spiritual formation, b) and character formation and c) ministry formation.

a) Spiritual formation

The faculty respondents argue that mentoring plays a very important role in the spiritual formation of seminary students and by spiritual formation they mean activities that will enhance the student's spiritual growth and deepen his or her relationship with Christ and in turn reflect Christ-likeness:

Since mentoring is discipleship, then I believe that if one is really disciplined through mentoring. There must be evidence of spiritual growth in one form or the other in his or her life. I remember a student that came from Liberia. He was a new convert but his church has sent him to the seminary not for ordination but for him to be disciplined. I took interest in him and we spent time together. He literally came without the proper understanding of assurance of salvation, but at the end of our time together he went back to Liberia a spiritually transformed person. How do I know that? You could see in his yearning to grow and to know more about the things of God. He was full of cursing and swearing when he came, but God through the Holy Spirit transformed his life and that all changed. (PFG11)

One of the goals of mentoring in seminaries must be spiritual formation. And by spiritual formation I mean doing all that we can to see that our students exhibit Christ-likeness in all that they do. It is trying our best to see that Christ being is shaped and formed in the life of our students. If mentoring is not about that then we have missed the mark. The impact of mentoring on the spiritual life of the students is the key to all mentoring. If students are transformed spiritually and if they are helped through mentoring with their spiritual journey, then the impact will be very evident in the way they do their assignments while in school and in the way they relate to their teachers and other students. And after graduation, it will also reflect in the way they do their ministry and in the way they conduct themselves while doing the ministry. (AFG5)

Theologically, I think mentoring helps students in their walk with God. There is a course for first years that is called "spiritual life". We often see a rapid development

from first to second year in the areas of personal devotion, spiritual disciplines and in the prayer life. I want to believe that is mentoring. So one could say that if a student is mentored, it will surely reflect in his or her spiritual journey. (AFG9)

Spiritual formation has been identified by literature to mean growing into maturity. Therefore the respondents' understanding of spiritual formation is in line with various opinions shared by several authors (Wegert, 1998; Rhodes and Spencer, 2010; Cowan, 1991, Naidoo, 2005; 2008).

b) Character formation

Not only did the respondents perceive mentoring as helping with the spiritual formation of students, they also see mentoring playing a role in the character development of seminary students. They believe that holistic training should not just work at the spiritual development of the students but that spiritual formation must be evidenced in the character of the seminary students:

Well, I believe since mentoring is a relationship of empowerment, it also enhances spiritual formation, and if there is spiritual formation then obviously there must be character formation. (PFG19)

I remember a particular student that came some few years ago. He was quite often rude in class, coming from secondary school very fresh .Many faculty members complained about him in our faculty meetings .He later on joined our mentoring group, and it was amazing how fast he changed. He became so respectful and obedient. (OFG22)

I think character affects even the way they answer exams questions. We had students who would even cheat during exams, but some of them changed their character as a result of mentoring. They opened up and confessed and they were helped. (AFG31)

With spiritual development comes character development. Through mentoring, we have seen students grow in their character, especially as they are the future leaders of the church. The church is seeking for leaders not just with academic competency

but with integrity and that comes with character. Students, who have been mentored, often do well in their leadership abilities right from the small leadership positions they start within the seminary. Therefore, mentoring is very, very important in shaping the character of our future ministers and church leaders. (OFG29)

Character develops in stages, but we must also be mindful that that character is best assessed when no one is watching. Meaning, our character is who we are when no one is watching us. I have a student who came to me and said: “Sir, I really struggle in handling finances and I am afraid that might affect me in my ministry after I graduate. Is there anything you can do to help me?” We entered into a mentoring relationship specifically on how he can work on the area of finances, how he can be transparent in his financial dealings. I involved him in situations with money that will require accountability. And at the end he was happy that he has been helped in that area. (PFG28).

However, some respondents did not see the difference between spiritual formation and character formation:

To me, I don't really see the difference between character development and spiritual development; I want to believe that if one is spiritual it must show in his or her character. So if students are mentored and they are helped in their spiritual journey I believe it will also touch their character formation journey. (AFG25)

I see spirituality as in total, as holistic, if one is shaped in his or her spiritual development, then it should run through to every other aspect of his or her life. So spiritual development and character development should not be separated but must be seen as a single unit. If a student is shaped spiritually it will surely show in his or her character. (AFG26)

I don't really see any difference between character and spirituality. If one is spiritual, then it must show in his character. (PFG22)

In as much as there are different views regarding character formation, the respondents were all in agreement that mentoring facilitates character formation. Worthy of mention is the respondents' ability to share specific examples of how they have seen mentoring shaping the character of seminary students.

c) Ministry formation

The faculty mentors also believe that mentoring plays a role in the ministerial formation of seminary students. The respondents shared how they used their ministry experiences to help shape the future ministries of the protégés. They believe that through the sharing of their knowledge and experiences with their protégés, it will enhance their ministerial skills:

My mentoring relationship with students involves regular meetings. I take them out when I am invited to preach, and sometimes I take them out even when I go shopping. Sometimes I give them the opportunity to represent me in speaking engagement and when they come back we talk about it together. (AFG35)

I meet with my mentees once every month. I help them in their academics, like how to search for books in the library and if they have difficult assignments we discuss it. We also discuss ministry challenges. I also give them small articles to read for us to discuss. I take them out when I go for preaching engagements and other speaking engagements for them to get experience. (PFG27)

This section dealt with faculty mentors' understanding of how mentoring plays a role in the holistic development of seminary students. Literature has also provided several insight as to how mentoring done by faculty members aid the holistic development of seminary students. For example, Engstrom (1989: x) articulates that mentoring in seminaries must be used to train and provide the foundation for a personal ministry through both modelling and instruction. He further argued that if theological education is impersonal, the ministry of students who are trained in this type of impersonal environment may reflect this same approach to ministry.

Naidoo (2008: 1) echoes a similar declaration that developing the next generation of quality leaders with good character and vision for the new millennium remains a major concern in

church and society. If it is imperative that theological graduates be people of competence and character, then spiritual formation must be as much a part of the agenda as competence cannot be left to chance. And effective spiritual formation entails more than just the classroom experience. It must be supported with mentoring relationships. It is then that spiritual formation will be appreciated as a significant responsibility of the education work of the theological institution. Practical application of seminary learning through mentoring is thought to aid in the transfer of learning to real life ministry contexts (Burns & Carvero, 2002).

6.6.3 Role of mentors in equipping protégés for ministry challenges

Faculty mentors were asked how they equip their protégés for ministry challenges, since all the faculty mentors agreed to the fact students who participated in mentoring programmes are better equipped in facing the challenges of ministry because of their participation:

Yes, students who participated in mentoring stand a better chance to do well in facing ministry challenges. I mean look at the case of Elijah and Elisha, before his master left he prepared him well to face the ministry that was ahead of him. So if students have that extra wisdom that comes from the experience of those that have gone ahead of them or from those that have faced similar challenges, they will serve as road signs to them and they stand to be prepared even before the challenges arise. (AFG28)

For me, I think it is true that every student that participated in mentoring relationship during his or her training is better equipped to face the challenges of the ministry. I remember during my first years in ministry, what actually helped me more, were the informal discussions with my mentor about his experiences in ministry. There were certain tough challenges that I faced. Many times I find myself remembering those readings he gave me, and some of the assignments he gave in class. What mentoring does is to give one an additional curriculum that I call the hidden curriculum. No knowledge is waste. The additional knowledge one gets from mentoring plus the classroom experience, obviously gives one an upper hand to handle issues in ministry and in life in general. (OFG35)

Absolutely true, look at the case of Paul and Timothy. I am sure if Paul had not mentored Timothy, he would have found it rough in his pastoral career. But Paul's influence prepared Timothy to face the challenges of ministry. Remember he even said don't let anyone look down upon you because you are young. I am sure that was very helpful to Timothy. Students, who had the opportunity to be mentored, will definitely do better than those who have not been mentored. Several issues I faced in the ministry, I overcame them as a result of some of the wise counsels I received and are still receiving from my mentor. (AFG20)

The respondents strongly believed that students who were mentored during their training at the seminary will stand a better chance of facing ministry challenges in the field. When asked how and in what areas the faculty mentors are equipping the protégés for ministry challenges, several areas were highlighted, as indicated in Figure 8.

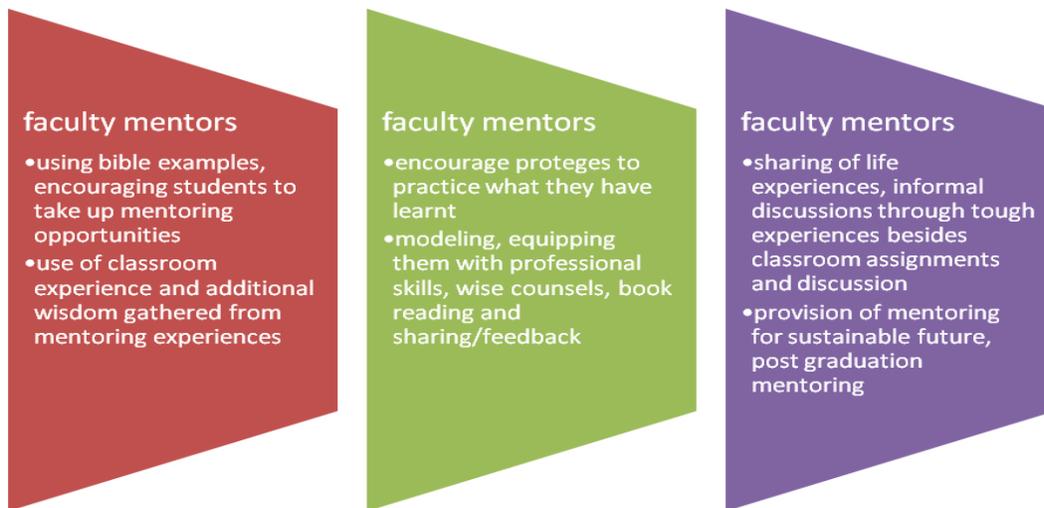


Figure 8: Areas where faculty mentors are equipping protégés for ministry challenges

Equipping students for ministry challenges through mentoring was done by the faculty mentors through different platforms. They all believed that classroom lectures alone will not be sufficient to fully equip the students for ministry challenges in the field or in their local congregations. The respondents mentioned specific methods and approaches they use to further equip their protégés for challenges of ministry:

My mentoring involvement with the students is on a personal level, ministry level and family level. Meaning we talk about issues that pertains them personally, issues they struggle with in ministry and issues of family, both nuclear and extended family. (OFG2)

Sometimes we watch a movie together and at the end we talk about the lessons we have learnt from the movie. (AFG13)

I mostly take the students, who are close to me through some series of books, and we discuss the books together in a non-formal way and we make applications to our lives and to our ministry. I take them along when time warrants when I have preaching engagements or any other academic engagement for them to see and then we talk about it afterwards. (PFG10)

My mentoring relationship with students is usually done in an informal way. We face issues as they come, we go hiking together, we go hunting together and we deal with issues as they come up in our discussions. (OFG15)

However, several of the faculty mentors said that they don't have any prescribed and specific format of equipping the protégés for ministry challenges, even though they believe they were equipping their protégés in one way or the other:

Nothing formal, I take it as it comes. Mostly, I invite students to my house for dinner and afterwards we take time to talk about school, future aspirations, and challenges in life. Sometimes I do it once every three months, sometimes twice a month. But I don't have like a calendar of events to do, or a set guide that we cover. Like I said, I take it as it comes. (PFG34)

I don't have any prescribed way of doing my mentoring. All I know is that students tell me I am their mentor in several areas. (AFG23)

I have no standard format of mentoring. My door is wide open, for them to talk to me, if I have the time I talk to them. (OFG19)

In as much as the faculty mentors are doing well in their mentoring programmes, the above responses indicate lack of proper guidelines on how to do mentoring to equip protégés to face ministry challenges. This shows that there are no clear goals set for the mentoring process. Lane (1999: 238) clearly stated that mentoring must have set goals and must go through the various phases. The objectives need to be set and developed by both the mentor and the protégé to guide them in the mentoring relationship. This finding has also proven that the phases of mentoring have not been clearly followed by both the mentors and the protégés. For a successful mentoring process to occur, all four stages (initiation phase, where the mentor and protégé get to know each other; cultivation phase, where functions are enacted; the separation phase, where a gradual distancing occurs between the mentor and the protégé; and redefinition phase, where the mentoring relationship evolve to mutual support) are necessary. The stages are fluid with some being accomplished in a short amount of time, while others occur over years. In addition, each mentoring relationship will pass through the stages in differing amounts of time.

Furthermore, literature has revealed several types of mentoring relationships (Gaskil, 1993; Clutterbuck, 2003; Grills, 2007). However, all the respondents indicated that their mentoring type was informal. This was because mentoring at the various seminaries was done on voluntarily basis. Introducing the other types of mentoring may encourage other faculty members to become involved in mentoring.

6.6.4 Challenges of mentoring as faced by the faculty mentors



Figure 9: Challenges of mentoring as faced by the faculty mentors

Even though the faculty mentors showed excitement and involvement in mentoring, they were also faced with several challenges that impacted their mentoring experiences in several ways, as illustrated by Figure 9. One of the key challenges for most of the faculty mentors is lack of time due to work overload:

For me, the greatest challenge is time. As a faculty member, I have courses to teach, I have a family to run, I have ministry to do, I have administrative roles to play, I have social roles to play, I have theses to supervise, you can name it. So that is not giving me the time to do mentoring as I ought to. I find myself several times not meeting up with mentoring appointments due to other commitments and I feel bad about it. I love to mentor students, but my greatest challenge is time. (PFG34)

The greatest challenge for me is the area of workload. I honestly do not have enough time to put into mentoring as I would have wanted. You are part of us and you know the kind of work load we have at the seminary. You have classes to teach, assignments to mark, theses to supervise, administrative functions to do, family to

take care of, extended family to take care of. You know, when you put all these things together, it is truly overwhelming. (AFG17)

For me, I think my greatest problem is lack of time. I have too much to do and I don't have sufficient time to do mentoring of students as I would want to. I have too much work from the school and limited resources. (PFG36)

I am struggling with the issue of time. The time to prepare for the mentoring meetings, the time to meet with the mentees. The work load is too much for one to combine both mentoring effectively and school work. (OFG37)

Interestingly, work overload among seminary faculty mentors is not a new phenomenon. Naidoo (2005: 137) also found work overload to be a hindrance to spiritual formation programmes among some seminaries in South Africa. She found that many of the staff in theological institutions is overworked, hence they lack the time to be fully involved in developing the spiritual formation of students.

However, for some of the faculty mentors, their greatest challenges were in the area of confidentiality:

Mentoring is a relationship of trust, but many times I found myself being betrayed by the students I mentor. There is certain confidential information that we may discuss and we will make it clear that it is confidential but it ends up being leaked out; and that is making it hard to trust the students I am mentoring. To be honest, it has discouraged me completely from mentoring and I am already feeling guilty about it as we talk. (PFG28)

Some of them (protégés) will want to come close to you just to read what is happening in your home and they will go and say it to the whole world. (AFG30)

The issue of confidentiality came out very strongly by both the graduate respondents and the faculty respondents, pointing to the fact that confidentiality plays an important role in every mentoring relationship. Some of the literature (Shea, 2003; Ross, 1998) emphasized

confidentiality on the side of the mentor. However, this study reveals that even the mentors require a high degree of confidentiality from their protégés.

