NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

THE NAIROBI CHAPEL MENTORING MINISTRY AMONG THE NAIROBI UNIVERSITY WOMEN

By
BEATRICE WAMBUI MURIU

A Thesis submitted to the Graduate School in partial fulfillment of the requirements for the degree of Master of Arts in Missions.

JULY - 2002

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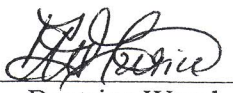
July, 2002

Student's Declaration

THE NAIROBI CHAPEL MENTORING MINISTRY AMONG THE NAIROBI UNIVERSITY WOMEN

I declare that this is my original work and has not been submitted to any other College or University for academic credit

The views presented herein are not necessarily those of the Nairobi Evangelical Graduate School of Theology or the Examiners

(Signed) 

Beatrice Wambui Muriu

July, 2002

ABSTRACT

THE NAIROBI CHAPEL MENTORING MINISTRY AMONG THE NAIROBI UNIVERSITY WOMEN

The purpose of this study was to generate theory about effective mentoring among female Nairobi University students. A grounded theory design was used to analyze the data. Six female Nairobi University students and four church-leaders who were involved together in mentoring groups were interviewed for this study.

The study discovered that effective mentoring is the outcome of a growing intimacy between mentor and mentorees within a relationship of affirmation, support, guidance and spiritual teaching. A three stage phenomenon was established in the process of building intimacy. The first stage was initiation or point of entry into the mentoring relationship. The spiritual interest and connection with others drew in the mentorees. The second stage was continuation where commitment and friendship within the mentoring group deepened the relationship. The third stage was maturation where the relationship settled and a sense of belonging was achieved. Each of these stages were marked by increased involvement and self-disclosure. The relationship between the three stages was explored.

The interrelationships of the causal conditions, the context, the intervening conditions and the strategies in the evolving theory regarding effective mentoring among the female Nairobi University student were enumerated. The positive outcomes were highlighted. A visual model of the entire effective mentoring process was advanced. Finally suggestions were made to facilitate the establishment of effective mentoring.

To Oscar who has supported me, and mentored many, to Shiru, Shiku, and Wanja who remind me the importance of mentoring

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God has been gracious to me through the numerous people who have surrounded me with encouragement, prayers and understanding. For this, I am truly grateful.

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A special note of thanks to Tina Oloo who tirelessly and lovingly put in hours of typing on my behalf.

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CHAPTER ONE

INTRODUCTION

This study involved students who attended Nairobi Chapel and were in a mentoring relationship with some of the church leaders. This mentoring ministry was initiated in 1997. The objective of the study was to generate theory about effective mentoring among female Nairobi University students. Qualitative research methods were used to probe deeply into the phenomenon of mentoring and, in the absence of previous data, the grounded theory method was employed. Substantive theory was formulated, which potentially will be transferable to other similar contexts.

A Brief History of The Nairobi Chapel

The Nairobi Chapel began as a nondenominational church in Nairobi in the 1950s. According to the *Nairobi Chapel 10-40 Jubilee*, a group of families gathered together at the old Girl Guides Headquarters (Arboretum) and began meetings in 1952. Their numbers grew rapidly, and in 1955, they constructed a small chapel at the current premises. Things changed significantly when, in the mid-sixties, the church experienced a significant decline in numbers. At the time Kenya attained independence, many of those who had been in attendance at then Nairobi Chapel were settlers and British army personnel. A good number of attendees moved back to Britain once the state of emergency was over. At the same time Nairobi was growing and the once small city extended further. Nairobi Chapel, which had been in the middle of a residential area on the outskirts of Nairobi, found itself increasingly at the center of the business district. The major institute of learning, the Nairobi University,

also extended its buildings encroaching on the small chapel. Many of its members moved away from the city center to the mushrooming suburbs and began attending other churches (Muriu et al. 1998, 1-7).

By 1988 only twenty members remained. Unsure of what the future would hold, they called for an extended time of prayer to seek God's will. As recorded in the church minutes of 25th November 1990 (Geary 1990, 1), after six months of prayer, the members felt called to invite the assistance of Nairobi Baptist Church (NBC) to:

- Bring in new leadership and work towards revival with the remaining core of members,
- Establish an indigenous leadership and congregation at Nairobi Chapel,
- Steer the members in outreach to the surrounding community, with particular focus on the university community.

The partnership between the Chapel and NBC began in November 1989 when Oscar Muriu was seconded to Nairobi Chapel under the oversight of Pastor Mutava Musyimi. The members in the new partnership began evangelistic work within the University of Nairobi and began to attract the students. As though responding to the new work God was doing among the university community, many young families began to attend Chapel and, with time, they began to settle there with their families. What seemed a strong attraction to the families was its excellent Sunday School, strong pulpit ministry and vibrant, contemporary music played during the worship service. Gradually the numbers swelled and other ministries in the areas of discipleship, community outreach to the poor and counseling were started. Missions was a central ministry focus of the church. At the time of this writing seven churches had been planted in other parts of the city with four of them in the slums.

The university students form 30% of the congregation at Nairobi Chapel. One ongoing ministry, called S.A.L.T. (an acronym for "Serving A Living Transformer"), has had continued impact on them as it draws both men and women to worship and Bible study on a weekly basis. It has 200 in attendance on a regular basis and of these 120 are female-students. It is from this group that the mentoring relationships are being initiated and developed. Some of the students have come to know Christ as Lord, while many others have been grounded firmly in their faith. Several, having just graduated from the university, are currently involved in the process of church planting. A special focus among the Digo has resulted in three ladies being sent to Digo land (Kwale) for mission work. To date ten university students have been awarded scholarships for their preparation for full time ministry. The S.A.L.T members have initiated ministries to street children and participated in mission trips to unreached people groups in Northern Kenya (Mutinda 2001, 8-9). It is obvious that this youth group is having an impact in missions.

Statement of the Problem

The Nairobi Chapel has a commitment to fulfill the Great Commission by nurturing believers within its specific context of the urban city. Mentoring is emerging as an important part of this process. Developing theory regarding effective mentoring would provide practical application for churches committed to growing leaders for missions.

Purpose of the Study

The purpose of the study is to generate theory about effective mentoring among female Nairobi University students.

The Grand Tour Question and Sub-questions

The research is guided by the following central question:

1. What makes for effective mentoring of young women at the Nairobi Chapel?

Sub-questions were as follows:

(a) What are the characteristics of an effective mentor?

(b) How does the Nairobi Chapel mentor female university students?

(c) What perceptions do the female Nairobi University students have of effective mentoring?

(d) What factors influence the female Nairobi University students' commitment to mentoring?

Significance of the Study

Scholarly research into mentoring will contribute to its extensive and appropriate application in the arena of discipleship within the urban church context where the youth feature as a significant population and as leaders for tomorrow. It is anticipated the study will generate substantive theory on mentoring and facilitate further understanding which potentially will be transferable to other church situations in a similar context. It also will provide written material for the mentors to use in their care for the youth within the church.