In a similar vein, other respondents struggle with the challenge of who to select for the mentoring process:

It is difficult to find who to trust when it comes to selecting students that you want to mentor due to prior bad experiences. (AFG27)

My greatest challenge is selecting those to mentor. You see many students that you would want to mentor and in reality you cannot mentor them all. And when you pick a handful, some of them are not committed to the process. (AFG34)

I think for me the greatest challenge I face in mentoring students is in the area of knowing who is genuine and who is not. Some students will come to you and ask you to mentor them, but indirectly they are coming closer to you for financial benefits, and if they don't get that, you see them quitting. (PFG39)

The above challenge of who to select for the mentoring process opens a door for a different sphere of understanding when compared to various literatures. The literature reveals that people desiring mentors are nearly always outnumbered by the people who are willing to act as mentors. Therefore, the central focus in most of the literature is how to get/select a mentor (Krarr, 1977; Powlison, 2008; Morris, 2003) (see Chapter 2 for a full discussion). However, the research findings reveal that faculty mentors need to have selection criteria for mentoring of students in seminaries as this is a great challenge for mentoring relationships in seminaries.

In addition to the above challenges (time, work overload and selection process), some of the faculty mentors expressed their frustration when students are not committed to the mentoring process and when students are not showing any evidence of growth in the area of spiritual, character and ministry growth:

There are students that you will invest your time and energy to mentor but at the end of the day, they disappoint you while still at the seminary or after graduation. They

will completely leave all that you have taught them and do something else. There are those who I call unmentorable. You try to mentor them, but they don't seem to be interested. (PFG25)

Sometimes when you mentor a student, you are expecting to see him grow, but some will just be where they are even after a series of mentoring sessions. When you mentor a student and you find that the student is doing the opposite. It gives you a lot of heartbreak because you expected to see that student growing, but he is not. These are some of the challenges. (AFG19)

My greatest challenge is when you make appointments and students refuse to show up, or when you asked them to do something that will help facilitate the mentoring process and they don't do it. I feel discouraged and wanting to quit. (OFG28)

The challenges I face personally is that of lack of commitment. Many of the students that come for mentoring are only excited at the first two or three meetings, after that you begin to see lack of commitment. (AFG24)

Lack of commitment to the mentoring process is one of the challenges also outlined in literature. For example, Harms (2007: 14) describes such unproductive type of mentoring as dysfunctional mentoring, where a mentoring relationship has become unproductive. He argues this happens when there is no commitment to the mentoring process by both parties, but especially from the side of the protégé. Jakielek et al. (2002: 754) however, think that lack of commitment from the protégé might be as a result of incorrect matching process in the mentoring relationship.

Other respondents echo the challenge of resources, and by resources the respondents agree that it is both financial and material resources:

For me, the greatest challenge I find in mentoring students is in the aspect of finance. I am not advocating that you solve all the problems for students. But whether we like it or not, mentoring involves finances. The meagre salary I am paid is not even enough to cater for my own immediate family, talk less of sharing with others. If we are to do mentoring, there must be an aspect of practicality. When Jesus tells the

people He is the bread of life, there were instances that he had to give them the physical bread. I feel sad many times that the students I mentor are going through financial difficulties and I am not able to help. Sometimes I would like to buy books, tapes, DVDs for mentoring but I don't have the finances. Sometimes I would like to take the students I am mentoring for a retreat, or for a picnic or for a function, but I can't do that all the time because I don't have the financial ability to do that. So for me, my challenge is finances. (PFG18)

For me, I think one of my biggest challenges is lack of resources to mentor students. When I say resources, I mean financial resources, material resources name them. (PFG27)

My challenge is both overload and resources, and by resources I mean both materials and finances. Mentoring is an expensive venture, one need to put in money to get materials, to help the mentees where you can and a lot of other issues. (OFG26)

These findings confirm what literature has highlighted in terms of mentoring challenges. Even though the respondents were facing different challenges that were unique to their contexts, it confirms the fact that mentoring relationships, despite tremendous benefits, also comes with various challenges. Literature, however, has provided several suggestions as to how to overcome the challenges (like, creating a culture of mentoring, provision of mentoring training, creating a clear structure on addressing issues that can cause dysfunctionality in mentoring, etc. - see Chapter 2 for a full discussion). Some suggestions will be offered in the last chapter of this study that will cater for the unique challenges faced by mentors in the context of theological seminaries.

The above challenges expressed by the respondents indicate that even though they believe in mentoring and they want to be part of mentoring, it causes a hindrance to them being effective mentors. The respondents also expressed how the above challenges have affected their mentoring involvement:

My brother, the challenges have impacted my mentoring experience in a huge way. It has helped me to know my weaknesses and see how I can improve on the one hand, and on the other hand it is quite discouraging sometimes. The challenges are serving as check and balances for me in my mentoring experience. (AFG29)

For me, several times I feel like quitting, I mean it kills my mentoring spirit. (OFG24)

Like I said, it often discourages me from getting more excited about mentoring, and sometimes I feel like giving up. (PFG17)

Amazingly, one of the respondents feels that the challenges he faced in mentoring students motivates him to explore more avenues of doing mentoring rather than discouraging him from doing mentoring:

The challenges are pushing me to explore more opportunities of getting involved in mentoring. (PFG34)

The literature also highlights similar challenges of mentoring, for example Triple Creek Associates (2002: 2-4) suggest three categories of problems in mentoring programs, namely a) contextual problems, where there is no clarity of purpose between the mentor and the protégé, and the expectations of the mentoring styles are not met; b) interpersonal problems - this arises as a result of issues of inclusion and exclusion and personality values; and c) procedural problems that stem from over-management of relationships and the balance of directive and dialogue styles in mentors. The mentoring challenges outlined by the respondents seem not to be addressed extensively in various literatures. Therefore, they present unique challenges and opportunities for exploration. Further suggestions will be offered in the last chapter of this study.

Despite the various challenges outlined by the faculty mentors, many of them expressed a desire to continue with the mentoring of students because of the huge benefits involved. When asked how faculty members can become more intentional and effective in their mentoring of students, the respondents gave a variety of suggestions. These are outlined in Figure 10.

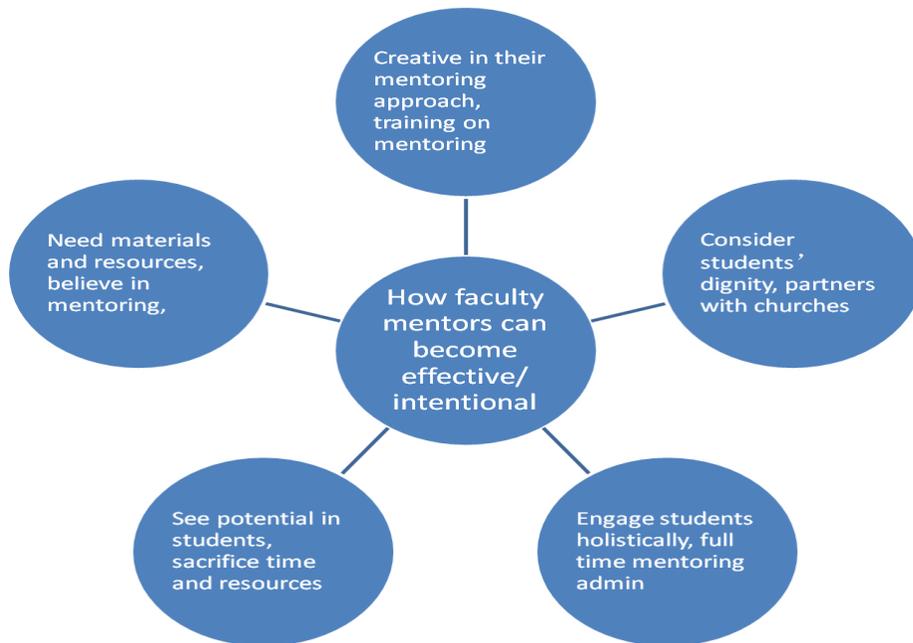


Figure 10: How can faculty members become more intentional and effective mentors

The respondents believe that if given extra help in several areas like personal skills, mentoring skills administrative support and church partnership, it will enhance them in becoming more intentional and effective mentors in the seminary. In the area of personal skills, the respondents believe that the faculty mentors must learn to see potential in the students. They must also be willing to have a relationship with students with the goal of helping them develop that potential:

I think faculty members must see the students beyond now. If we see them like that, then we can do all we can to mentor them. What I mean is that we must see the potential in all our students. We must believe in them and that will motivate us to be more intentional and effective in our mentoring relationships. (AFG30)

We must not wait for the students to come to us, we must go to them. One writer said that eyes that looks are common, but eyes that see are rare .We must see our students; we must see potential and pursue it with all passion. It is not about us it is about building a future generation of Christians and church leaders for the kingdom of God. Christ went and looked for his disciples. As faculty members, we must not

wait for the school to assign students to us. We must in our classroom lectures, in our interaction with students, see potential and go for it. (AFG32)

As faculty members, we must have a passion to mentor students. It is one thing to mentor students as an obligation. It is another to mentor students out of passion. We must seek to follow the vision of Jesus in developing leaders that will take over from us when we are out of the scene. (PFG35)

Faculty must seek to engage students. We must seek to even go after those that don't agree with us in class. We must be willing to see the potential in our students. (PFG38)

We must also go where they are; we must have the ability to see the potential in our students. Let us see them as a finished product. In that way we can work hard in shaping their spiritual life through mentoring. (OFG29)

We must believe in the students and we must have faith to know that they are the future of our churches. (OFG18)

One of the respondents highlighted a central issue in the area of personal help. He stated that for faculty mentors to be more effective and intentional in their mentoring, they must consider the human dignity of the students:

The faculty must move away from the notion that we are the faculty and they are the students. We must see students as God's creation, that have the ability to become something great, and we must be humble just like Christ to go after them and mentor them. We must not only limit ourselves to the classroom but we must create extra time to associate with students. (AFG27)

This statement agrees with Thayer's (1995: 234) insight that seeing students as God's creation provides faculty mentors with a greater motivation to mentor students to become what God wants them to be. Mentoring in theological seminaries must therefore aim to form students holistically with the goal of helping them to accomplish what God wants them to be.

Accordingly, the respondents agree that for them to be effective and intentional, they must sacrifice their time and resources. They must be humble and sensitive to the need of the students:

We must be very sensitive to students needs. Like the student who committed suicide this year in one of our seminaries. I think he was not given much attention by the faculty. That could have been avoided. He was part of a faculty group, but he was not free to share his internal struggles in the group. I think if he had a personal faculty mentor, it could have been avoided. I may be wrong though. My point is, as faculty members, we must move out of our comfort zone. If we believe mentoring is important, then we must cut all excuses and blames and do what we can. (PFG28)

We must be willing to sacrifice, willing to go an extra mile. I know it is not easy, but that is the way forward .We must be willing to sacrifice our time and our resources to mentor students. We must never give up as my brother said. (PFG30)

As faculty, we must come out of our comfort zone. We must be deliberate in our approach, we must not wait for the students to come to us, but rather we must go to them, we must be concerned about them and about their future. (AFG20)

Furthermore, the respondents echoed that for them to be effective and intentional, they must personally believe in the power of mentoring, have passion for mentoring, and engage the students holistically:

Faculty must believe in the power of mentoring. The power of mentoring is ultimately in the hands of the Holy Spirit, and if we believe in the Holy Spirit, then we must be committed to mentoring. Practically, I think we must tailor our teachings to be more interactive with students, rather than just passing knowledge. (OFG34)

As faculty members, we must have a passion to mentor students. It is one thing to mentor students as an obligation. It is another to mentor students out of passion. We must seek to follow the vision of Jesus in developing leaders that will take over from us when we are out of the scene. (OFG27)

As faculty members, we must know our students; we must engage them academically, socially and spiritually. We must also go where they are; we must have the ability to see the potential in our students. Let us see them as a finished product. In that way we can work hard in shaping their spiritual life through mentoring. (PFG25)

All the respondents expressed the desire to be assisted through training and available materials for them to be effective mentors of students:

We need to get trained on how to do mentoring of students. You have just asked us about style and we did not know. The issue of training is a very important one; I think we need to have at least a refresher course each year on mentoring of students. (OFG23)

I believe we could become more effective by listening more to the students, reading books and if possible attend seminars on student mentoring. The truth is that many of us who are into mentoring of students are just doing it out of passion. (PFG18)

We must be open to learning. It is to my shame that we do not even know our mentoring style, so I think we must seek for seminars and other materials to help us in our mentoring. All we desire is for you to help us learn more about mentoring styles. (AFG37)

In the area of training of mentors, literature also places strong emphasis on the fact that mentors need to be trained for the mentoring process to be successful. For example, Triple Creek Associates (2002: 2-4) in their research on overcoming challenges of mentoring, mentioned that training of mentors improves success rates by 65%, and they suggest that a meaningful investment on training of mentors should be given a top priority in every organization. Similarly, Howard (2004: 144) emphasized that faculty members wishing to engage in mentoring of students should have access to training and orientation to mentoring.

In addition, the faculty respondents agree that for mentoring to be effective in the seminaries, there must be partnership between the church and the seminary, between older students and mentors, and they need help in the area of a mentoring administrator in the seminaries:

I would want to suggest that looking at our work load; we could engage the help of some of our pastors around to help us in mentoring the students. We also have some retired pastors around. I think we could tap into their experiences by attaching them to some of our students to mentor (that is those who are willing). The school should also consider employing full-time administrators and free us from some of the administrative roles. I think in that way we may be more intentional and effective. (AFG34)

We must put more efforts into mentoring, we can actually recruit the older students we have mentored to help us in some of our school work while we concentrate on mentoring of the new students. We could also involve the older students in mentoring the new students. (PFG24)

Although it is clear that theological schools and the Church need each other (Gibbs, 2000: 93), it is also clear that this relationship cannot be taken for granted. This is indicated by the fact that the respondents expressed a desire to enter into partnership with the church in the area of mentoring. MacCarthy (2004: 175-183) states that this is not a new phenomena. The curricula of theological schools do, in fact, address the importance of connecting theology to the pressing issues of the day, especially within the church context. In reality, theological schools are infrequently consulted and theological educators are rarely sought out to inform public discussions of critical ethical, social and economic issues that pertain to both the church and the society. Similarly, Wheeler (2003: 125-170) found that seminaries and theological schools are virtually 'unknown' in their own locales. Increasingly, churches are asking theological schools to equip candidates for a wide variety of ministries and needs. If this is a fact, then partnerships that will help the seminaries train the kind of leaders the church is looking for, is very crucial. While many mentored graduates continue to serve in traditional pastorates, many others are seeking theological education to serve as youth ministers, religious educators, chaplains, and other forms of specialized ministry. This necessitates the church to help partner with seminaries in overcoming the challenges of mentoring.

Therefore, the seminary and the church must follow the suggested partnership models as suggested by the respondents to further establish other areas of partnerships that will enhance mentoring of seminary students.

This section analysed the data gathered from faculty mentors, the next section will focus on the institutional heads.

6.7 Institutional heads

The last category of respondents is the institutional heads, referred to as “provost” by the ECWA organizational chart. Data was collected in this section using individual interviews. The provost is responsible for the overall oversight of the entire seminary. They were asked the following:

- ✓ to give their understanding of mentoring;
- ✓ to explain the philosophy of mentoring that is guiding their various institutions;
- ✓ to provide any documentation on mentoring in their various institutions;
- ✓ to share their experience regarding student who participate in mentoring programs; and
- ✓ to indicate how effective is mentoring in theological seminaries.

6.7.1 Description of mentoring

Figure 11 summarizes the various definitions of mentoring that the institutional heads identified.

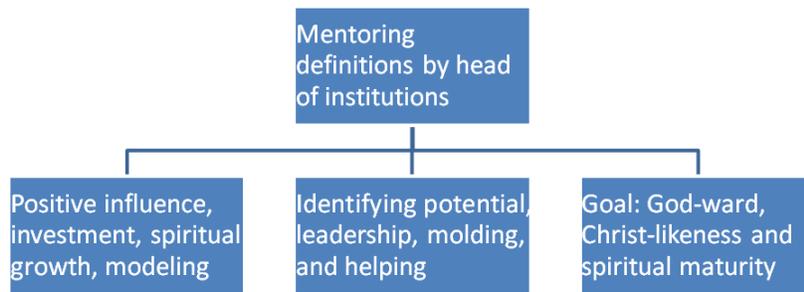


Figure 11: Mentoring definitions by head of institutions

They defined mentoring as:

Mentoring is influence; it is one's ability to invest his or her life in another person with the sole aim of helping that person to be what God wants him or her to be. In theological circles, I see mentoring as a process of spiritual growth, helping students to build character, ministry skills and spiritual disciplines. (AIII)

I see mentoring as teaching. Just like Jesus commanded in the gospels that we are to teach them to obey all things. When we disciple others, we help them to obey all things and we help them to become what God would want them to be through our help. In other words, helping someone to be what he or she ought to be in life. (OII2)

Mentoring is leadership development, growing your own leaders, moulding and shaping the lives of the younger ones. I see mentoring as investing in the younger generation so that there will be no generational gap like what happened in the book of Judges. I also see mentoring as a deliberate attempt to see potential in someone and to help him develop that potential. Africa is suffering today because not many leaders are mentors; we see the younger ones as threats, not as potential. (PII3)

Undoubtedly, the respondents understood not only the meaning of mentoring by the role it plays especially, in the life of young people. These tallied with what was found in the literature on the conceptual framework of mentoring as discussed in Chapter 2 of this study. According to

Harwood (1984: 456), in the early church, mentoring was used to help seminary students to discover God's will for their lives. According to Dubois and Karcher (2005: 4), mentoring is a structured and trusting relationship that brings young people together with caring adults who offer guidance, support and encouragement aimed at developing the competence and character of the young person.

Several authors (Jakielek et al., 2002; Kirk, 2005; and Zey, 1985) also believe that in the process of mentoring, new leadership is developed. The primary goal and focus of leaders is to encourage new leaders, reproducing their lives in others. This relationship enables emerging leaders to view and develop habits of leadership. In this way, these new leaders find support, encouragement, accountability, and vulnerability with a spiritual friend and colleague who understand the varied dynamics of ministry.

However, their understanding of mentoring sounds more traditional (see Carol, 1997; Oberhozer, 2005; Gilbert, 2003) where it is always assumed that the mentor is the perfect person to give something to the protégé. Both the graduate respondents and other progressive literature have pointed to the fact that even the mentor can learn something from the protégé. For example, Lanmuste (1999: 238) argues that when entering into a mentoring relationship, both the mentor and the protégé must have the knowledge that each one is willing and capable of contributing to the relationship. It is important then to understand that both the mentor and the protégé need to learn how to help each other to make the mentoring relationship more successful.

6.7.2 Philosophy of mentoring

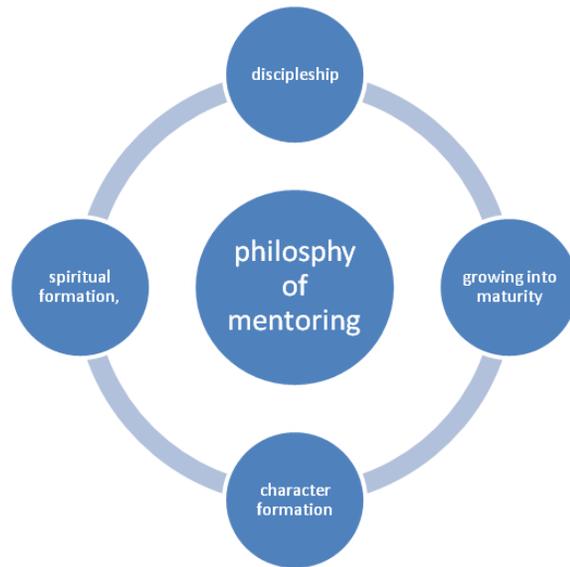


Figure 12: Areas central to the philosophy of mentoring in the seminaries

Four areas stood out as central to the philosophy behind mentoring in the three seminaries (see Figure 12), namely in the area of a) discipleship, b) spiritual formation, c) character formation and d) spiritual growth and maturity:

Our school's philosophy of mentoring, though not documented, is helping students to grow into maturity, through class interactions and faculty groups. (PIG3)

Our seminary's philosophy of mentoring is in line with our overall goal, to prepare students to minister in their context, by providing not just academic exercise but also through spiritual, and character formation. We don't want to just send out graduates who are loaded in the head and not loaded in heart. (OIG2)

As an institution, we believe that mentoring is discipleship, and that is what Christ has called us to do, we are disciple people. We seek to train men and women who will be disciples. In the process, we also disciple them to become vessels of honour. (AIG1)

It is therefore clear that the three schools have a philosophy of mentoring that is in line with various literatures (Cotton, 2003; Daloz, 1986; Reese, 1997; Carruthers, 1993; Moore, 2007), where they highlight that mentoring provides a way to share critical life truth in a way that applies to the life of the individual as a disciple. Discipleship is concerned with living an authentic Christian life as modelled by Christ. According to Steele (1990:90) a disciple is made and mentoring occurs to the degree that a believer consciously and progressively patterns his or her life after Jesus Christ, seeking to what He did, live the kind of life that He lived, and obey His commands.

6.7.3 Documentation of mentoring philosophy/mentoring process

This study reveals that not all the seminaries have documented their philosophy of mentoring, nor their mentoring processes. Even though not documented, the data shows that mentoring is seen as a process of helping students to be the disciples of Christ and to grow into maturity.

This lack of mentoring documentation was further demonstrated when the respondents were asked if they have any documents on mentoring at their various institutions:

Not that I know. I know that staff members are expected to mentor students in their small faculty groups. There are other faculty members who are doing more than just the faculty group. It is not a compulsory requirement for staff members but there are some of them who are doing it in their own way. So I must say we don't have any documentation on mentoring. (AIG2)

Unfortunately, when I came into the office, I did not take time to check if there are any documents regarding mentoring, so I would not say we or we don't have. I will take time to check. (OFG3)

It is therefore evident that no mentoring documentation was available within the three seminaries. Similarly, there was no supervision of the mentoring process, as indicated by both the faculty and the heads of institutions. The heads of institutions further revealed that their faculties were not trained in mentoring students and they expressed a desire to see them trained so that they can be more effective in the mentoring of students:

Well, mmm, no, faculty members are not trained by the institution to do mentoring. Maybe some of them out of their shared interest seek training in that area, but they are not trained. I have a dream of doing that, however, because of some other commitments, I have not been able to bring that into reality. (PIG3)

I am not sure they are trained, but our library is fully equipped with books on mentoring that will enhance their mentoring abilities. (AIG1)

Not only are the faculty mentors not trained, but the respondents also reveal the fact that they are not supervised:

No, faculty mentors are not supervised. (OIG3)

Supervision is a strong word, but we have a way of doing checks and balances. We do not monitor or police the faculty to see whether they are doing the mentoring and the faculty groups meetings, but we have evaluation forms that we give students at the end of each semester to give us feedback. (AIG2)

This lack of training and supervision indicated a strong challenge that must be overcome if mentoring is to be effective in the various seminaries. According to Howard (2004: 144), if mentoring is to be successful, especially in organizations like seminaries, there must be established policies and practices that must support mentoring through formal mentoring programmes or facilitation and promotion of informal mentoring. There must also be policies for assessing, evaluating and responding to the quality of mentoring relationships.

6.7.4 Experience of student participation

Another significant area that was alluded to by the respondents, is the belief that students who participate in mentoring programmes while at the seminary, seem to be additionally equipped to face ministry challenges:

Absolutely yes, students who have been faithful in their faculty groups have been better equipped than those who have not. Many of them come back to tell us how important that has been to them (laugh). In fact, one of them just sent me an email

last week appreciating the time I spent with them outside of the classroom. Many of the students who have been mentored, they are still in touch with us. They invite us to their place of ministry and we do occasionally encourage them when they are struggling. I am still in touch with my mentor who is back in the USA because of the impact he made in my life during my seminary training. So I strongly believe that students who are humble enough to be mentored stand a chance of benefiting more than those who just stick to the classroom workload. (AIG1)

I want to strongly believe so. Students who were very committed to mentoring programs tend to benefit more during the training. They get what I may describe as extra wisdom from their mentors while at school and even after graduation they tend to stay in touch with their mentors. A specific case in mind is a young man I have mentored for the four years. Last week he invited me to preach at his church and after the worship we spent time together discussing some of the challenges he is facing in the ministry. (OIG2)

According to the respondents, mentored students tend to get an extra preparation for the ministry ahead. According to the literature (Strong, 1992; Galindo, 2006), the educational process for a seminary student may be seen as a journey. In the course of this journey, students benefit from interaction with mentors who have struggled with potential issues they may face in the course of their personal, academic, and spiritual journey and the mentoring process provide for the student additional wisdom that he or she will take to the field. However, these specific areas were not mentioned by the respondents.

6.7.5 Effectiveness of mentoring

When asked as heads of institutions, how effective they think mentoring is in their schools and in seminaries in general, they responded by saying that:

Effective? I am not too sure. All that I know is that some kind of mentoring is going on in seminaries. I cannot speak for all the seminaries, but here where I am, the head mentoring is going on. If you ask me on a scale of 1-10 how effective are we doing it,

I would say 5. I desire to see more faculty members involved in mentoring of students. (AIG1)

I want to believe that mentoring is effective in seminaries in its own ways. However, I would like to see it more formalized in seminaries. (OIG2)

I cannot speak for all the seminaries, but in our seminary here, I think we need to improve on what we are doing. At the moment, it is only the faculty groups that are mandatory for both students and faculty, but the informal mentoring is voluntary. So I feel we need to formalize the mentoring programmes in our seminary, but I also don't want to make it more formal because it might lose its flavour. (PIG3)

The consensus reached from both the faculty respondents, graduate respondents, and the heads of institutions point to the fact that even though mentoring might seem to be effective, a lot needs to be done. This further agrees to their earlier responses of lack of documentation, lack of training for faculty mentors and lack of supervision. Further suggestions in this regard will be discussed in Chapter 7.

6.8 Summary

The central question that this chapter intended to answer using the voice of the respondents is *What role does and can mentoring play in theological training in three ECWA seminaries? Are students (youth especially) who participate in mentoring programmes during their seminary training additionally equipped in facing the challenges of ministry because of this participation? How effective is mentoring programmes in theological seminaries? How can faculty members in theological seminaries become more intentional and effective mentors?*

The respondents clearly indicated that mentoring plays an important role in theological training at the three ECWA seminaries. This was shown through their understanding of mentoring and through the results they have seen from their graduates who participated in mentoring relationships, especially the youth. The three central areas they identified as to where mentoring plays a role in theological training, are in the areas of spiritual formation, character formation and ministry formation. They believed that youth who participated in mentoring programmes

during their seminary training are additionally equipped in facing the challenges of ministry through getting additional wisdom through mentoring in the three specific areas namely; character formation, spiritual formation and ministry formation.

The respondents agreed on identified areas where they feel mentoring are playing a role in theological training. However, it was observed that certain confusions still need to be cleared regarding their understanding of mentoring and how it is carried out in the various seminaries. This is because some of the respondents equated mentoring with chapel attendance.

The respondents were honest to say that mentoring is not really effective in the three theological seminaries, because the schools did not set any guidelines on mentoring. Every faculty mentor is doing what they think is best. There is no supervision, no set goals of mentoring, and no proper measures of evaluating the mentoring of students. Similarly, it is clear from this research that certain modalities need to be put in place for mentoring to be effective in the three theological seminaries.

From this research, it is clear that for mentoring to be more effective in the three theological seminaries, the faculty mentors first of all need to be trained in the area of mentoring in general and specifically in the area of mentoring students. The faculty mentors displayed a high degree of lack of knowledge about some key principles of mentoring. Secondly, the faculty mentors expressed the need for partnership between the seminary and the churches in order to enhance the mentoring of students. Lastly, both the graduate respondents, faculty respondents and the head of the three institutions are not aware of any evaluative process that is in place for mentoring of students. Therefore, for mentoring to be effective in the three theological seminaries, the above modalities must be put in place. Further suggestions on how mentoring can be more effective will be given in the next section of this study.

One of the research objectives of this study was to identify the role of mentoring in the holistic development of seminary students. The literature search supported many of the ideas that were identified, such as definitions of mentoring, benefits of mentoring, challenges of mentoring, etc. However, there were a number of factors that were found to be new insights. For example, mentors in seminary should have a church experience; none of the faculty mentors received any

formal training on mentoring; and lack of general oversight of mentoring of students on the part of the various institutions. These factors had special values to a proportion of the respondents where they indicated the significance of a mentor having church experience. Someone who will not just be teaching them in an abstract way, but who will bring a wealth of experience that will help in shaping their ministerial formation.

This study in the process of investigating the impact of mentoring in the holistic development of seminary students, gained direction and insight from both Scripture and other valuable literature that has provided comprehensive insight in the area of mentoring. It has revealed that there is a greater need to embrace a commitment to forming the seminary students beyond teaching them academic content and training in ministry methods. Research conducted through this investigation has shown that integration of mentoring in theological seminaries is both biblically necessary and practically possible.

The majority of ECWA's population and the majority of the population of the students at the three seminaries in focus are below the age of forty; a fact that ECWA seminaries need to keep in mind with regard to every aspect of their seminary training.

This study has shown that all those involved recognized the need to be pro-active in the holistic formation and developments of seminary students through mentoring. Undoubtedly, better efforts are needed for it has not been adequately demonstrated that the seminaries under review has fully aligned themselves with Paul's teaching in 1 Timothy 3:1-7; Titus 1:5-9 that spiritual qualities surpass both knowledge and skill in qualifying a person for church leadership or with Peter's corresponding concept that faith and virtue supersede knowledge in the divine schema (2 Peter 1:1-7).

Mentoring young people in the seminary means equipping the future generation theologically and holistically so that they will be able to face the challenges of their time. Holistic mentoring should be approached as an ongoing educational process in the seminaries, whose coherent aim through its different stages is to present everyone mature in Christ, to build the body of Christ - that is the unity and the growth of the church and provide the church with leaders with competence, character and a calling. Mentoring can be a way to raise a strong new generation of

Christian leaders for whom the vision of Christian unity is an integral part of their identity and understanding of the church's overall mission. Through mentoring in seminaries, young people discover that they are part of something bigger and deeper than they could ever imagine, and they will develop a commitment to transform and reinvigorate the church.

Apparently, most of the needed rudiments (venues, facilities, human resources, etc.) for a fruitful mentoring process presently exist at the three seminaries; its complete unfolding awaits the full commitment and coordinated involvement of the various seminary administrators and faculty. The concepts and recommendations herein provided, if adopted, would move the various seminaries towards a more integrated and therefore more effective in mentoring of students. At the moment, much work remains to be done. In that the church of Jesus Christ is the world's only "pillar and ground of the truth", the stakes are high, the consequences are eternal, and the time must be redeemed (Hunt & Michael, 2008: 475). If we accept that the lives of those who lead God's church constitute the most powerful and effective sermon, they will ever preach, the seminary experience should, in all its activities, (classes, relationships, curricula, etc.) be tantamount to full preparation to the making of "living epistles" (church leaders who are true representatives of Jesus Christ on earth through their character, ministry and spiritual lives). This demands nothing less than situating mentoring for holistic development at the nucleus of seminary training, and this in turn, calls for a well-constructed mentoring process.

Therefore, the most salient finding of this study lies in the impact that mentoring has on the spiritual formation, character formation and the ministerial formation of students. In this chapter, I presented and discussed the themes that emerged from the data. In the next chapter, the study will draw some conclusions and recommendations for mentoring in seminaries and areas for further study will be indicated.

CHAPTER 7

CONCLUSION AND RECOMMENDATIONS

7.1 Introduction

This chapter provides a summary of the study from both literature and the empirical data, focusing on the initial research question, the aims of the study, how they were addressed in the particular study, and the findings drawn from both the literature and from the empirical data that was collected. After drawing some conclusions on the relevance and practicality of mentoring programmes in theological seminaries, the chapter concludes by identifying specific gaps that need to be pursued further. Several recommendations are offered with specific implications for further study.

7.2 Conclusions

This section draws various conclusions from the literature and the empirical data that was collected for this study; it begins with revisiting the research question (s) and the research goals.