Data Collection and Analysis

I used focused group interviews among the students who were in mentoring relationships (mentorees) to collect data, and also individual interviews among the mentors. The initial data collected was used to establish constructs. These constructs were used in guiding the question structure of the informal interview to be used

among the Nairobi Chapel mentors and mentorees. Open coding, axial coding and selective coding were all used to analyze the collected data. The process was carried out through repeated stages of data collection and categorizing to the point of theoretical saturation. The emerging design enabled theory to be developed.

Assumptions

I assumed that the mentoring relationships were an integral part of the on-going discipleship task entrusted to the church.

It was assumed that members of the S.A.L.T Youth Fellowship and the Nairobi Chapel church leadership had a good idea of what mentoring is about.

It was essential for me to interact with the participants. I assumed I would have rapport with the university female students and gain easy access into their intact groups within the S.A.L.T fellowship.

Limitations and Delimitations

The study focuses on a single local congregation in an urban setting that, from its beginnings, has had a keen interest in the youth community and so stands as a representative of others with a similar concern. The study also confines itself to the female students even though the university community within Nairobi Chapel includes both men and women. It limits itself to this specific group although there may be other informal mentoring groups found in the church. Those selected displayed a keen interest in forming mentoring relationships and sustaining them.

Definition of Terms

Mentoring: For the purpose of this study we shall follow the definition of mentoring given by Anderson and Reese in *"Spiritual Mentoring"* as " a sensitive movement of paying attention to God, to self and to the life of the mentoree by both mentor and mentoree. It is a dynamic and wise relationship that discerns next steps to take in the journey of faith," (Anderson and Reese 1999, 37).

Youth: The *New Shorter Oxford English Dictionary* (Oxford: Clarendon Press 1993) defines the word as, "a young person." For the purpose of this study the age in discussion will be between 18 and 25 years.

Mentoree: For the purpose of this study the term will refer to the youth who have come under the care and guidance of an older and more experienced Christian in pursuit of spiritual growth and direction.

CHAPTER TWO

METHODOLOGY

Research Design

In this study I used qualitative methods to collect data and analyze it with the intent of developing theory about effective mentoring. I sought to acquire an insider's perspective into the mentoring adopted by the Nairobi Chapel among the female university students.

Grounded Theory

Grounded theory was the qualitative design tradition chosen for this study.

> A grounded theory is one that is inductively derived from the study of the phenomenon it represents. That is, it is discovered, developed, and provisionally verified through systematic data collection and analysis of data pertaining to that phenomenon. Therefore, data collection, analysis, and theory stand in reciprocal relationship with each other. One does not begin with a theory, then prove it. Rather, one begins with an area of study and what is relevant to that area is allowed to emerge (Strauss and Corbin 1990, 23).

In this study the findings converged to explain the process of effective mentoring at the Nairobi Chapel.

Use of Literature in Grounded Theory

The grounded theory recommends that I steer away from literature that would expose me to other existing theories and influence my perceptions (Gall, Borg and Gall 1996, 116). In grounded theory, literature is used inductively so that it does not direct the questions asked by the researcher (Creswell 1998, 21). Through my initial reading, I sought to increase my theoretical sensitivity and ensure accuracy in defining

terms included in the study (Strauss and Corbin, 43). I collected data and analyzed it to generate theory. When theory was sufficiently grounded and developed, I reviewed literature on mentoring. I used the literature as a basis for comparing and contrasting my findings on effective mentoring among female Nairobi University students at Nairobi Chapel.

Rhetorical Issues in Qualitative Research

"Literary forms of writing such as the use of first-person "I," and a focus on stories pervade qualitative inquires," (Creswell, 77). I wrote in a literary and informal style using the personal voice as recommended in the methodological literature. I chose to use a first-person pronoun which was engaging and communicated my personal involvement in the research.

Rationale for Focus Group Interviews

Focused group interviews involve an "interviewer and a group of research participants who are free to talk with and influence each other in the process of sharing their ideas and perceptions about a defined topic," (Gall, Borg and Gall, 760). I gathered the female university students together in focus groups of 2-3 students. From their involvement they had a wealth of information to share. Group interaction in this age group is more true to life (Krueger 1994, 19). Together they could express feelings and perceptions obscured in individual interviewing. I interacted with the mentoring teams several months prior to the research to establish rapport. Confidentiality was assured and openness encouraged.

Rationale for Mentor Interviews

"Most of the significant events of people's lives can become known to others through interview," (Weiss 1994, 2). The interviews with the mentors served the purpose of extracting what is in their minds (Best and Kahn 1998, 254-5). I used a semi-structured interview guide to lead the mentors to give information about their mentoring at the Nairobi Chapel, which enabled me to draw deeply from their wealth of experience. My prior knowledge of the participating mentors through shared church membership, facilitated contact and rapport. The risk of bias was noted and the researcher took precautions as discussed under methods of verification.

Instrument to be Used

I prepared a loosely structured interview guide for use with both the focus groups and the mentors. After being approached for consent, all were encouraged to participate. The information for the study was gathered by using a two-part interview guide. The first part was a general question to establish rapport and asked about the respondent's experience of the mentoring relationship. The second part had questions on the respondent's perceptions of the effectiveness of the mentoring relationships at the Nairobi Chapel. The interview guide was structured to steer the interview towards the areas identified in the grand tour question and the sub-questions. The contents of the interview guide are attached as Appendix B.

I took the formulated interview guide and written research objectives to two students of Nairobi Evangelical Graduate School of Theology who, having taken the Education Research Methods course, were able to offer constructive criticism that helped ensure that the questions asked related to the research objectives and were free from bias. Some necessary changes were made. The insights of my research were

sought and further modifications made. At the beginning of the interviews, the researcher took her first recording for constructive criticism by her advisor to check on the vocabulary and respondent's reactions to the interview. When this process was completed, interviews were conducted with the mentorees and mentors.

The Role of The Researcher

The qualitative researcher "being the sole instrument, acts like a sieve which selectively collects and analyzes non-representative data," (Bogdan and Taylor 1975, 12). In other words, I served as the primary data-gathering instrument and relied on my ability to observe carefully. Borg and Gall state that "the main rationale for using the human observer was that no nonhuman instrument was sufficiently flexible to adapt to the complex situation as it evolves and to identify and take into account biases that result from the interactions and value differences between the 'Instrument' and the subject," (Borg and Gall 1989, 385). In the qualitative method the researcher seeks to dialogue deeply and intuitively with the subject, their context and their perceptions (Bogdan and Biklen 1998, 4-7). I, therefore, thoroughly examined and interacted with the data collected in the content of the research in order to obtain a more comprehensive understanding of effective mentoring among the mentors and mentorees at the Nairobi Chapel. Potential bias was present because of my personal involvement at the leadership level within the Nairobi Chapel, but I felt assured of sufficient objectivity from the variety of participants involved and their accuracy in giving information.

Data Collection Procedures

After determining the scope of the study, I purposefully sampled for the study by selecting the participants. It was necessary to obtain permission to conduct the research and to finally conduct the interviews.

Scope of the Study

The purpose of the study was to generate theory about effective mentoring among the female Nairobi University students. To accomplish this task, two groups were studied. The first group was comprised of the female university students who worship at the Nairobi Chapel and are involved in mentoring relationships. There were fifteen female students within the youth fellowship at the church. They ranged in age from 20 to 25 years. These students represented the first to fourth year students at the university. The unique feature of those who were under the study was that they had voluntarily come to Nairobi Chapel, which was assumed in this study to be an indication of spiritual interest. The present female students leaders within the youth fellowship were approached to identify and assemble the groups. The second group to be identified was the older women (mentors) involved in mentoring the younger female students at Nairobi Chapel. All ten participants I approached for the study were willing to share information pertaining to the inquiry.

Sampling

The sample size for the qualitative research was typically small and was determined through purposeful sampling. Six mentorees and four mentors were selected according to their ability to contribute to the evolving theory. These selected participants had rich information to offer because of their involvement in mentoring.

Entry and Obtaining Permission

I had an initial informal discussion with the senior pastor and youth pastor of Nairobi Chapel. The intention of the discussion was to seek the leadership's approval for carrying out a study in the Church. The objective of the study and its methodology were explained to the two pastors, and their support was solicited. A formal letter of introduction and statement of purpose was obtained from NEGST's Vice Chancellor for Academic Affairs to secure permission and cooperation in carrying out the research at Nairobi Chapel.

The youth pastor was approached initially to allow the research to be carried out at the Nairobi Chapel. Further permission was sought from the individual group members who were approached with the request and explanation of the research underway. A letter of informed consent was given to those participating in the interview. A sample is attached as Appendix A.

Conducting the Interview

Interviews of the students preceded the interviews of the mentors, and early theoretical formulations emerging from initial data analysis were used to add questions to the loosely structured interview guide used with the mentors. The interviews were conducted at the Nairobi Chapel premises or at any other venue as arranged with the youth fellowship leaders. The researcher provided refreshments for those participating. Spontaneity was encouraged by using open-ended questions, which "allowed flexibility, depth, clarification and probing" (Isaac and Michael 1979, 98). I taped the interviews so I could focus on the respondents without losing any information shared. The interviews were 60-90 minutes in length.

Data Analysis Procedure

Grounded theory approach was used to analyze the data. It "involved deriving constructs and laws directly from the immediate data that the researcher has collected rather than drawing on an existing theory," (Best and Kahn, 276). The recorded interviews were transcribed and the analysis carried out. Open coding, axial coding and selective coding were all used to analyze the data. Open coding develops categories of information. Axial coding is " a set of procedures whereby data are put together in new ways after open coding by making connections between categories," (Strauss and Corbin, 96) Selective coding is the process of integrating the identified categories to a grounded theory. It is similar to axial coding but involves more abstract interaction with data under analysis.

In the course of open and axial coding, I began to explore possible relationships between major and categories discovered. Following the steps suggested in Strauss and Corbin (117-8), I compiled a descriptive narrative about effective mentoring at Nairobi Chapel among the female university students. Constant comparison of segments within and across categories was carried out. The coding process was non-sequential. While distinct coding procedures were identified, in practice, they overlapped and happened simultaneously. The process was carried out to the point of "theoretical saturation," where no new data for further categorizing emerged (Gall, Borg and Gall, 564-567). The final result was a set of theoretical propositions.

Method of Verification

I was seeking to understand the inner meaning of the situation being observed. I involved the respondents in the process of verification (member checks) by giving

CHAPTER THREE

FINDINGS OF THIS RESEARCH

Theory

Intimacy, particularly when enhanced by group interaction, and given adequate time to mature, is the key factor in effective mentoring of female Nairobi University students.

The Background to Building Intimacy

The female university students involved in mentoring relationships at the Nairobi Chapel saw themselves living in a challenging context within their urban experience. They were confronted by rapidly changing values and increasingly unclear codes of behavior and moral standards.

The participants described their initial years at the university as disoriented as they transitioned from dependence to independence. One participant shared that "guys come in, in first year they are confused." They saw their peer relationships as often superficial. They were not always certain that they could count on their peers to give them advise or support necessary to their personal well-being. One mentoree said, "Talking to your peers at times, you may be forced to do what your peers are doing, but if you sit down with someone who is older they will give you insight."

They were unsure how to manage relationships with the opposite sex and felt inexperienced. They felt that they still needed some degree of parental care and

direction. One spoke for them and said, "Many people need mentoring relationships. I mean, I also need one myself. I don't know much about life. I need people to tell me." Another stated that mentoring is "like having a mother, you know, having another mother. . . someone who you can go and talk to at whatever time. Someone who can ask you about your life and how you are going on." They had a high regard for their elders, particularly those whom they perceived as mature and experienced. They were eager to please God and desired to make an impact on the lives of others. One stated, "I want to impact somebody in the little that I know."

Commitment to the relationship and related activities was seen as essential. One mentor stated, "once the mentoring begins and they are introduced to it then it need to be something they also want because you can't also force them, you may plan appointments and they don't show up." Having a learner's attitude was highlighted as facilitating the exchange of information, life-knowledge, conviction and experience. One participant underscored this as important "because you are wanting to grow in this area. . . you are seeking them out for some counsel."

The mentor was more freely involved in guiding and directing when the mentorees saw her as a spiritual authority God required them to honor. This form of submission increased the effectiveness of the relationship. One mentor stressed, " I think mentors should recognize their authority as a spiritual leader and not fear. Lucy called it 'personal meddling rights'."

Taking initiative in the relationship emerged as an important trait in the mentoree. As one participant put it "the key thing is mentoring does not drop on you, you have to look for it. You have to be proactive, you have to want it, you have to know the value and then you go out looking for it." It was seen as enabling the mentoree to benefit most from the relationship and process. It also increased the

number of actual contacts with the mentor and consequently built intimacy and effectiveness.

The Mentor's Role

Below is comment from a mentoree on the mentor's role:

> So. . . who is a mentor? Someone who is older who I can talk to. Someone you can count on as a big sister. . . . Someone who you can just sit down and share what you feel. You can joke with her. . . . They have gone through what you are going through so it is someone who you can really share with.

The mentorees articulated some important spiritual characteristics of an effective mentor. Transparency in the relationship was mentioned most frequently. One mentoree stated, "What I treasure most in a mentoring relationship is the friendship and the openness." A mentor affirmed: "you, as the mentor, in a very real sense are an open book and your life is open." It was important that the mentors be open about their life, personal walk with God, family-life and their struggles.