7.2.1 Research question revisited

The aim of this study was to explore the role of mentoring in the holistic development of seminary students. The research question that guided this study was: *What role does and can mentoring play in theological training in three ECWA seminaries?* However, the following secondary questions also aided the study: Are youth who participate in mentoring programmes during their seminary training additionally equipped in facing the challenges of ministry because of this participation? How effective is mentoring programmes theological seminaries? How can faculty members in theological seminaries become more intentional and effective mentors? The study investigated the effectiveness of mentoring programmes in three ECWA theological seminaries. It further asked whether students, especially young people that participated through mentoring programmes while at school, were further equipped to face the various challenges of ministry as a result of this participation. And finally, the study investigated how faculty members

at seminaries can become more intentional and effective in mentoring of students in the seminary.

7.2.2 Research goals revisited

The primary goal of this study was to explore the impact of mentoring in three ECWA theological seminaries. In order to reach this goal a literature review and empirical investigation was undertaken focusing on the following:

1. Ascertain the general impact of mentoring in theological seminaries with specific focus on the youth (literature).
2. Reflect on the theological and biblical foundation of mentoring in theological seminaries (literature).
3. Explore the effect of existing mentoring programs and their role in theological training of students in theological seminaries with specific focus on 3 ECWA theological seminaries (empirical investigation).
4. The formulation and of a new theory of mentoring, namely mentoring as a pedagogic in theological training, especially with regard to younger students (empirical investigation).

The following section will relate how the research question and the research goals were accomplished through literature and empirical study

7.2.3 Conclusions from the literature review

From the various discussions on general mentoring, certain **features** stand out conclusively as to the goal of mentoring. Firstly, we see that mentoring is targeted towards the development of the individual. Secondly, mentoring is a means of transferring skills, knowledge and wisdom. Thirdly, mentoring in the general sense also has the goal of building the organizational leadership capacity. Fourthly, mentors also stands to benefit from their protégés through the knowledge and wisdom they bring to the mentoring process. And lastly, mentoring is also a tool used to help develop character in the life of an individual (Yamamoto, 1991: 183).

This study has also discovered that mentoring comes with a lot of **benefits** and it adds value to all the parties involved - the organization, the mentor and the protégé. Gibson (2007: 14) notes that in addition to those who are directly involved in its practice, mentoring also helps the community at large because it cultivates an atmosphere in which people work together and assist one another in their drive to become better skilled, more intelligent individuals

However, this study has also revealed that mentoring comes with various **challenges**. These challenges may occur when the needs of either party (mentor, protégé, organization) are not being met. All challenges have negative effects on both the protégé and the mentor and even to the organization as a whole. Having a balanced understanding of mentoring is essential, as this will allow practitioners to implement or encourage effective and beneficial mentoring relationships.

The findings of this research as seen from the literature also highlighted an important aspect of mentoring namely; the **general theological/biblical nature of mentoring**, and **mentoring in theological seminaries**. It revealed that mentoring was the way Jesus led and taught His disciples. By spending time in close relationship with them, He passed on his knowledge and character, teaching and training them to carry on the ministry after He was gone.

This study revealed that through a **mentoring relationship**, one person empowers another by sharing their God-given skills and resources. Mentors come alongside you to share their wisdom, widen one's perspective, sharpen one's skills, encourage one to reach his/her potential and open doors to help make it happen. Through it all, mentors get to know one deeply in the context of human connectedness to one another as our brothers/sisters keepers as they help you identify and respond to God's call on your life. Anderson (1999: 134) compares the role of a person who touches the core of another's life with such transformational agency to the role of the Holy Spirit as *paracletis*, "one called to the side of another", or what we often simply translate as "encourager". To be this person, Anderson says, one must go behind the professional role of being a teacher/preacher so as to encounter the other person at a basic human level (Anderson, 143). Understood from this perspective, we can easily see why encouragers like Barnabas have such a powerful role with those (like Saul) facing an entirely new future with no bearings and no relational currency among those whose support they desperately need. Barnabas touched the core

of Saul's humanity with love and grace, facilitating God's intention/plan to move Saul forward in faith against great odds.

Hence, this study argues that mentoring is in fact one of the most theologically defensible and non-negotiable forms of Christian ministry when understood within the context of discipleship, imitation, spiritual direction, eldership, apprenticeship and modelling. It was also highlighted in this study that even though mentoring relationship is similar to discipleship but noticeably different. Discipleship focuses on ongoing growth of the disciple as a Christian, and is concerned with the commands of Christ. The intent is for the disciple to become like Jesus Christ. Certainly, a mentor hopes for the same to take place, but is specifically concerned with focusing on elements pertaining to the development of expert skills. Mentoring and discipleship are interrelated; both are growth-oriented, and developmental in nature.

The **impact of mentoring in theological seminaries** (with specific focus on young people) was also addressed in this study through the eyes of various literatures. For example, Cannister (1994: 68) found that mentoring was a legitimate form of pedagogy for students and that spiritual growth increased. At their best, seminaries shape a pastoral imagination that begins to integrate the intellectual, skill, and identity apprenticeship in a creative way through various forms of mentoring. Selzer (2008: 27) rightly noted that the more effectively seminary graduates are prepared for what they will find in real ministry contexts through relational mentoring, the better the reputation of the seminary graduates through mentoring preparations, and the better the image the seminary will have in the ministry organizations where their graduates work after graduation. Hillman's (2006: 1) definition is very important. He defines mentoring as a partnership, where the mentor takes on the responsibility of cooperating with the student in the pursuit of ministerial skills, in the development of ministerial identity, and in bringing book knowledge into dialogue with the life of the community. Canister (1994: 67) found that mentoring in seminaries was a legitimate form of pedagogy for younger students and that spiritual growth increased. Mentoring young seminary students gives them the opportunity to see their future in action. Mentors are models for how to perform in actually ministry scenarios.

7.2.4 Conclusions from empirical data

To answer the above research questions and to accomplish the research goals, an empirical investigation was undertaken. A qualitative approach was used, applying focus groups and individual interviews to obtain data. This section presents conclusions from the empirical data and also shows their correlation with the data from the literature. The empirical findings of this research reveal that mentoring plays an important role in the holistic development of seminary students especially in three areas, namely spiritual formation, character and ministry formation.

7.2.4.1 Spiritual formation

The respondents identified spiritual formation as a role that mentoring plays in the holistic development of seminary students. It is believed that spiritual formation guides protégés into the spiritual practices of a tradition in order to nurture a sense of the holy and shape seminary students in their religious and pastoral identity. Spiritual formation helps students to align themselves to God and to pursue Christ being formed in them daily as leaders and ministers of the gospel. Reisz (2003: 29-40) captures it well when he said that spiritual formation points to the practices and disciplines as formative for identity. It connotes that life in the spirit must be nurtured. It highlights that spiritual formation builds up the whole person and community. The studies reveal that both individual and corporate practices are necessary as one inspires, sustains, nurtures and grows into maturity. The respondents identified mentoring as a supportive tool in theological seminaries that aids with the spiritual formation of students - specifically in the areas of growth in their faith, trust in God, self discovery, life transformation and spiritual direction. Therefore, it is evident that spiritual formation is an important element in theological seminaries. Marshall (2003: 1-2) sums this assertion up well when he affirms that spiritual formation must be a high priority for seminaries in our day because of the kinds of students who are enrolling. The average student is between the ages of 25-35 and often lacks the kind of careful catechesis in a tradition of which they have been a life-long participant. Thus, this requires a remedial work on the side of the faculty through mentoring to provide some basic biblical literacy and practices of faith and tradition, as well as introducing the students to the intellectual heritage of Christianity.

7.2.4.2 Character formation

The respondents also point to the fact that mentoring in theological seminaries help with character formation. The respondents outlined several character traits that were helpful to them in the mentoring process, namely integrity, joyfulness, accountability, humility, and patience, just to mention a few. As role models, mentors serve as moral prototypes to their protégés. The mentors mentioned specific areas of character development that they had seen in the lives of many of their protégés that have come and gone, and at the same time the graduate respondents gave credit to mentors for helping them in their character development. And by character development, both the graduates and mentors point to the person's ability to display in greater measure the fruit of the spirit, the ability of one becoming more and more like Christ. The study reveals that protégés develop character when mentors facilitate their accumulation of unspoken knowledge about the context and the procedural elements of character-related behaviour. Furthermore, the graduate respondents said that their character was developed because they were tutored by their mentors about how to watch for and solve practical problems they are likely to face in the ministry/life. Moberg (2008: 91-103) concludes that in any event, mentors are in an ideal position to provide their protégés with character development, and since role modelling figures so prominently in the mentoring process, some character formation is almost inevitable. Even though mentoring in other fields also emphasized character formation, it is more crucial in the context of theological seminaries considering the leadership role that the seminary graduates assumes after graduation. Strong (1999: 54) explains that mentoring touches on the need for faculty to go a step further than the classroom in order to impact the lives of students. Theological education aims at assisting students in spiritual and personal formation. Education should shift to focusing on the student rather than focusing on providing information. There needs to be a balance between character development and academics. What a student is actually becoming, is seldom - if ever - examined. There is also a wide gap between the textbook (the ideal) and reality (real life challenges in an actual church setting).

7.2.4.3 Ministry formation

The respondents identified that shared and practical ministry experiences with their mentors and with their protégés provided them with specific ministerial formation skills that they required for their ministry. Some of the ministerial formation skills mentioned by the respondents were: clarity of calling, preaching skills, communications skills, conflict management skills, and delegation skills. Ministry is about servitude and people look at ministers to tell them how to live - and model it as well. The respondents agree that the various ministry involvement and the various ministry exposures they received from their mentors and that was given to their protégés has contributed a lot in promoting their professional excellence. Through the mentoring process the respondents acknowledge that they have gained some more practical hands-on ministry experiences that has helped (and is still helping) them in their various ministries today.

Although the findings of this research reveal that mentoring in theological seminaries is primarily focused on the three outcomes mentioned above, it must be noted however that other benefits of mentoring (as discussed in Chapter 2 of this study) will also be very much applicable in theological seminaries.

Despite the fact that respondents and the various literatures identified mentoring as helping them in their holistic development as graduates, they still believed that mentoring is not effective in the seminaries. The heads of institutions and the faculty respondents also agreed that even though mentoring is taken place in the 3 seminaries, it lacks several aspects of effectiveness. The key areas (among others) highlighted by the respondents as areas that pointed to the un-effectiveness of mentoring in the 3 seminaries are as follows:

1. Lack of documentation on mentoring in the various schools;
2. Lack of supervision of faculty mentors;
3. Lack of proper mentoring administration;
4. Lack of standardized procedures with regards to mentoring;
5. Mentoring is left in the hands of individual mentors who are willing and students are also left to choose whether they want to be mentored or not;
6. Mentors are not trained on mentoring;

7. Lack of material and financial support; and
8. Lack of clear mentoring goals.

Several authors (Ragins & Cotton, 1999; Evans, & Ragins, 2008; Eby et al., 2004; Eby & McManus, 2004; Eby, McManus, Simon, & Russell, 2000) wrote about the challenges of mentoring in both the academia and the business field, and pointed out similar challenges (as discussed in Chapter 2 of this study). Hence, these findings correlate with the various studies conducted on the effectiveness of mentoring programmes.

7.2.5 New insights from the study

In an attempt to answer the research question of this study, both a literature study and an empirical study were conducted. The findings from the literature and from the empirical study tend to correspond in several areas (i.e. definitions of mentoring, qualities of mentor, how to select a mentor, benefits of mentoring, etc). However, several key areas were explored in the empirical study that had little or no attention in the literature.

1. Selection of protégés: The various literatures considered in this study (for example Morris, 2003; Larsen 1998; Foreman, 2006; Hillman, 2006; Gudin, 2007, Hansen, 2003; Knight, 2000) gave more emphasis and guidelines to the protégé on how to select a mentor, but little is mentioned about how the mentor can select a protégé. The underlined assumption stems from their understanding and definition of mentoring. However, the empirical study showed that just as protégés needed guidelines on how to select a mentor, the mentors also expressed a desire to have a guideline as to who they will select for the mentoring process.
2. Church partnership with the seminary in the area of mentoring: the various literatures (Neuhaus, 1992; McCarthy, 2004; Jones, 1990; etc.) considered in this study outlined several areas of partnership between the church and the seminary; however, no specific mention was made as to how the church can partner with the seminary in the area of mentoring students.
3. Mentoring definitions: The general understanding and definitions offered by various literatures (Megginson and Garvey, 2004; Muray, 1991; Adams, 1998; Anderson and

Shannon 2003; and Kerka, 1998 - just to mention a few) tend to assume the traditional understanding of mentoring, where the mentor is portrayed as the most important player in the mentoring relationship. However, some of the literature studies and the empirical study point to a more progressive definition of mentoring where both parties are believed to have something to contribute to the mentoring relationship. More importantly, that the mentor can also learn from the protégé. Darwin (2000: 5) sums it up well when he said that more recent concepts of mentoring view it as a collaborative and mutual learning partnership that emphasizes shared learning for everyone's benefit. All the respondents were also asked to provide their own definitions of mentoring. They came up with a similar theological understanding of mentoring but one of the faculty mentors actually differed from the traditional understanding of mentoring and highlighted that faculty mentors can also learn from their students. For example, one of the respondents mentioned that his protégé actually taught him how to use computers.

4. Benefits of mentoring: the benefits of mentoring as revealed by most literature considered for this study tend to show that organizations and protégés stand to benefit most in the mentoring relationships. However, the empirical study reveals that the mentor, especially those in the seminary, stand to benefit from the mentoring relationship. Some of the faculty mentors indicated that the joy of seeing growth in the life of the student, and the relationship they establish with the student even after graduation stand to be of great benefit to them.

7.2.6 Implications of research finding for the three ECWA theological seminaries

One of the aims of this study is the recommendations that could be adopted for mentoring in theological seminaries. In the light of the study, I would recommend mentoring as supportive in holistic formation of students in theological seminaries, especially with regard to younger students. In this study, the research findings revealed that all the three selected institutions have no formal mentoring programmes. Considering the fact that each of these theological institutions has mentoring as a priority and some have mentoring activities in place, it is surprising that they have inadequately utilized and implemented mentoring programmes and processes. The data reveals that the various mentoring activities taking place are not fully organized by the various

institutions; rather they are based on individuals. Whatever the cause of the current situation, and however we might assess it, where does the responsibility lie for the current state of mentoring programmes in the three theological seminaries? There at least several possibilities:

- The administration of the three seminaries *may* have failed to provide a healthy environment and comprehensive instruction on mentoring in their schools;
- The faculty mentors may have lost interest because of one reason or the other in the area of mentoring students;
- The seminaries may have failed to supplement the faculty mentors' workload with supportive encouragement and involvement in the area of mentoring.

The three institutions under study have appeared to be passive rather than pro-active and intentional about mentoring, as indicated by the three head of institutions. Faculty mentors are not supervised, no mentoring programmes (even though it forms part of the overall goal of the three seminaries), and nothing is done in an official capacity to encourage mentoring. Many of the implications of this study will depend on the unique situations of the individual institutions; however, there are several implications that emerged to have consequences for all. These may be summarized as follows:

1. Lack of clear coordinated mentoring activities. In this study it was evident that even though the heads of institutions stated that they had a philosophy of mentoring for their schools, there was no clear standing on mentoring from the administrative level. There was lack of clarity about mentoring and how it is practiced at the various institutions. There is a need to properly identify what goals should orient the practice of mentoring and what shape it should take in the various theological seminaries. This research shows that the seminaries are without a formal mentoring program; instead they employ the use of traditional settings like small faculty groups.
2. Even though the three seminaries indicated that they had philosophies of mentoring, the study indicated that they are not making it a priority, rather, the pursuit of academic excellence seems to overshadow the role of mentoring. As a result, mentoring is subtly relegated to second place and it is has been left voluntarily in the hands of faculty

members. To accomplish a better result, this may require the seminaries to put forth efforts and measures to modify faculty perceptions of their roles, if not their actual job description, as it relates to student mentoring.

3. Work overload of faculty mentors: this research indicated that the few faculty members that volunteered to do mentoring programmes at the three seminaries are overworked. Many of the faculty mentors were often pressed for time to complete all their work on lectures, committees and other administrative duties assigned to them by the school, not to mention the time needed for personal relationships with family, ministry and other commitments. One way to ease this burden, as highlighted by the respondents, is to delegate some of their responsibilities to older students, for the schools to involve retired pastors and for the schools to employ a full-time mentoring administrator who will coordinate all mentoring activities.
4. Denominational involvement: theological seminaries need to find practical ways to equip young graduates for ministry challenges that will allow them to be leaders and pastors of integrity. However, for this to happen, ECWA as a denomination must develop a unified document for mentoring at her various theological seminaries. Moreover, there must be a denominational endorsement of mentoring in all the seminaries. The form and shape which this endorsement will take will depend on each seminary. As a denomination, ECWA must also make provision for both finances and other resources needed for mentoring students at the various seminaries.
5. As theological seminaries, greater attention needs to be put not only on the academic progress of students at the various seminaries, but also ministerial and character attention needs to be taken into consideration through mentoring. This is not to say that academic progress is not important, but that the holistic development of seminary students is also important. Seminary training must not be limited to academic progress alone, but must also include spiritual formation, character formation and ministry formation.

7.2.7 Limitations of the current study

No research is susceptible to limitations and neither is the current study. This study has several limitations. First, the study is limited in the number of participants used. Because of the capacious data educed in empirical research, and because a single researcher was involved in the investigation, the study was limited to a few participants. I expect that future studies will provide an even greater amount of narrative data on the impact of mentoring in theological seminaries. Second, for a variety of reasons, the study is limited to males. This does not emerge from any bias on my part. Ideally, a study of this nature would include males and females. However, I could not identify a female graduate of the three seminaries currently in full-time *pastoral ministry* because ECWA as a denomination does not ordain women into full-time pastoral ministry. I believe that it is important that a similar study be done focusing on the mentoring of women and how mentoring has helped them in facing the unique challenges women face in their various non-pastoral ministries, particularly in the male-dominated ECWA tradition. Third, the study is focused on three ECWA seminaries in Nigeria. It is expected that other seminaries in different traditions may have different emphases. Further, seminaries in different denominations in Nigeria (and globally, in fact) may have different emphases. Therefore, this study cannot be generalized to all seminaries. Indeed, it may not be able to be generalized to other ECWA seminaries in different regions or countries, for even seminaries within the same ECWA tradition have different faculties, curriculum, and foci (as was revealed in this study).

7.3 Recommendations

This section provides various recommendations stemming from the various insights gleaned from the study. It begins with the recommendations from the various respondents.

7.3.1 Recommendations from respondents

Since the respondents admitted that mentoring is not very effective in the seminaries, they suggested various ways in which they feel faculty members can make mentoring more effective in the seminaries:

1. Faculty should be trained on how to do mentoring of students.

2. Partnership from the church and other older students is important.
3. A uniform document on mentoring for the entire seminaries from the denominational level should be developed.
4. Financial and material assistance is needed.
5. Administrative support in mentoring is required.
6. There needs to be a belief in mentoring.
7. The faculty would also have to believe in the students and also believe that mentoring can help shape the spiritual, character and ministry life of students

7.3.2 Recommendations to make mentoring more effective in theological seminaries

1. Centralize the responsibility of mentoring efforts within the seminary by establishing a mentoring plan and designated personnel responsible for coordinating and implementing the plan.

Coordination of mentoring efforts is a crucial need at the three ECWA seminaries. A first step toward this need would be to designate an individual or group of individuals with oversight and responsibilities. An initial role for such a team would be to develop a comprehensive mentoring plan, articulating the full range of available mentoring opportunities and demonstrate how each opportunity corresponds with the overall philosophy of the school. Students should be given a copy of this plan, or a student version of it, during the seminary orientation for new students. This document must be written to communicate the seminary's interest in the spiritual growth of students, the importance of participating in the various mentoring opportunities, the seminary's expectations, and the means established to ensure accountability in this area.

2. Assign a qualified mentor to each student during the first semester of enrolment.

Establish a continuous student-mentor relationship for each student throughout his or her seminary experience. Responsibilities of the mentor should include, among others, to facilitate the initial assessment of the student's spiritual development; assist the student to make deliberate efforts towards spiritual growth and be responsible for his or her spiritual development.

3. Provide for ongoing training of faculty in mentoring principles and skills.

Provide comprehensive training and orientation for mentors early in their service as faculty members and ongoing training and support throughout their involvement (Stutkas & Kanti, 2005: 235-250). Faculty members that are expected to serve as mentors must be provided with the resources needed to accomplish the task of mentoring students. This would include providing resource materials which will help them understand and fulfil their responsibilities as mentors. A personal discipline accountability worksheet could also be used to guide the student towards consistent participation of the mentoring programme (see Appendix 5). The training of mentors must also provide cultural competency so that they know how to adequately provide feedback that will contribute to the positive development of the protégé and contribute to the establishment of trust between the mentor and the protégé (Sanchez & Colon, 2005: 191-204). At least one faculty coordination meeting should be held before the beginning of each semester to ensure common understanding of mentoring goals, procedures, and standards among both new and returning faculty.

4. Evaluation of the mentoring process.

An individual and progress evaluation meeting of the mentoring process must also be scheduled at the beginning and the conclusion of each semester. The evaluation should follow Kirkpatrick's (1994: 99) four level model of training evaluation for assessing mentoring programmes. The first and most basic level - the "reaction level", provides information on the overall satisfaction of the participants with different program components. Next, the "learning level" reveals the degree to which the participants have acquired the knowledge, skills, and attitudes that the developmental experience was intended to teach. The "behaviour level" addresses the question of whether the participants show evidence of the desired performance change (now back in "the real world") that they set out to achieve as a result of the program. Finally, the "results level" measures the benefits to the organization.

The academic dean should also consider mentoring responsibilities and time commitments in assigning course loads to faculty members. Retired pastors, experienced ministers and other

mature seminary students should also be considered as a potential resource pool from which to draw qualified mentors.

5. Train students in mentoring skills while under the oversight and guidance of their own personal mentor.

In the true mentoring spirit of 2 Timothy 2:2, students should seek and be encouraged to become mentors while they are themselves being mentored. This is possible because some of the graduate respondents indicated that while they were being mentored, some of them were also involved in mentoring of first year students. While being trained, the mature students should also seek to grow in their ability to train others, a discipleship model set in motion by Jesus as seen in Chapter 4. Furthermore, students should have the opportunity to reflect on their own mentoring experience through formal training in mentoring skills.

6. An ongoing partnership between the church and the seminary in all areas, and more specifically in the area of mentoring.

Seminaries need regular contact with the existing realities of church life. Since the respondents indicated that a faculty with both church and seminary experience will serve not only as a better mentor but also be in good standing to teach experientially at the seminary, there must be a cooperation between the church and the seminary to see how this can become a reality. Seminary faculty should be encouraged to be actively involved in a local church where they can serve in the various leadership teams. Churches must regard the support for seminaries, especially in the area of mentoring, as one of their most important obligations.

7. To help accomplish the desired goals of mentoring in seminaries, it is recommended therefore that each faculty member should have a mentoring plan (see Appendix 6).

A mentoring plan provides a starting point or guide to faculty mentors. This will enable them to prepare and as such help them in utilizing their time and potentials for the mentoring of students. In order to encourage and facilitate the mentoring process in the 3 theological seminaries, faculty mentors need to be equipped with a guided mentoring plan to facilitate their effectiveness in the mentoring process.

8. A mentoring programme should be developed for all students, particularly the new students/incoming freshmen.

The programme should focus on academic development, spiritual formation, character formation and ministry formation. The various literatures considered for this study (Chapters 2-4) and the empirical investigation (Chapter 5-6) all pointed to the above mentioned areas as key to mentoring in theological seminaries.

9. Faculty members must embrace mentoring as teaching.

According to English and Bowman (2001: 37-52), embracing mentoring as teaching occurs when faculty at the seminary approach their teaching as a spiritual discipline, and bring their whole selves into the teaching environment in a way that says they believe in students. This approach sees teaching as mentoring, an informal practice in which faculty members use opportunities inside and outside of classrooms to enhance the learning experience of students by not only teaching content and skills, but also modelling critically reflective practice.

10. Internships

This study reveals that only one seminary offers an internship programme for their students. Therefore, it is recommended that all the three seminaries involve their students in one form of internship or the other as this will help greatly in their ministerial formation. For most young people, seminary is a place where they learn what it means to be a minister of Jesus Christ. Many mistakes will be made in this process as the student begins applying his or her knowledge to the ministry setting. Internship programmes will help provide a learning curve for the students preparing for ministry.

11. Evaluation of the overall mentoring programme

At the end of each year the assessment of the success of the overall mentoring programmes/process in the three seminaries must be evaluated in meeting its objectives. Clutterbuck, (2002: 17-20) outlined six basic criteria that could be adopted by the 3 seminaries to evaluate the overall mentoring programs. The six criteria are: clarity of purpose, stakeholder

training and briefing, processes for selection and matching, processes for measurement and review, maintenance of high ethical standards, and administration and support.

12. Promote the notion of mentoring in ECWA

The National Mentoring Partnership²⁸ emphasizes that a well functioning, well-marketed mentoring programme facilitates the recruitment, education, and recognition of prospective participants. A communication strategy must be developed in all the 3 ECWA seminaries to create adequate awareness of mentoring and the benefits it entails for the faculty and the whole denomination. This communication strategy could include memos from the management, communication through the heads of department, communication through the student body organization, communication through various sporting activities, and dedication of a mentoring week in the various institutions.

7.3.3 Recommendations specifically for the mentoring of Youth in theological seminaries

The above suggestions are for the seminary as a whole. However, the mentoring of young people that come to the seminary needs additional attention and further recommendations are needed. Rhodes (2005: 30-41) outlined some key features that must be put in place in youth mentoring:

1. Explore the use of multiple programme strategies to target pathways in mentoring relationships. By this he means that the pathways to developmental change appear to vary on the bases of both individual and contextual influences, therefore mentoring young people needs to expand in a variety of ways, including small groups, interest groups (like sports) professional groups (like those in the mission track, those in the education track etc.).
2. Identify the target population of youth to be mentored so that the programme can be structured to meet their needs and interests and the desired outcomes for the participating youth can be specified.

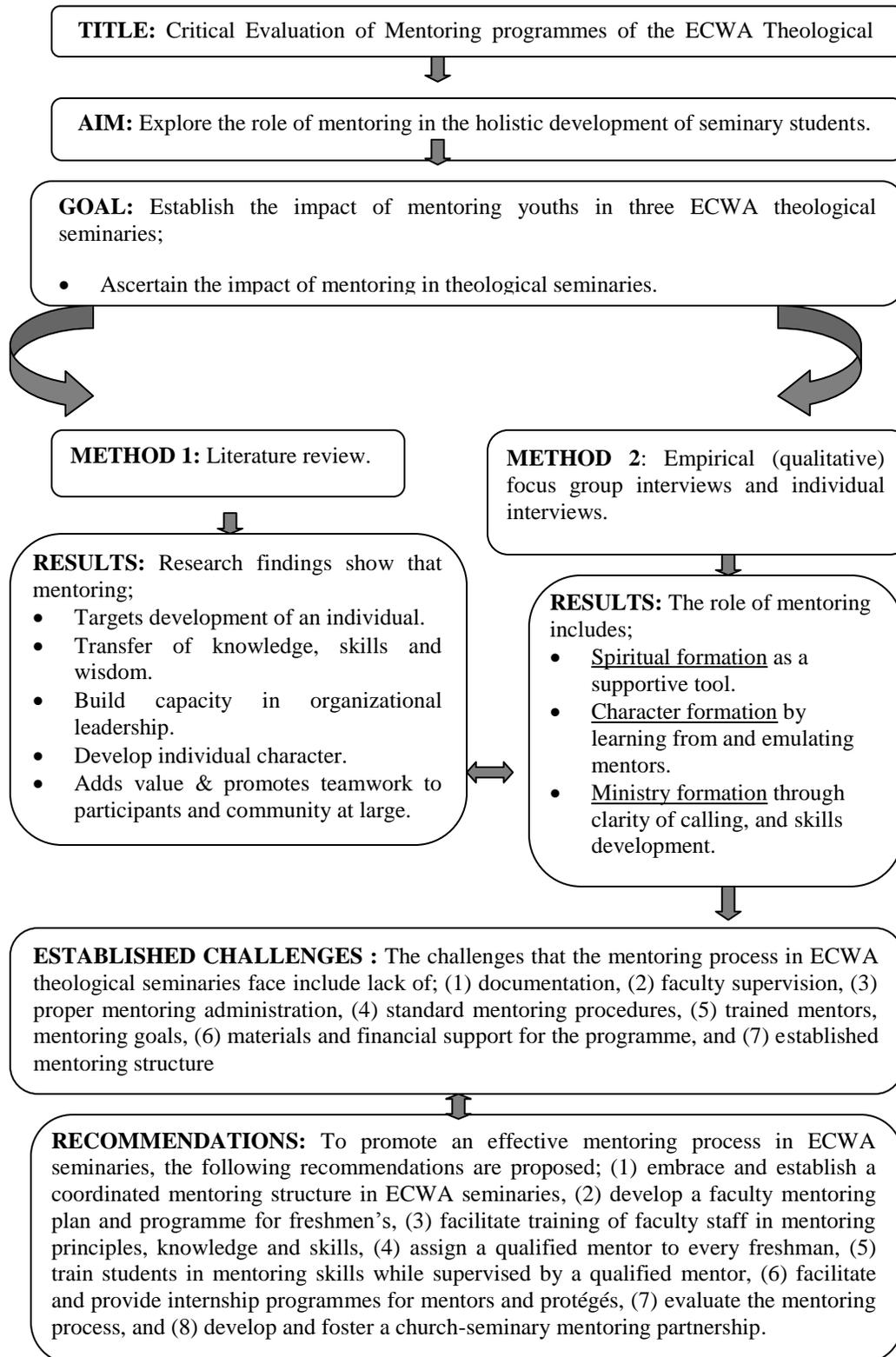
²⁸ The National Mentoring Partnership, *A Nuts and Bolts Checklist*, www.mentoring.org

3. Use members of existing social networks to recruit mentors, providing information about potential benefits, potential difficulties and the support offered to overcome any problems.
4. Parental involvement and engagement. Positive effects of mentoring relationships can resound back, in the end drawing adolescents and their parents together. Youth mentoring should involve parents and families in order to cultivate strong family dynamics. If parents feel involved in the process that brings other adults in their children's lives, they may be more likely to reinforce mentors' positive influences (DuBois et al., 2002: 21-57).

7.3.4 Recommendations for future studies

Because of the inherent limitations in this study, it would be profitable for future researchers to do studies which fill in the gaps (for example how to select a protégé) elaborated in the previous section. Indeed, the literature would benefit from studies that account for a more diverse range of participants. All of the participants in this study were males from three different ECWA seminaries. Whether or not one might find a similar reality, for instance, among women from other denominational seminaries in Nigeria is yet to be seen. Numerous studies have been written up and several research has been conducted in the area of faculty to faculty mentoring in other organizations and universities. It will be a matter of interest to see what this would like in ECWA seminaries.

7.4 Summary illustration of study



7.5 Concluding comments

This study has investigated the impact of mentoring in the holistic development of seminary students. Direction and insight for such investigation has been garnered from Scripture and other valuable literature that has provided comprehensive insight in the area of mentoring; in which it has revealed that there is a greater need to embrace a commitment to forming the seminary students beyond teaching them academic content and training in ministry methods. Research conducted through this investigation has shown that integration of mentoring in theological seminaries is both biblically necessary and practically possible.

The majority of ECWA's population and the majority of the population of the students at the three seminaries in focus are below the age of forty; a fact that ECWA seminaries need to keep in mind with regard to every aspect of their seminary training.