The mentorees were looking for a spiritual authority who would speak confidently on life issues. One mentoree said, "you know and feel like they have authority and the power. . . at the same time they don't make them exploit me in anyway. . . they want to help me." This authority was seen as coming from the mentor's own wealth of spiritual experience and maturity. The mentorees affirmed this spiritual experience, "I have seen somebody who has gone ahead of me and I have seen that God has blessed them." Integrity in the mentor's life, marriage, work and relationships, were seen to add to their spiritual authority.

The effective mentor had passion or enthusiasm about the Christian life and mentoring in particular. The mentors were excited about mentoring. Emphasizing its significance, one mentor said, "mentoring is very key and should be central. . . in our ministry." At the same time, the effective mentor was perceived as a loving presence, quick to offer encouragement. "Our mentors can be able to tell us you are okay."

They say "you can make it. God loves you." Spiritual encouragement was demonstrated through expressed interest in the life and progress of the mentoree, as well as through involvement and support in achieving the expressed goals of the mentoree. The effective mentor was accepting (gracious), especially in the face of the failure by the mentoree. The mentors are affirming. "As much as they have made the wrong choice we have still remained friends. . . there is a healthy understanding still between the two of us. Whatever choice they have made as far as I am concerned, I am still open to them, am still praying for them and they are still welcome. . . ."

The mentor was perceived as giving perspective through discussion and exposure. The insight gained by the mentoree would aid them in decision making and response to life issues. The roles of advisor and of a guide (giving direction) were seen important as the mentoree saw the mentor serving as a sounding board when the mentoree was processing ideas and decisions. The mentor was perceived as one who would offer constructive criticism and teach the mentoree through evaluated failure on the part of the mentoree.

Teaching was also seen as coming from a biblical wisdom. "Mentoring is one of the ways God designed number one to teach us through practical ways. . . . There is a form of primary socialization where you are passing on God's goodness." The mentor was seen as living out conviction with integrity and serving as an inspiring model, ". . . mentoring was a concept that was lived out. . . ." The mentor was further seen to serve a role of giving support and affirmation, ". . . to discern what is just a different way that God has wired this other, this person and to affirm that and to enable them to grow in that." They were viewed as encouraging the use of gifts and growing potential of the mentoree so that consequently the mentor grew in confidence. One mentoree remembered, "she would challenge me to speak somewhere and I was so shy

back then you would not know . . . she would push me like that and she would challenge me."

Both mentor and mentoree expressed expectations for an effective mentoring relationship. Both expected to experience increasing openness. Sharing common interests was assumed to be a means of increasing intimacy. One participant's description was, "this person who I enjoyed being with and was able to talk candidly with. Not just telling me things that I wanted to know or not just asking questions about me, but they were also sharing about themselves. So going both ways."

Where necessary, the mentor was seen as net-working and exposing the mentoree to alternative information sources, other resourceful contacts and avenues of growth. The task being to "find and be a resource person to connect them with other people that are gifted in the same kind of an area." The mentor was also seen as nurturing the mentoree so they could grow in their character and spiritual sensitivity. She was seen to serve as prayer supporter and finally as a confidante for the mentoree. One participant commented, "ideally you have someone who is a little bit further along the road than you who understands the context and so can have some perspective and also be willing to invest by prayer and holding someone accountable . . . just giving encouragement and guideline and I think that's what causes the deep transformation and growth in a person."

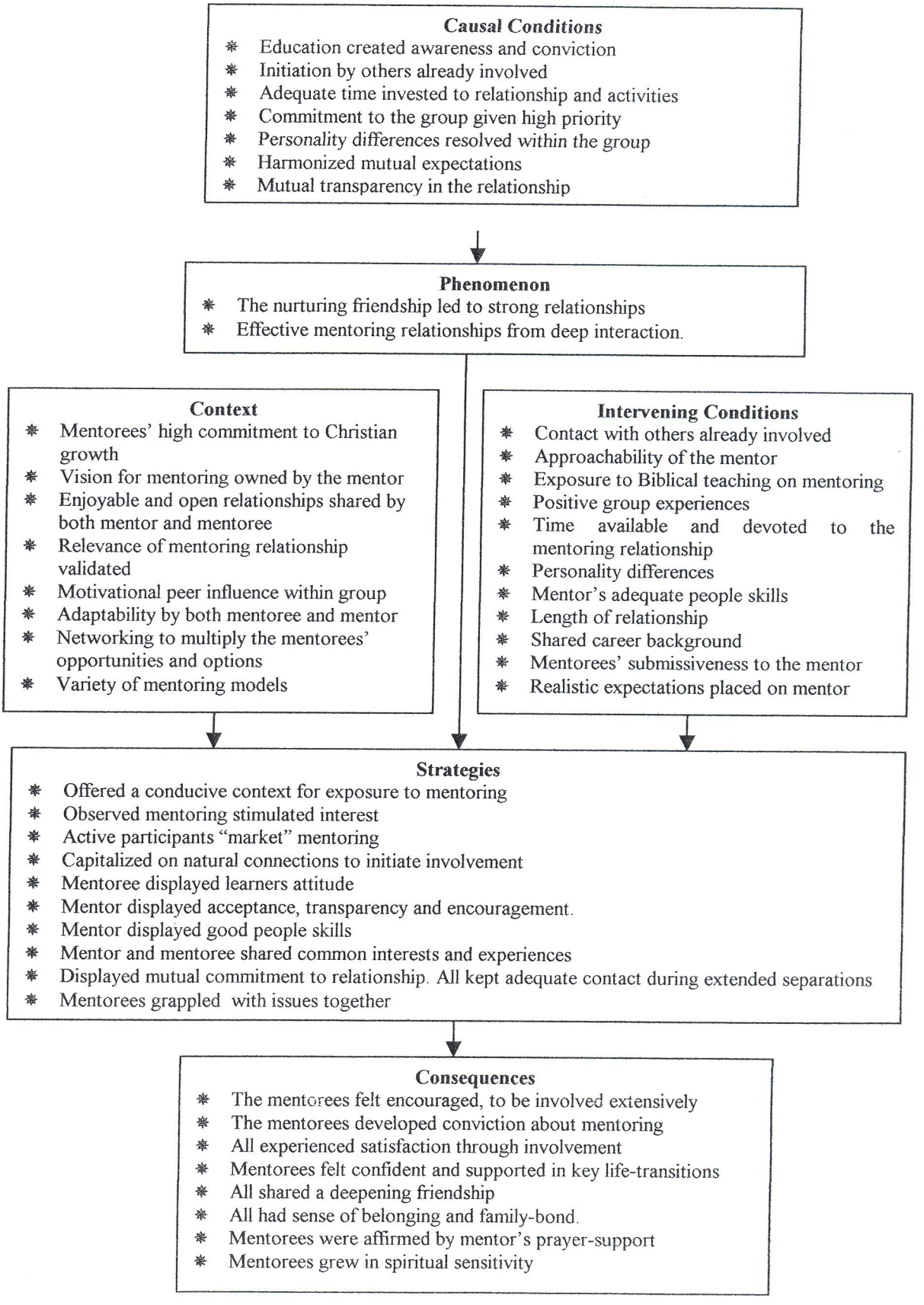
The Steps towards Intimacy

Three stages of intimacy emerged from the data as significant in the process of building an effective mentoring relationship. These were initiation, continuation and maturation. The bonding process could be accelerated or slowed by the degree of intimacy achieved as the relationship progressed. The mentor's ability to support the

mentoree through her life-transitions greatly enhanced the relationship and its eventual effectiveness. Peer-influence, co-mentoring and support enhanced the mentoring experience and increased validation for the mentoring relationship and the mentor's spiritual authority.