This study has shown that all those involved recognized the need to be pro-active in the holistic formation and developments of seminary students through mentoring. Undoubtedly, better efforts are needed for it has not been adequately demonstrated that the seminaries under review has fully aligned themselves with Paul's teaching in 1 Timothy 3:1-7' Titus 1:5-9 that spiritual qualities surpass both knowledge and skill in qualifying a person for church leadership or with Peter's corresponding concept that faith and virtue supersede knowledge in the divine schema (2 Peter 1:1-7).

Mentoring young people in the seminary means equipping the future generation theologically and holistically so that they will be able to face the challenges of their time. Holistic mentoring should be approached as an ongoing educational process in the seminaries, whose coherent aim through its different stages is to present everyone mature in Christ, to build the body of Christ - that is the unity and the growth of the church and provide the church with leaders with competence, character and a calling. Mentoring can be a way to raise a strong new generation of Christian leaders for whom the vision of Christian unity is an integral part of their identity and understanding of the church's overall mission. Through mentoring in seminaries, young people discover that they are part of something bigger and deeper that they could ever imagine, and they will develop a commitment to transform and reinvigorate the church.

Apparently, most of the needed rudiments (venues, facilities, human resources, etc.) for a fruitful mentoring process presently exist at the three seminaries; its complete unfolding awaits the full commitment and coordinated involvement of the various seminary administrators and faculty. The concepts and recommendations herein provided, if adopted, would move the various seminaries towards a more integrated and therefore more effective mentoring of students. At the moment, much work remains to be done. In that the church of Jesus Christ is the world's only "pillar and ground of the truth", the stakes are high, the consequences are eternal, and the time must be redeemed (Hunt & Michael, 2008: 475). If we accept that the lives of those who lead God's church constitute the most powerful and effective sermon they will ever preach, the seminary experience should, in all its activities, (classes, relationships, curricula, etc.) be tantamount to full preparation to the making of "living epistles". This demands nothing less than situating mentoring for holistic development at the nucleus of seminary training, and this in turn, calls for a well-constructed mentoring process.

From this study, therefore, it is evident that the way mentoring processes are done, are entirely depend on the various stakeholders involved (mentors, protégés, school administrators). As Stanley and Clinton (1992: 162) contend, "mentoring is not just the latest fad or buzzword". Rather, it is rooted in strong biblical and historic principles and tradition. As Christians we are called to serve and we must realise that our ministry is directly related to our dependence on God. Holistic mentoring as presented in this study can help bring this personal renewal in intimacy with God and could be the basis for renewal in both seminary and the church and their ministries as a whole. The words of Peterson (1994: 162) are very timely at this point. He maintains that for too long mentoring has been done in an 'off the cuff' fashion in seminaries, with some few volunteered faculty merely dabbling in it. The clarion call to wake up and face mentoring with all intentionality has been voiced through this study. While holistic mentoring is by no means a remedy for all ills in the church and the seminary, its benefits far overshadow its neglect. Furthermore, young people coming to the seminary in this post-modern age need the accountability and support that such mentoring relationships can bring. In spite of this, one must not underestimate the damage that can be done through poorly implemented mentoring processes.

The results of the mentoring process in the 3 seminaries have not only challenged, but have stimulated my expectations. According to the positive impact that the process has brought in many who were involved in the mentoring process, the project has revealed that mentoring is such an important process that should not be neglected. The research project can also serve as a helpful resource for future leadership development and mentoring efforts and, as such, benefit especially those who have a passion for mentoring and holistic formation, and whose desire it is not simply to become, but also to help others become all that God has designed them to be. The future will tell when, how, and to what extent my passion and vision will help bring to realization the hope and great expectations revered in God's own heart for the growth of his people (1 Pet 1:15,16). Indeed the journey has been a fruitful one!

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Interview schedule and interviews

RESPONDENT	MONTH OF INTERVIEW	TIME OF INTERVIEW	NATURE OF INTERVIEW
PROVOST	JULY 7, 2011	9:00hrs-10:00hrs	Individual interview
FACULTY MENTORS	JUNE 14, 2010	15:00HRS-16:50hrs	Focus group
FACULTY MENTORS	JUNE 22, 2010	12:00hrs-14:06hrs	Focus group
GRADUATES	JULY 2, 2010	19:00hrs-21:00hrs	Focus group
PROVOST	JULY 12, 2010	11:00hrs-13:00hrs	Individual Interview
PROVOST	JULY 18, 2010	16:00hrs – 17:30hrs	Individual Interview
FACULTY MENTORS	JUNE 12, 2011	10:00hrs- 12:00hrs	Focus group
FACULTY MENTORS	JUNE 13, 2011	16:00hrs- 18:00hrs	Focus group
GRADUATES	JUNE, 25, 2010	19:00hrs-20:30hrs	Focus group
GRADUATES	JUNE 27, 2010	9:00hrs- 11:00hrs	Focus group
GRAUATES	JUNE 30, 2010	15:00hrs-17:00hrs	Focus group
FACULTY MENTORS	JULY, 21, 2010	20:00hrs-21:30hrs	Focus group
FACULTY MENTORS	JULY 22, 2010	7:00hrs-9:00hrs	Focus group

Data (transcriptions)	Level one coding	Theme selection
<p>Focus group interview 1</p> <p>I: How long have you been teaching at this theological seminary?</p> <p>R1: <i>About eleven years</i></p> <p>R2: <i>Roughly ten years</i></p> <p>R3: <i>I have been here since 2000, that is 10 years or there about</i></p> <p>R4: <i>Twelve years, but with study break in between</i></p> <p>I: Define for me in your own words your understanding of what mentoring is all about</p> <p>R1: <i>Mentoring is living an example...uh...exemplary life and to make an impact wither by what you are teaching or the way you believe in as a teacher to influence the students about what you believe or</i></p>		

<p><i>at least what you teach them in the class should be in line with what you believe</i></p> <p>R2: I see mentoring as the process where you tell others to follow you just as you follow Christ, Paul said this in Corinthians</p> <p>R3: Are talking about mentoring in general or mentoring students?</p> <p>I: Mentoring in general</p> <p>R3: Ok, I mentoring is coming along side like the Greek word (not sure) to be a shoulder to lean on, to be there when someone needs you. And there are different types of mentoring, there some that will be for a longer period of time and some for only one hour. Someone just needed a word of wisdom at a particular time and you come in to help, that is also mentoring.</p> <p>R4: Mentoring for me I would say is showing someone the way, looking ahead down the road and put road maps for those who are coming behind. One thing I have just come to learn in mentoring is that, even the person who is younger than you are can be your mentor. My son is now mentoring me on how to use computers especially using power points. So we must</p>		
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<p><i>debunk our minds from the traditional meaning that mentoring is always an older person who has what it takes to be do mentoring.</i></p> <p>I: Would you say that mentoring is important in theological seminaries?</p> <p>R1: <i>Yes I would say mentoring is very very (the respondent repeats the word very) in theological seminaries looking at the example of Christ.</i></p> <p>I: What example of Christ are we talking about?</p> <p>R1: <i>Christ chose a bunch of timid disciples, but at the end of His time with them they have grown into bold courageous people who turned the world upside down. In other mentoring is important in seminaries because we are grooming people who will change the world.</i></p> <p>R2: <i>For me I want to believe that mentoring in seminaries is not only important but compulsory. If we all agree that mentoring is extending our sphere of influence, then there is not better place to do it than the seminary. It compulsory because it has a lot of benefits both for the mentor, the mentee and for the society at large.</i></p> <p>I: what are some of the benefits?</p> <p>R2: <i>There is the aspect of</i></p>		
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<p><i>continuity, there is generativity and the society will benefit with people who are competent in their ministry and people who are also shaped and formed in their character</i></p> <p><i>R3: I would say that mentoring is very important in seminaries, because many students are looking for direction, and most often they don't find that in classroom setting. Not only that a lot of students are new in the faith and they need spiritual direction. Most often we assume that students who come to the seminary are strong Christians, but of late we have been proven wrong, there are many students who are babies in Christ that left alone to survive in the classroom they will be more confused than reformed. Many of the students who enrol in our seminaries are just fresh from high school, and they are still battling with transition from adolescence to adulthood, so we need to mentor them to help them move from one level to another in a more dynamic way.</i></p> <p><i>R4: They have actually said most of the things I had wanted saying (laughter) but I will add just one more thing, mentoring is important in the seminary</i></p>		
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<p><i>because I see it as a way of connecting the seminary and the church.</i></p> <p>I: How?</p> <p>R4: <i>When you mentor students, many of them will still be in touch with you even after their training, and that will provide an avenue for you to be involved in their ministry and will now help the seminary to be up to date with the challenges graduates face and to help the seminary prepare current students better for the ministry ahead.</i></p> <p>Mentoring Involvement</p> <p>I: How would you describe your mentoring relationship with students?</p> <p>R1: <i>My mentoring relationship with students is more on the informal level, even though I have my faculty prayer group, but I do more with the students on informal level.</i></p> <p>I: What do you?</p> <p>R1: <i>Meet once in two months, have a meal together, sometimes we even go to the farm together</i></p> <p>R2: <i>To be honest I don't have a clear cut mentoring relationship with my students, however quite often the students would say I mentored them</i></p> <p>R3: <i>My mentoring involvement with the</i></p>		
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<p><i>students is on personal level, ministry level and family level. Meaning we talk on issues that pertains them personally, issues they struggle with in ministry and issues of family, both nuclear and extended family. We do spend time together, but not quite often</i></p> <p><i>R4: I am really not sure I have a planned thing on mentoring students, all that I know is that I mentor students, ask me how I don't know.</i></p> <p>I: What do you perceive as some of the benefits of mentoring students in theological seminaries?</p> <p><i>R1: Like my colleague outlined earlier, mentoring is very beneficial. Mentoring gives you joy, the people you mentor gives you joy, and if don't mentor you will not get that joy.</i></p> <p><i>R2: I am not sure this short time will contain all the benefits of mentoring. But in a nut shell, mentoring has spiritual benefit, material benefit and social benefit.</i></p> <p>I: Kindly elaborate:</p> <p><i>R2: By spiritual benefit, I mean it is a joy to see the student grow in his or her walk with God. There students that came here very raw, but they went out transformed. I remember one that I mentored who was very hot tempered but</i></p>		
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<p><i>at the end God has helped him with that. Materially, many of the students I mentored are now in big places, and literary they support me and my family here at the seminary, and they even help to pay fees for other current students. And socially, one mentored student has the ability to influence many others. The influence in the life of Paul through Barnabas turned out to influence people like Timothy.</i></p> <p><i>R3: What more could I say? Picking from Paul, we see a clear benefit of mentoring, as a result of Barnabas helping Paul, he became what God had intended for him to be, at a point we don't even hear of Barnabas but only Paul. So the benefit of mentoring cannot be underestimated.</i></p> <p><i>R4: As a faculty I also benefit from mentoring students, because they also have a lot of experiences that one could gain from. Mentoring in theological seminaries stands to benefit both the mentor and the mentee. Lives are transformed, ideas are exchanged and as a result we see iron sharpening iron, and in that way the ministry will continue to grow. Mentoring helps us to invest our lives in others and we</i></p>		
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<p><i>are guaranteed of people who will take over from us. One of the greatest benefits of mentoring is our ability to pass on the baton to the next generation.</i></p> <p>I: Describe the impact of mentoring on student's spiritual development</p> <p>R1: <i>Well amm, the impact of mentoring on student's spiritual development cannot be over emphasized. Like mentioned earlier the case of the student who was hot tempered but after some he truly understood that part of the fruit of the spirit is patience. The mentor helped the student to develop the virtue of patience which I consider spiritual development, he left the seminary with a different mind set and with a desire to pursue the fruit of the spirit. Students are future leaders of the church, the level of spiritual development they attend at the seminary will reflect in their leadership skills after graduation. We have seen students who are growing, having a desire to be more like Christ, that is what I call spiritual development.</i></p> <p>R2: <i>I want to say that mentoring helps in shaping the spiritual development of the students in many ways. Through mentoring I think they have check and</i></p>		
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<p><i>balances in their lives and that will help them to see where they have come from and where they are going spiritually.</i></p> <p><i>R3: To be honest I have nothing much more than what my colleagues have said.</i></p> <p><i>R4: (Long silence) theologically I think mentoring help students in their walk with God, there is a course for first years that is called spiritual life, we often see a rapid development from first years by the time they are in their second year, in the areas of personal devotion, spiritual disciplines and in the prayer life, I want to believe that is mentoring. So one could say that a student who is mentored it will surely reflect in his or her spiritual journey.</i></p> <p>I: Describe the impact of mentoring on student's character development</p> <p><i>R1: I want to believe it is the same evident one will say about the spiritual development. With spiritual development comes character development. Through mentoring we have seen students grow in their character, especially as they are the future leaders of the church. The church is seeking for leaders not just with academic competency</i></p>		
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<p><i>but with integrity that comes with character. Students who have been mentored often we see them doing well in their leadership abilities right from the small leadership positions they start with in the seminary. Therefore, mentoring is very very (repeats the word very) important in shaping the character of our future ministers and church leaders.</i></p> <p><i>R2: I want to concur with the first speaker, I see spirituality as in total, as holistic, if one is shaped in his or her spiritual development, then it should run through to every other aspect of his or life. So spiritual development and character development should not be separated but must be seen as a single unit. If a student is shaped spiritually it will surely show in his or her character. A classical example for me is the life of a student (name not clear) who got close to me and my family, when many people are running away from him because he had a questionable character; we embraced him and showed him that he can make a difference. Today as we speak he is a pastor of a thousand member congregation. Through our</i></p>		
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<p><i>informal mentoring his spirituality and character was shaped, under normal circumstances this could not have happened by just attending classes and other seminary activities.</i></p> <p>I: What do you mean by questionable character?</p> <p>R2: <i>You know there are times we judge people by the way they look and dress, this young man was quite different from everyone in dressing and in life style, obviously he has been to jail a couple of times and he was into drugs. He could see it written all over his face and his life.</i></p> <p>I: Ok thanks</p> <p>R3: <i>If we are developed spiritually we must be developed in character. Spirituality is one's ability to exhibit the fruit of the spirit and the fruit of the spirit has to do with our character. So students who have developed spiritually and students with character development. Mentoring helps a lot to shape the character of the students. Character has to do with the person, and not many of us are willing to talk about our characters in the open. But it is easy to do it in small groups ----- (word unclear) so yes, mentoring shapes student character.</i></p> <p>R4: <i>I completely agree with</i></p>		
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<p><i>all my friends, just want to add that, we really need to work on the student character development, because now a days the reports we get from churches of some of our graduates in very discouraging.</i></p> <p>I: What are some of the challenges you face in mentoring students?</p> <p>R1: <i>For me the greatest challenge is time, as a faculty member I have courses to teach, I have a family to run, I have ministry to do, I have administrative roles to play, I have social roles to play, I have thesis to supervise you can name it. So that is not giving me the time to do mentoring as I ought to. I find myself several times not meeting up with mentoring appointments due to other commitments and I feel bad about it. I love to mentor students, but my greatest challenge is time.</i></p> <p>R2: <i>On the contrary for me is the discouraging part of mentoring. There are students that you will invest your time and energy to mentor but at the end of the day they disappoint you while still at the seminary or after graduation. They will completely leave all that you have taught them and do something else. There</i></p>		
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<p><i>are those who I call unmentorable, you try to mentor them they don't seem to be interested. I also battle with the issue of time.</i></p> <p><i>R3: For me the greatest challenge I find in mentoring students is in the aspect of finance. I am not advocating that you solve all the problems for students. But whether we like it or not mentoring involves finances. The meagre salary I am paid is not even enough to cater for my own immediate family, talk less of sharing with others. If we are to do mentoring there must be an aspect of practicality. When Jesus tells the people He is the bread of life, there were instances that he had to give them the physical bread. I feel sad many times that the student I mentor is going through financial difficulties and I am not able to help. Sometimes I would like to buy books, tapes DVDs for mentoring but I don't have the finances. Sometimes I would like to take the students on mentoring for a retreat, or for a picnic or for a function, but I can't do that all the times because I don't have the financial ability to that. So for me my challenge is finances.</i></p> <p><i>R4: I echo all the above</i></p>		
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<p><i>challenges, and I must admit I am facing the whole three and one more that I call the challenge of trust.</i></p> <p><i>Mentoring is a relationship of trust, but many times I found myself being betrayed by the students I mentor.</i></p> <p><i>There are certain confidential information that we may discussed and we will make it clear that it is confidential but it ends of being leaked out; and that is making hard to trust the students I am mentoring. To be honest it has discouraged me completely from mentoring and I am already feeling guilty about it as we talk (long silence) thanks.</i></p> <p>I: What impact did the challenges have on your mentoring experience?</p> <p>R1: <i>Like is mentioned earlier, it impacted my mentoring experience negatively, because it kills my mentoring spirit. I mean, I want to do it, but I don't have to do it, I feel guilty so I tend to quit.</i></p> <p>R2: <i>My brother, the challenges have impacted my mentoring experience in a huge way. It has helped me to know my weaknesses and see how I can improve on the one hand, and on the other hand it is quite discouraging sometimes. The challenges are serving as a check and balances for</i></p>		
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<p><i>me in my mentoring experience.</i></p> <p>R3: <i>Humanly speaking sometimes I get discouraged because of the challenges, but I am encouraged by the few students I see doing well as a result of the mentoring, so I am spurred up to move on and to continue. Like Jesus challenged His disciples at a point that we must do the work of the father that has sent us, so I feel mentoring no matter how difficult it gets I will push one. Just wondering if the authorities will come in and make the burden easier.</i></p> <p>I: Who are the authorities?</p> <p>R3: <i>I mean our ogas in the headquarters, the ECWA education department etc.</i></p> <p>R4: <i>Challenges are part of the growth process, yes I must confess the challenges makes me feel like quitting many times, and many times I have done a shabby job as a result of the challenges, but I am still willing to forge ahead and see what God will do through me as I mentor students.</i></p> <p>Mentoring Style</p> <p>I: Did you receive any training on mentoring?</p> <p>R1: <i>Not that I can think of</i></p> <p>R2: <i>No</i></p> <p>R3: <i>No</i></p> <p>R4: <i>No</i></p>		
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<p>I: Are you supervised as a mentor?</p> <p>R1: <i>No I am not, I am only supervised so to say as a teacher but not as a mentor.</i></p> <p>I: What form of supervision</p> <p>R1: <i>At the end of every course students are given evaluations forms to assess my performance as a teacher.</i></p> <p>R2: <i>Same with me</i></p> <p>R3: <i>Yah, same</i></p> <p>R4: <i>Nothing different</i></p> <p>I: How would you describe you mentoring style?</p> <p>R1: <i>Informal, very informal</i></p> <p>R2: <i>Informal, but sometimes I do kind of structure where we have regular meetings once in a month, but most of the real things happen at the informal level.</i></p> <p>I: What things?</p> <p>R2: <i>I mean mentoring</i></p> <p>I: <i>Ok</i></p> <p>R3: <i>I really cant say</i></p> <p>R4: <i>Me too (said with emphasis and laughter)</i></p> <p>I: What have you done to improve your mentoring style?</p> <p>R1: <i>Of late I have been reading books on mentoring, and I am looking forward to attending seminars or a kind formal training on how to mentor students.</i></p> <p>R2: <i>Nothing much, no time, work load is too much there is even no time for personal development.</i></p>		
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<p>R3: Nothing, we are doing it by default</p> <p>R4: Just reading and experimenting</p> <p>I: How can faculty members become more intentional and effective in mentoring?</p> <p>R1: This is a very good question, I think we have a lot of room for improvement; we have to take the initiative to move out of just the faculty group thing to engage students on a personal level. However, I think for us to be more effective we will need a lot of help. Like the school getting materials for mentoring, getting us trained in mentoring. I would want to suggest that looking at our work load; we could engage the help of some of our pastors around to help us in mentoring the students. We also have some retired pastors around, I think we could tap into their experiences by attaching them with some of our students to mentor (that is those who are willing). The school should also consider employing full time administrators and free us from some of the administrative roles, I think in that way we may be more intentional and effective.</p> <p>R2: We must try our best, I think what we are doing now is not good enough.</p>		
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<p><i>We must be very sensitive to students need. Like the student who committed suicide this year in one of our seminaries, I think he was not given much attention by the faculty that could have been avoided, he was part of a faculty group but he was not free to share his internal struggles in the group, I think if he had a personal faculty mentor that could have been avoided, I may be wrong though. My point is as faculty members we must move out of our comfort zone, if we believe mentoring is important, then we must cut all excuses and blames and do what we can.</i></p> <p><i>R3: I believe we could become more effective by listening more to the students, reading books and if possible attend seminars on student mentoring. The truth is that many of us who are into mentoring of students are just doing it out of passion, sometimes we are even challenged by some of the other faculties that we are overworking ourselves for nothing. So I strongly feel that mentoring students is a huge investment and what ever it will cost faculty members must be willing to pay the price.</i></p> <p><i>R4: (phone rings) I am sorry,</i></p>		
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<p><i>for me also I think faculty members must see the students beyond now, if we see them like that then we can do all we can to mentor them. What I mean is that, we must see the potentials in all our students, we must believe in them and that will motivate us to be more intentional and effective in our mentoring relationships.</i></p> <p>I: Do you think students who participate in mentoring relationships during their seminary training are better equipped in facing the challenges of ministry because of this participation?</p> <p><i>R1: There is no contention that, from my teaching experience as a faculty in this seminary, I stand to be a better witness to that. Students who are mentored stand a better chance of succeeding in ministry than those who are not. The reality of iron sharpens iron is very true in mentoring. Those who were more sharpened through mentoring during their seminary days, seems to cut through better with the challenges of ministry. The good thing about mentoring is that, students tend to still consult you even after graduation in that way they will have a stronger impact. One of them comes to me to</i></p>		
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<p><i>get a book after every two months to read and we discuss, and if I see good articles that pertains current ministry challenges I send it to him. So students who are participated in mentoring either formal or informal stand a better chance of coping with the challenges of ministry. We have seen some of them that refused to be mentored they have eventually left the ministry.</i></p> <p><i>R2: I say amen to what my brother have said.</i></p> <p>I: Meaning?</p> <p><i>R2: He has said it all!</i></p> <p><i>R3: I tend to agree with my colleague; however I may not say that with all certainty because I don't have a yardstick to measure that. But I believe that it is not all students that are mentored that put into practice that which they have learnt. So the fact that they have participated in a mentoring relationship during their seminary training is not a guarantee that they will do better in the ministry with or without putting what they have learnt into practice. So for me I will say that students who participated in mentoring relationships while at the seminary and who put into practice what they have learnt as a result of the mentoring</i></p>		
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<p><i>relationship are better equipped to face the challenges of ministry that those who have not participated.</i></p> <p><i>R4: For me I think it is true that every student that participated in mentoring relationship during his or her training is better equipped to face the challenges of the ministry. I remember during my first years in ministry, what actually helped me more were the informal discussions with my mentor about his experiences in ministry. There were certain tough challenges that I faced many times I find myself remembering those readings he gave me, and some of the assignments he gave in class. What mentoring does is to give one an additional curriculum that I call the hidden curriculum. No knowledge is waste, the additional knowledge one get from mentoring plus the classroom experience, obviously gives one an upper hand to handle issues in ministry and in life in general.</i></p> <p><i>I: Based on your experience, how effective is mentoring in theological seminaries?</i></p> <p><i>R1: We are doing it either by default or by passion; however we need a lot of</i></p>		
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<p><i>improvement. I was surprise when almost all of us answered that we have not received any training on mentoring of students, so I think is an area where we need to improve.</i></p> <p><i>R2: Yah, we need to improve, especially may to get like a kind of uniform document that will serve as a guideline to all faculty members in our mentoring. I remember some years back one of the faculty members from New Zealand started something like that, but I don't know what happened to it.</i></p> <p><i>R3: For me I think mentoring is not as effective as it should be in seminaries, especially considering the kinds of students we have today. So we need to work harder, the denomination must believe in mentoring, the school must believe in mentoring and that must be evident in action not in words.</i></p> <p><i>I: Could you elaborate further:</i></p> <p><i>R3: I mean as a denomination we must put in the needed resources in our seminaries for mentoring to be effective. We don't even have a budget for mentoring, as a school, we are not even supervise as how we do our mentoring with students, so</i></p>		
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<p><i>that is what I mean.</i></p> <p>R4: Effective may be a strong word for me, but I want to believe that we can do more, but how can we do more if there are no mechanisms set a side to evaluate what we doing. You could only asses the effectiveness of a program if you have put standards for evaluation. So I think our seminaries need to be evaluated in the area of mentoring.</p>		
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Data (transcriptions)	Level one coding	Theme selection
<p>Focus group Interview 2 graduates</p> <p>Introduction</p> <p>1. Define for me in your own words your understanding of what mentoring is all about</p> <p>R1: Mentoring is investing your life in the younger generation. Or mentoring is having the privilege to contribute to the next generation. Impacting the young generation to become the voice of their generation.</p> <p>R2: Mentoring is believing in someone’s ability and helping him or her to get the best out of his or her life.</p> <p>R3: Mentoring is like producing people after your own kind, not just a copy cat, but like the case of Moses and Joshua, raising leaders who will take after you when you are out of the picture.</p>		

<p><i>R4: Mentoring is discipling and teaching people to be like Christ, especially people who are leaders and preachers in churches, they need to be people who would not just tell people do what they say and not what they do, mentoring is helping pastors to walk the talk.</i></p> <p>2. Describe to me what you perceive to be the importance of mentoring in theological seminaries</p> <p><i>R1: The importance of mentoring in the seminary context can never be over emphasized. That is the training ground of ministers who will turn out to be pastors and teachers of the word. They are also expected to mentor the people they meet in their various fields. So it is very important because you are preparing someone who in turn would mentor others.</i></p> <p><i>R2: It is important because it is a training ground. It is important to mentor students so that when they go out they know their job very well.</i></p> <p><i>R3: It is very important because even Jesus before he sends his disciples to the ministry he had for them, he had to prepare them he had to empower and equip them, so mentoring is the process of empowering and equipping and that makes it very important and necessary in theological schools.</i></p>		
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<p>R4: Mentoring is important in the seminary because that is where leaders are cooked, and if the people out there taste the food and is not tasting well, that means the seminary did not cook the pastors and the leaders well, and I am sure as seminaries we don't want to send half baked food to our churches and to other ministries.</p> <p>Mentoring involvement</p> <p>3. How many years were you involved in mentoring during your seminary training?</p> <p>R1: Two years R2: Two years R3: Three years R4: Four years</p> <p>4. Was your involvement in the mentoring programme voluntary or compulsory?</p> <p>R1: It was purely my wish, however the lecturer contacted me and I agreed R2: We were assign different mentors for the different faculty groups R3: It was on voluntarily basis, I had both the faculty group mentor and another personal mentor who invited me to his mentoring group R4: It was on voluntarily basis, but the lecturer also was the one who invited me</p> <p>Benefits of mentoring</p> <p>5. Please describe the details of your mentoring involvement.</p> <p>R1: We started with a book making a difference; it had to do with the people (unclear) in some people's lives. By application how</p>		
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<p><i>can I make a difference in my own particular field (unclear) because formal in my personal life.</i></p> <p><i>R2: Normally we had programs, our mentor will allow us to bring the topics we want to discuss. Mostly our mentor met us one on one, but there were times we brought the whole group together.</i></p> <p><i>R3: We met every week and prayed together and at the end of the semester we always had a get together, and I enjoyed that a lot.</i></p> <p><i>R4: We were also meeting twice a month and sometimes our mentor would take us out to hear him preach or deliver a lecture and we come back to evaluate him together, there were times we also went out to share our faith together.</i></p> <p>6. How did your mentoring experience impact your faith journey?</p> <p><i>R1: Mentoring gave me the opportunity to grow in my faith and in my walk with the Lord Jesus Christ. Through our various meetings and various topics my life was really transformed and my faith journey became a lively one, all this while I thought the Christian journey was going to be a boring one for me, but at the end our mentor helped to know that it is an excited one, not only in what he taught us but also how he lived it.</i></p>		
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<p><i>R2: For me it shaped my faith, it helped me to know that direction I a going to go. It shaped me to believe that somehow I will get a church to pastor and it has do with children. That is about faith.</i></p> <p><i>R3: For me I discovered my primary calling, the calling to mentoring. I came to the seminary as a young man, now knowing what I was called to do. Through mentoring I discovered that my primary calling is be with the young people.</i></p> <p><i>R4: It has impacted my faith in many ways, my faith I can say increased both in quantity and in quality.</i></p> <p>7. How did your mentoring experience impact your character?</p> <p><i>R1: When it comes to character, I have people who are looking up to me, and that is a challenge for the way I live my life. I need to watch what I do, what I say, because from time to time I talked openly and them about my witness and trouble and challenges.</i></p> <p><i>R2: Mentoring has shaped my character. Through the book we read on how one man can make a difference, I got to discover that my life is a needle where people can see through, I live such a life with carefulness knowing that many young people might imitate me. And also my involvement in people's lives. Mentoring</i></p>		
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<p><i>gave me the space to be able to add something to somebody's life.</i></p> <p><i>R3: My character was truly transformed as a result of my mentoring involvement, I came to the seminary as a young man with no ambition, but I was shaped and got to realize that my character is of uttermost important in the ministry. I used to be very abusive and full of swearing, but my mentor gave me several books that helped man now I am overcoming daily through the help of the Holy spirit.</i></p> <p><i>R4: I was also very impatient I was the type that would want something and have it now, but my character was shaped and now I am a bit more patient, my wife always comments that thank God for your mentor, I can see that change in your life.</i></p> <p>8. How did your mentoring experience impact your current ministry?</p> <p><i>R1: My mentoring experience really impacted my ministry very positively, it pointed to me my calling and it gave me focus and direction as to how to go about it. I am still in touch with my mentor I often do go back to him once in a while and we discuss the challenges of my ministry as they come.</i></p> <p><i>R2: My pastoral ministry is greatly shaped through my</i></p>		
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<p><i>mentoring experience; it was through mentoring that I have come to learn most of the needed skills that is now helping me in my current ministry. Like I mentioned earlier, my mentor exposed us to different types of mentoring settings, allowed us to participate and made mistakes and he later on help us to correct those mistakes.</i></p> <p><i>R3: (word unclear, spoke in vernacular) I owe my life and my ministry to mentoring, I discovered my calling through mentoring and my focus and vision were highly strengthened through mentoring.</i></p> <p><i>R4: It is through the help of my mentor that I am able to do counselling with confidence, he taught us some great practical counselling skills that we did not learn in class, and that has really helped me in my pastoral ministry.</i></p> <p>9. Reflecting back, were expectations of mentoring met?</p> <p><i>R1: Yes they were met with great enthusiasms</i></p> <p><i>R2: Yes they were met and I was really satisfied</i></p> <p><i>R3: I am not too sure I had expectations, but my mentoring experience is one of its kind, I am thankful to God for making it to happen.</i></p> <p><i>R4: Yes my expectations were met, and I even had what we call here gyara</i></p>		
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<p><i>(meaning addition)</i></p> <p>10. Describe your experience of mentoring during training in one sentence</p> <p><i>R1: It was a period of learning and a period of spiritual formation in my life, especially in my walk with God.</i></p> <p><i>R2: Perfect time of renewal and learning, a time of knowing myself in the light of who God wants me to be.</i></p> <p><i>R3: It was a bonding time, it encouraged me to know that the spiritual journey is not a lonely one, and it is possible with the help of others and with the help of the Holy Spirit.</i></p> <p><i>R4: It was a time of person growth for me, in the areas of ministry, life, character and academics. I thank God for it.</i></p> <p>11. How would you describe your mentor with regards to expertise?</p> <p><i>R1: He was really good</i></p> <p><i>R2: He had all the expertise needed, but I still think he can improve upon</i></p> <p><i>R3: He was totally compliant in all areas</i></p> <p><i>R4: He had the expertise to deliver, but I also think he could do more, especially in the areas of getting articles on the net.</i></p> <p>12. How would you describe your mentor with regards to</p>		
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<p>experience?</p> <p><i>R1: I think he was good regarding to his experience of mentoring, but there were certain issues that I wished he handled differently especially when it comes to ministry.</i></p> <p>I: Could you elaborate further?</p> <p><i>R1: I really don't know how to put it, but there were times I wished he did things differently.</i></p> <p><i>R2: He was quite experienced.</i></p> <p><i>R3: He got all that it takes do mentoring</i></p> <p><i>R4: He was totally good</i></p> <p>13. What personal qualities of the mentor were particularly helpful to you?</p> <p><i>R1: I really admired and still admire his humility, there were times I related with him more like a brother than a mentor, he stooped so low to my level and it was quite helpful.</i></p> <p><i>R2: He was a man of good character, if you are looking for a Christian if you meet him then the search is over, he was so simple.</i></p> <p><i>R3: He had a lot of qualities, but I think the two that I</i></p>		
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<p><i>admired most of was his patience and his level of tolerance, there were times you could mistake him for a student and yet he will be patient enough to accommodate you. I mean he had the patience to explain things over and over again to our satisfaction</i></p> <p><i>R4: My mentor was humble to the core and I really not only admire that but I have been trying my best to fit in his shoes.</i></p> <p>14. Describe an ideal mentor for a theological seminary</p> <p><i>R1: The person must be humble, must be willing to listen to students even if what they are trying to communicate does not make sense</i></p> <p><i>R2: I would like to see someone who is able to relate well and who is able to keep confidence</i></p> <p><i>R3: I would like first of all to see a believer, a humble person, he person with reputable character and someone who has the ability to see potential in students.</i></p> <p><i>R4: I would love to see a very honest person, someone very simple and someone who could relate to students not minding where they come from and who also will be able to accommodate</i></p>		
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<p><i>students in their spiritual journey.</i></p> <p>15. What can you say are some negative aspects of mentoring?</p> <p><i>R1: I am not sure I have experienced any negative aspect of mentoring or maybe I don't understand the question.</i></p> <p>I: I mean was there any negative experiences you had encountered during your mentoring?</p> <p><i>R1: No, not that I can remember</i></p> <p><i>R2: Mine was the issue of confidentiality, I was so amazed that one of us went and shared some of the things I discussed with other people outside the group, I was really discouraged at first, but our mentor dealt with it very appropriately and in love.</i></p> <p><i>R3: Not that I can remember either</i></p> <p><i>R4: I don't know if it is negative, but there were times that we could not meet as planned, there were times that I had wanted to see my mentor urgently but he was not available because of his work load at the seminary</i></p> <p>16. How would you rate your mentoring experience (poor, good, very good, excellent)</p> <p><i>R1: Very Good</i></p> <p><i>R2: Very good, but like I said our mentors could also improve</i></p> <p>I: Like in what areas?</p> <p><i>R2: In the areas of settings</i></p>		
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<p><i>goals, communications skills, and I wish we had a handout on mentoring.</i> R3: Very good R4: Excellent!</p>		
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Data (Transcription)	Level one coding	Theme selection
<p>Interview 1 I: Define for me in your words your understanding of mentoring R: <i>Mhmm, mentoring is influence, it is one's ability to invest his or her life in another person with the sole aim of helping that person to be what God wants him or her to be. In theological circles, I see mentoring as a process of spiritual growth, helping students to build character, ministry skills and spiritual disciplines.</i> I: What is your institution's philosophy of mentoring? R: <i>Our school's philosophy of mentoring, though not documented is helping students to grow into maturity, through class interactions and faculty groups.</i> I: Do you have any documents on your mentoring programme at faculty? R: <i>Not that I know, I know that staff members are expected to mentor students in their small faculty groups, there are other faculty members who are doing more than just the faculty</i></p>	<p>Influence, helping</p>	<p>Spiritual growth, growing into maturity</p>