Figure 1 summarizes the effective mentoring paradigm. It represents the context in which effective mentoring was formed and the intervening conditions which positively or negatively affected its formation. It also identifies the strategies for utilizing positive intervening conditions and overcoming negative ones. I first noted the three phases of the bonding process while analyzing the interactions between the categories contained in Figure 1. An explanation of the three phases (initiation, continuation and maturation) follows the diagram.

Fig. 1. The Effective Mentoring Paradigm



Initiation

Initiation has to do with the point of entry into the mentoring relationship. The relationship was entered in two ways: formalizing an existing friendship between a mentor and potential mentoree and starting a fresh relationship through a formal arrangement. The first proved the easier "door of entry" as there was already established rapport.

Several mentorees revealed that at the point they decided to be mentored, they had a potential mentor in mind whom they had known and admired for their spiritual character. Sometimes these identified women became their mentors but at other times they did not. Where there was a history of association and interaction, the relationship easily moved forward to the next stage. Several participants shared that their friends had introduced them to mentoring and drawn them in.

It was interesting to note that often the mentoree did not initially understand what was involved in the mentoring relationship but choose to participate anyway so as to stay with her friendship group. The positive example of others already involved also drew new mentorees in as they desired to share the benefits they perceived were involved. Forums where mentoring was mentioned and opportunity for involvement offered proved to be another entry point. One mentoree said, "guys attending used to be told by 'kina' Lucy and Florence mentoring is good and they gave you all the benefits and so I ... wrote my name."

One major influence of the mentorees' initial connection with the mentor was their perception of the mentor as "approachable." Where they saw them as open, they quickly felt at ease in the relationship and let go their apprehension. Where the mentor was found to have strong people skills, the mentoree was quickly reassured and a deep friendship was achieved.

Continuation

The second stage of the bonding process happened when the relationship moved from significant connecting to increased commitment. Several mentorees viewed the first stage as a probation period. In the second, they were prepared to give more commitment. Friendship within the group continued to be important. They had gone through some positive shared experiences with the mentors as individuals or as a group that made them value the relationship. Where there was a good personality-mix, this gratification was heightened. Of one instance where this happened the mentoree said, "we just hit it off with my mentor, she is very talkative, I'm talkative." Where the mentor displayed strong, positive people skills, the mentorees were encouraged towards deeper involvement and self-disclosure.

Time allowed for a deepening relationship. If adequate time was given to the relationship more interaction was possible and this led to increased appreciation of the contribution of the others in the relationship. The duration of the relationship enabled more self-disclosure and increased intimacy. The contribution of the mentor in the mentorees' life became more apparent and strengthened the existing bond. Personality differences, if unresolved, limited the effectiveness of the mentoring relationship by hampering growth in intimacy. Negative individual or group experiences caused the mentoree to withdraw and become guarded in the relationship. The temptation to see the mentor's concern as intrusion had to be overcome.

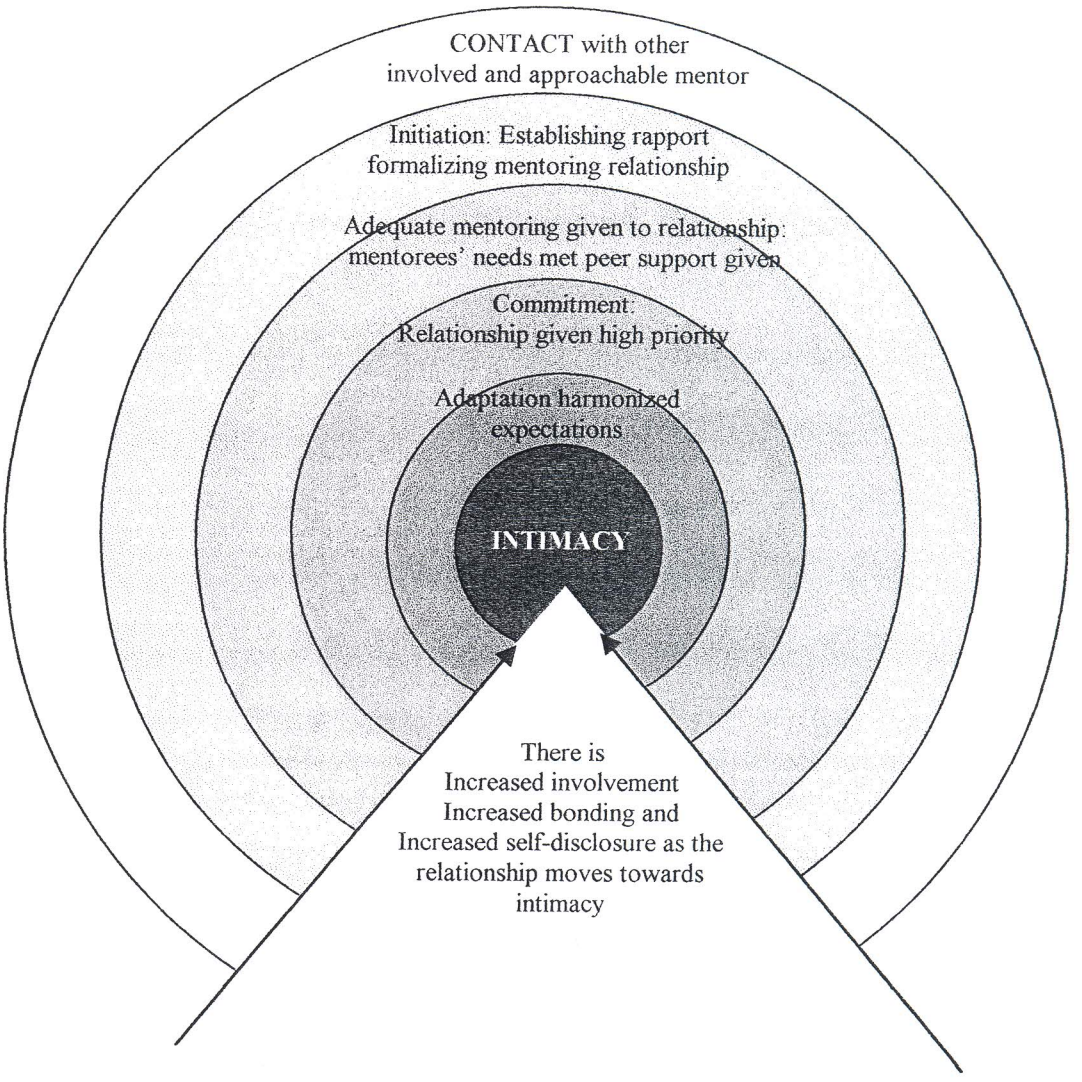
Maturation

The third stage was marked by the increased depth of intimacy and the deep sense of belonging achieved in the relationship. Both mentor and mentoree experienced an increased commitment to the relationship and displayed an obvious