<p><i>group, it is not a compulsory requirement on staff members but there are some of them who are doing it in their own way. So i must say we don't have any documentation on mentoring.</i></p> <p>I: Are faculty mentors trained to do the mentoring of the students?</p> <p>R: <i>Well, ammmm, no, faculty members are not trained by the institution to do mentoring, may be some of them out of their share interest seek training in that area, but they are not trained. I have a dream of doing that, however because of some other commitments I have not been able to bring that into reality.</i></p> <p>I: Doing what?</p> <p>R: <i>Providing training for faculty members on how to mentor students, how to supervise thesis etc.</i></p> <p>I: Would you be happy to have someone train your faculty members on mentoring?</p> <p>R: <i>Sure, if you are able to finish your studies on time and am still the provost I would love to have you come and that.</i></p> <p>I: Are faculty mentors supervised?</p> <p>R: <i>Not that I know</i></p> <p>I: Why?</p> <p>R: <i>To be honest I don't have an answer to that</i></p> <p>I: Do you think students who participate in mentoring relationships during their</p>		
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<p>seminary training are better equipped in facing the challenges of ministry because of this participation?</p> <p>R: <i>Absolutely yes, students who have been faithful in their faculty groups have been better equipped than those who have not, many of them come back to tell us how important that has been to them (laugh) infact one of them just sent me and email last week appreciating the time I spend with them outside of the classroom. Many of the students who have been mentored they are still in touch with us they invite us to their place of ministry and we do occasionally encourage them where they are struggling. I am still in touch with my mentor who is back in the USA because of the impact he made in my life during my seminary training. So I strongly believe that students who are humble enough to be mentored stand a chance of benefitting more than those who just stick to the classroom work load.</i></p> <p>I: Based on your experience, how effective is mentoring in theological seminaries?</p> <p>R: <i>Effective? I am not too sure, all that I know is that some kind of mentoring is going in seminaries, I cannot speak for all the seminaries but here where I am the head mentoring is going on. If you ask me on</i></p>		
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<p><i>a scale of 1-10 how effective are we doing it, I would say 5, I desire to see more faculty members involved in mentoring of students.</i></p> <p>I: How would you push that desire to faculty members?</p> <p>R: <i>May be organizing seminars on mentoring, may be getting a more full time staff that will coordinate mentoring activities in the seminary.</i></p> <p>I: Any further comment?</p> <p>R: <i>My experience of mentoring students have really been a fruitful one, I have what I call movie with the provost once in a month, where students take some time to just watch movie with me and we talk about, I have what I also called dinner with the process where I invite students to come for dinner and we talk on almost everything. So I think as faculty members we must desire to spend more time with our students outside the classroom in a relax atmosphere, they tend to say more on their personal lives at this level than in the class room (phone rings).</i></p>		
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**STELLENBOSCH UNIVERSITY
CONSENT TO PARTICIPATE IN RESEARCH**

[CRITICAL EVALUATION OF MENTORING PROGRAMS IN THEOLOGICAL SEMINARIES OF THE EVANGELICAL CHURCH WINNING ALL (FORMERLY EVANGELICAL CHURCH OF WEST AFRICA) (ECWA)]

You are asked to participate in a research study conducted by Nathan Chiroma, from the faculty of theology at Stellenbosch University. This research will be a contribution towards my doctor of theology program (DTh) youth work. You were selected as a possible participant in this study because of your ministry involvement in ECWA and the possible contributions you will offer in strengthening mentoring in ECWA theological seminaries.

1. PURPOSE OF THE STUDY

The purpose of this study is to critically evaluate mentoring programs in three ECWA theological seminaries, with the goal of understanding the current mentoring status, the benefits of mentoring in the life of theological students and to see how mentoring could be used as a supporting pedagogy in theological seminaries.

2. PROCEDURES

If you volunteer to participate in this study, we would ask you to do the following things:

1. Respond to open ended questions and follow up questions to your responses, in an interview format
2. Participate freely in expressing your opinions
3. Respect other people's opinion
4. Maintain confidentiality

The entire interview should take no more than 120 minutes (2 hours)

3. POTENTIAL RISKS AND DISCOMFORTS

There will be no risks at any time in this study. You may choose to either now or at any time during the study, to withdraw your participation, with no penalty or loss of benefits. I have no interests in knowing how a specific

individual responds to the interviews questions. All information gathered will be held in strictest confidence and you are guaranteed complete anonymity.

4. POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

The data from this study will promote a better understanding if any, of mentoring and its role in spiritual, ministerial and character formations of pastors in the ECWA, the data will also benefit you personally to your ministerial, character and ministry involvement in the ECWA

[The church benefits from mentoring by gaining a healthier system and healthier leaders, who will in turn produce healthy leaders for the society at large.

5. PAYMENT FOR PARTICIPATION

Light refreshment will be provided during the cause of your participation in this study. Moreover, for those who will need to travel more than 200 kilometers to participate in this study, their traveling expenses will be covered at the end of the end of every interview session.

6. CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained by means of anonymity since the research report will represent composites of the important results of the interviews and names will be changed, and if, specific references made. All records related to the interviews and this research will be kept in a safe place.

7. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study. The investigator may withdraw you from this research if circumstances arise which warrant doing so.

8. IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact Nathan Chiroma 0218875580, 0764278241, #44 Die Rand Kromrivier Street Stellenbosch, 7600 or Dr. Anita Cloete at the Faculty of Theology department of practical theology youth work, 171 Dorpsstreet, Stellenbosch, 7600, 021 8082614

9. RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, contact Ms Melene Fouche (mfouche@sun.ac.za; 021 808 4623) at the Division for Research Development.

SIGNATURE OF RESEARCH SUBJECT OR LEGAL REPRESENTATIVE
--

The information above was described to [*me/the subject/the participant*] by [*name of relevant person*] in [*Afrikaans/English/Xhosa/other*] and [*I am/the subject is/the participant is*] in command of this language or it was satisfactorily translated to [*me/him/her*]. [*I/the participant/the subject*] was given the opportunity to ask questions and these questions were answered to [*my/his/her*] satisfaction.

[*I hereby consent voluntarily to participate in this study/I hereby consent that the subject/participant may participate in this study.*] I have been given a copy of this form.

Name of Subject/Participant

Name of Legal Representative (if applicable)

Signature of Subject/Participant or Legal Representative

Date

SIGNATURE OF INVESTIGATOR

I declare that I explained the information given in this document to _____ [*name of the subject/participant*] and/or [his/her] representative _____ [*name of the representative*]. [*He/she*] was encouraged and given ample time to ask me any questions. This conversation was conducted in [*Afrikaans/*English/*Xhosa/*Other*] and [*no translator was used/this conversation was translated into* _____ by _____].

Signature of Investigator

Date



UNIVERSITEIT-SELLENBOSCH-UNIVERSITY
jou kennisvenoot • your knowledge partner

17 November 2009

Tel.: 021 - 808-4622
Enquiries: Sidney Engelbrecht
Email: sidney@sun.ac.za

Reference No. 233/2009

Mr N Chiroma
Department of Practical Theology & Missiology
University of Stellenbosch
SELLENBOSCH
7602

Mr N Chiroma

APPLICATION FOR ETHICAL CLEARANCE

With regards to your application, I would like to inform you that the project, *A critical evaluation of mentoring programmes in theological seminars of the Evangelical Church of West Africa (ECWA)*, has been approved on condition that:

1. The researcher/s remain within the procedures and protocols indicated in the proposal;
2. The researcher/s stay within the boundaries of applicable national legislation, institutional guidelines, and applicable standards of scientific rigor that are followed within this field of study and that
3. Any substantive changes to this research project should be brought to the attention of the Ethics Committee with a view to obtain ethical clearance for it.

We wish you success with your research activities.

Best regards




.....
MRS. MALÈNE FOUCHÉ
Manager: Research Support

Afdeling Navorsingsontwikkeling • Division of Research Development
Privaat Sak/Private Bag X1 • 7602 Stellenbosch • Suid-Afrika/South Africa
Tel +27 21 808 9111 • Faks/Fax: +27 21 808 4537



Evangelical Church of West Africa

ECWA Headquarters

No. 1. Noad Road, P.O. Box 63, Jos Plateau State, Nigeria. Fax: 234-073-457624
Telephone Jos, 073-450902, 450901, 454481, 454482, 454484. E-mail ecwaheadquarters@ecwang.org, website: www.ecwang.org

October 19, 2009

Stellenbosch University,
Faculty of Theology Cape Town,
South Africa.

Dear Sir,

TO WHOM IT MAY CONCERN

I am writing to certify that Nathan H. Chiroma a doctoral student at Stellenbosch University (15185591) is our employee and he has our consent to conduct his research in three (3) ECWA Seminaries.

Please, feel free to contact me for any further inquiry.

Yours faithfully,

Rev. Dadang, Ezekiel Mipo, MNIM
ECWA General Secretary
No. 1 Noad Avenue,
Jos, Nigeria.

Cell: 234 803 490 6184
Ezedang@yahoo.com.

Founded as S.I.M. 1893, Registered as the Evangelical Church of West Africa 1956. Registered Trustees: Rev. (Dr) D. B. Waya, Rev. (Dr) Mari Habu, Chief. J. Landue, Chief. (Dr) S. A. Oshatoba, Rev. Dr. Simon Ibrahim, Dr. S. D. Garba
All Correspondence Should Be Addressed To The ECWA General Secretary

An Agreement to Transcribe Interviews in Confidentiality.

We Anabelle Oosthuizen and Morne van der Merwe agree to transcribe the interviews for Mr. and Mrs. Nathan & Jane A. Chiroma. We agree that the content of the interviews and the transcription will not be made known to public and that the copy right will be kept confidential. All the information transcribed in these recordings will be kept in strictest confidence. Number of tapes given are two (2).

Transcriber 1

Name Anabelle
 Telephone Number 082 769 3960
 Physical address Neezhling Street
 Date 17 February 2011
 Signature A Oosthuizen
 Email aa32003@sun.ac.za

Transcriber 2

Name Morne
 Telephone No 078 690 7783
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 Signature MvdM
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Principal

Investigator Nathan Chiroma. Telephone 0764278241
 Physical address 6 Merriman Avenue
 Signature [Signature] Date 17th February 2011
 Email Jnchiroma@yahoo.com.
151185591@sun.ac.za.

Witness _____ Telephone _____
 physical address _____
 Date _____ Signature _____
 Email _____

Witness Margaret P. Mwingira Telephone _____
 physical address 25 Pappagaai Street, Die Berke, Stellenbosch, 7600
 Date 17th February, 2011 Signature m.mwingira
 Email mmwingira78@gmail.com
15032779@sun.ac.za

Personal Discipline Accountability Worksheet

GOALS FOR CHARACTER FORMATION	PROTÉGÉ ACTION STEP	MENTOR ACTION STEP	DATES COMPLETED
GOALS FOR SPIRITUAL FORMATION			
GOALS FOR MINISTRY FORMATION AND LOCAL CHURCH INVOLVEMENT			

Personal Mentoring Plan

Instruction	Mentors must provide their interns with the knowledge necessary to lead at their particular level in the ministry. The mentor will be able to use his/her ministry level, but the mentor will use books, seminars, and the expertise of other staff as well.
Modeling	Conveying knowledge alone is not sufficient. When possible, good mentors model what they are teaching their interns. Modeling moves the intern from the theoretical understanding to observation of actual or simulated ministry experience.
Observation	Not only do good mentors instruct and model competent leadership and ministry, they observe emerging leaders as they attempt to follow what the leader has modeled. They let the developing leaders lead and minister, involving them in the process.
Evaluation	Good evaluation, when the mentor evaluates how the intern is progressing, is sprinkled throughout the mentoring process. After emerging leaders have ministered, they need to know how well they accomplished a particular task. Periodically the mentor also will assess their overall performance. In particular, the mentor looks for the intern's strengths more than his or her weaknesses, which makes for an encouraging experience for the protégé.

SOURCE: Aubrey Malphurs and Will Mancini, *Building Leaders* (Grand Rapids: Baker Books, 2004), 155.