willingness to prioritize the relationship in the midst of many life demands. The mentoree had developed biblical conviction regarding the value of mentoring and its role in increasing their spiritual sensitivity and effectiveness. The mentoree felt confident and well supported in the face of key life transitions and accompanying decisions regarding career, relationships, lifestyle and general life-management. The mentoree had come to value accountability and viewed the mentor's interest and probing as positive intrusion, which helped rather than exploited. The mentor's authority was seen as an asset to use for constructive evaluation and re-enforcement. The mentor was perceived as a trusted confidante who would objectively and compassionately critique the mentoree's failures and offer prayer support in the midst of decision-making.

The mentorees had realistic expectations of the mentor and did not see her primarily as a problem-solver who could "put their lives in order," but rather as an advisor and guide serving as a sounding-board and giving direction. The mentoree had the benefit of the giftedness of others in those areas the mentor felt less competent. Shared career background made apprenticeship possible and increased the scope for interaction shared by the mentor and mentoree. Figure 2 shows degrees of growing intimacy from initial contact to maturation of the relationship.

Fig. 2. Degrees of Growing Intimacy



Each of the above levels reflects an increase in involvement between mentor and mentoree and in the degree of trust and self-disclosure.

The Significance of Time

Mercy: I can't say we have really reached that point ... where I can say for sure this is my mentor and if you ask her anything about my life she will be able to answer it on my behalf.

Joyce: Or a point where things are really thick and you are thinking what do I do and you think okay let me go and call my mentor, not yet.

Beatrice: What do you think it will take to get there?

Mercy: Time

Joyce: Time

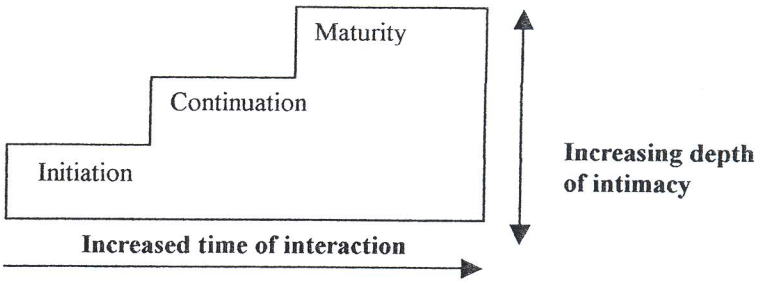
It was observed that time affected the bonding process significantly in two ways. First, the relationship needed adequate time to grow in intimacy. Where minimal time was devoted to the mentoring relationship, inadequate contact was the outcome. Inadequate time spent together worked against building deep and effective mentoring relationships. One mentoree said, "Just due to that lack of time the relationship is still a bit far."

Increased contact translated into increased time scheduled and resulted in eventual increased intimacy. While the amount of required time for interaction was not articulated by any of the participants, all pointed to the need for regular and frequent interaction. Most met weekly.

The challenges to ensuring adequate time relationship were the busy schedules of both mentor and mentoree. There were many demands made on their time and synchronizing meeting times took careful planning. Creative solutions had to be found. The seasons of life were another challenge to be addressed. Mentors with young families and mentorees with heightened time-demands of the exam period struggled with consistency. Once again the mentor and mentoree had to establish routines and schedules that took those times into account. Urban mobility proved to be yet another challenge to confront in the attempt to have adequate interaction. Some mentorees moved to other areas of the country during their holiday breaks while mentors with traveling careers would leave the city for varying lengths of time. These "gaps" of separation needed to be managed. The use of email, mobile phones and letters allowed a degree of connectedness for those determined to stay in touch. While these could not replace face to face contact, they served to sustain the

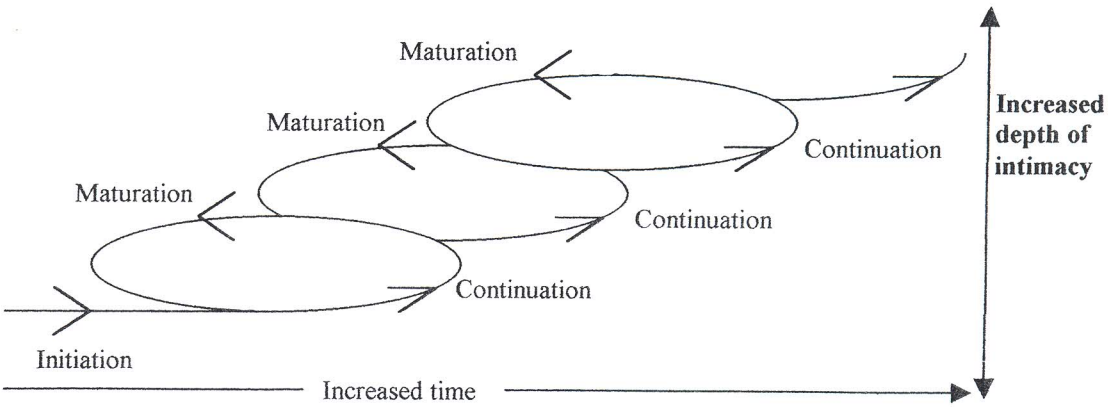
relationship. Where schedules, seasons and mobility were worked through the bonding process progressed and intimacy increased as is depicted in Figure 3.

Fig. 3. The Time Factor In Increasing Intimacy



The second and significant time factor was that the bonding experience was observed to be on an ongoing continuum and not a once-for-all experience. The bonding process resembled an upward spiral, with several phases of continuation and maturation marked, as represented below in Figure 4.

Fig. 4 . The Time Related Continuum In The Bonding Process



The longer the mentor and individual mentoree or group stayed together the more likely they were to strengthen their relationship and experience effectiveness in

the mentoring relationship. One put it, "you know the more you spend time with someone the more you get to know them."

Group Interaction

Below is a comment from a participant on group interaction:

> I think the whole transformation, the growth, spiritually happens in the intentional relationships. . . the idea of peer mentoring not only for those who are ahead or younger spiritually or age wise. . . . When we talk about co-mentoring its more shared, sharing the journey together and God uses us to challenge and to encourage each other. . . I also see the value of intentional mentoring happening within a group context so that even when I as a leader or mentor of the group was absent they continued on.

Mentoree-teams, where one mentor cared for two or three students, was seen to be a very healthy thing. Within co-mentoring a high level of affirmation was experienced. "We grew together and there was depth in those relationships." Formal relational structures were initiated intentionally and involved specified regular activities like Bible study. The informal structures were largely based on natural relationships that evolved into a mentoring relationship. Extended relationships were two years and beyond while others were seasonal relationships where different mentors were involved in the life of the mentoree at their various seasons of life. One shared that she was "mentored by different women at different times."

Mentoring activities included structured Bible Study discussion and ranged to informal discussion around the Bible or addressing a life-issue. Communication by phone and email served in the absence of preferred meeting in the mentor's home. Other activities were spontaneous sharing of daily life, "the older women teaching the female-students how to live life." Shared ministry involvement and individual meetings between mentor and mentoree also enhanced the relationship. The mentor also encouraged the mentoree to make time and space for personal and directed

intentional reflection, "where you are intentionally reflecting on things and having someone who hopefully know you. . . and knows the situation.''

It was assumed that both parties would display a positive and wholehearted commitment to the relationship. One indication of this commitment was availability for meetings and joint activities. One example of commitment was highlighted, "We had a Bible study with Rose for about three years. Every week, when we were in session Rose would come. But I think it was much more than Bible study, because she would ask us questions about our lives, she would invite you to her home.'' The expectation was that the mentoring experience would lead to mutual growth "like a living body and the generations, the spiritual generations all progressing together.'' Mentoring was expected to be life-changing. One participant put it well, "Then I think we have a generation of women who are really transformed in Christ."

Many mentorees initially were drawn into mentoring relationships because of connectedness to others who valued mentoring, and were involved. One shared on the background of their relationship and said, "we came together and we met for two years, almost weekly, pretty most of the time weekly. We did some mission trips together. We did service. We did all sorts of things. Helped each other on various things." Both mentors and mentorees were motivated to remain in those relationships because they were experiencing positive natural relationships, enjoying openness in those relationships and the relationship as a whole.

Conviction coming from acquired understanding by education from the pulpit strengthened their motivation to stay with their mentoring relationships. A desire to obey the Scriptures and to imitate the biblical model of Jesus with his disciples was another emerging sub-criteria.

The reward of fulfilling relationships, expressed needs met, and supportive structures motivated both groups. A mentor looking back to her own experience shared, "I know the benefit it has had for me . . . because of the close relationships and all that I was allowed to see in these women's lives."

The Context of Effective Mentoring

The conditions that encouraged the development of an effective mentoring relationship were:

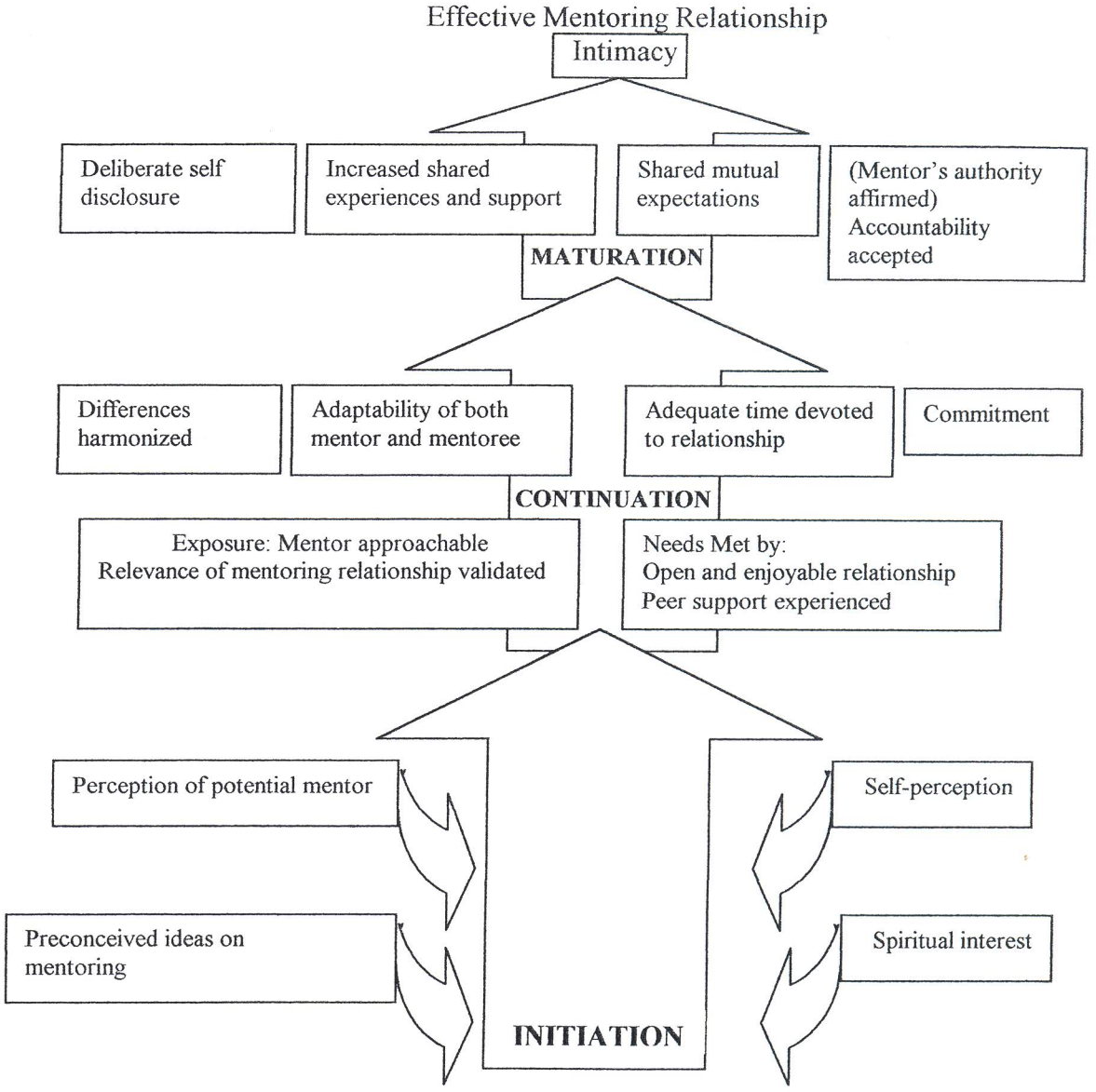
- **Commitment to Christian growth by the mentoree**, which motivated them to a mentoring relationship in the first place. They saw the mentoring relationship as enabling them to better achieve their spiritual goals. One participant stated, "in fact, the mentoring is what grounded me in my faith."
- **Vision for mentoring owned by the mentor:** Personal conviction about the usefulness and essential role of mentoring enabled the mentor to stay involved and to encourage and nurture mutual commitment in their relationship with the mentoree. One mentor said, "now why I choose to be involved in mentoring is because I myself am a product of mentoring. . . and I know the benefit that it has had for me."
- **Enjoyable and open relationship shared by mentor and mentoree team**, where the relationship went beyond structured formal Bible study and included personal disclosure and intimate interaction. One woman underscored, "it was not just spiritual life in growth but she would ask me what are your dreams; what would you really like to do."
- **Relevance of the mentoring relationship,** where the mentorees saw the mentor helping them address life-issues and offering biblical insights to guide

them. A mentoree said," they have gone through what you are going through so it is someone who you can really share what you feel."

- **Motivational peer influence,** where those in mentoring groups kept each other motivated and directed. Commitments were made to keep the mentoring relationship priority. Affirmative peer input authenticated the mentor's directives particularly in situations of reprimand or discipline. One participant described the shared group experience as, "sharing the journey together and God using us to challenge and encourage each other."
- **Adaptability by mentorees and mentor:** All had to work around the challenges of busy schedules, distance, family commitments and demands, school-workload and exam seasons to continue to meet adequately enough. One mentoree shared, "it has been a bit difficult to meet with my mentor because of our schedule, its been madness."
- **Networking to multiply the mentorees' opportunities,** where the mentor worked intentionally to connect the mentoree to others who could offer significant input through ideas, exposure and involvement. This was necessary when the mentor judged themselves incompetent to address the need or situation of the mentoree. One mentor saw herself as "a resource person to connect them with other people that are gifted in ... that area.''
- **Variety of mentoring models,** where different mentoring structures were offered or pursued. The range from formal to informal (sometimes a combination of both) increased the number of people involved in mentoring and the amount of contact-time available. One mentor said, "as we look for mentoring . . . there are different forms of It. . . all of them are valuable in different times and different ways."

- **Resolved personality differences:** Where personalities were similarly matched, rapport would be easily established even when the mentor and mentoree were paired without prior natural friendship. Where differences were apparent, the bonding process occurred more slowly and in some instances the relationship died out. As one participant put it, "we have not seen each other as we really are at different points. I don't think we can, we haven't really explored each others world."
- **Shared career background:** Where the student mentoree was studying in the area of discipline which the mentor had studied in or was currently working in, the relationship was strengthened. The mentor was able to apprentice the mentoree in an area highly significant to the latter. One mentoree affirmed this saying, "because we are in the same career so in fact they encourage me in my career."
- **Realistic expectations placed on mentor:** Most of the mentorees interviewed had high expectations of the mentor. They assumed the mentor would fulfill the role of "problem-solver" or "life-manager." Several mentors felt they were idealized by their mentorees. "You feel like they expected you to be perfect." Unrealistic expectations affected the perceived effectiveness of the mentor. One mentor felt that sharing her life with the mentorees would enable them to see more realistically. "You allow them to see God in your life, in action and sometimes good things and sometimes bad things happen to you. . . that prepares them and allows them to see life in reality."

Fig. 5. The Process of Effective Mentoring



As shown in Figure 5 (above), intimacy in an effective mentoring relationship was the end-result of the process. The time required to achieve intimacy varied and the given steps were not necessarily sequential. However this model does provide a context in which to understand the process of establishing an effective mentoring relationship.

Theoretical Propositions

Using the process in Figure 5 as a guide to analysis, I generated the following theoretical propositions grounded in the data.

1. Initial contact with others involved in mentoring was important in drawing in the potential mentoree. Some mentorees were drawn in by the contact they had with others involved and committed. None of the mentorees had initiated the relationship, all of them had been approached. Initial involvement was because of existing friendships and a desire to be involved alongside them. Only one mentoree got involved in a formal situation.
2. The mentorees came with identified needs for guidance and support. When their needs were met, a commitment to stay in the relationship was more readily made. The presence and support of peers strengthened the sense of belonging. Exposure to positive mentoring experiences including the approachability of the mentor increased validation for the relevance of the mentoring relationship.
3. Commitment had to be demonstrated for the relationship to work. Commitment was evidenced by a willingness to give adequate time to the relationship, without which the relationship did not progress easily.
4. Time was an important factor in allowing the relationship to mature. Two mentorees expressed frustration over the sense of inadequate self-disclosure. When asked what could possibly enable this to occur, both answered "time."
5. Adaptability by both mentor and mentoree enabled the relationship to grow despite significant time demands and personality differences.

6. Continuation in the relationship was dependant on attachment and not immediate gratification. Several of the participants could articulate clearly desired change or growth in the relationship but were content to stay with it.
7. Deliberate self disclosure allowed the mentor and mentoree to know each other well. Self disclosure proved to be an antidote to the mentorees' tendency to idealize the mentor. (Three of the four mentors pointed to this when addressing unrealistic expectations). Self disclosure allowed the mentor to know how best to guide and support the mentoree. Mentorees needed to overcome withdrawal at the initiation stage but also further in the relationship. Those who saw the mentor as an "intruder" struggled, those who purposely opened up received more comprehensive support.
8. Maturation of the relationship resulted where both parties were willing to resolve differences and work towards expressed mutual expectations within the relationship.
9. A respect and affirmation of the mentor's spiritual authority freed the mentor to offer guidance and confront when necessary. It also allowed the mentoree to enjoy accountability which one participant described as a "safety net."
10. A sense of belonging and intimacy was experienced most when the relationship had matured.

Summary

Using grounded theory design, the researcher investigated what constituted effective mentoring at the Nairobi Chapel. The collected data was categorized using the open coding procedure. A three-stage phenomenon was discovered and determined. The first was initiation into the mentoring experience motivated by

positive peer-influence and spiritual interest. The second was continuation within the relationship as it progressed in commitment and as adequate time was devoted to it. Adaptability and harmonized differences enabled the relationship to grow in depth. The third stage was maturation where accountability was accepted by the mentoree and mutual expectations expressed and satisfied. There was increased shared experiences and self-disclosure which led to a high level of bonding within which the mentoring relationship could function effectively. The three stages revealed increased involvement, self-disclosure and bonding as the relationship moved towards intimacy.

CHAPTER FOUR

REVIEW OF RELATED LITERATURE

Effective Mentoring and the Literature

The effort to find balance between the pull of modernity and traditional values poses a challenge to the youth within the church (Niemeyer, Oehrig and Bassett 1989, 351-356). The mentorees in this study felt this pull. They saw their mentor as a more approachable "parent figure" than the traditionally distant one. Niemeyer proposed the subtleties of modernity were a challenge to be confronted in maintaining a focused relationship with Jesus Christ by the urban youth (Niemeyer 1999, 17). The mentorees described the youth as "disoriented." Disorientation was affirmed in literature on the Kenyan context. Adult support was offered as part of the solution (Shorter and Onyancha 1997, 114-115). It is estimated that teenagers and young adults between the ages of 15 and 30 make up the bulk of Africa's urban youth (Shorter 1991, 115). With the significance of this number and the dynamic of rural to urban migration, the church should focus on the youth.

The African woman is playing an increasingly significant role in social and political participation. More and more women are being elected in parliament or giving political leadership in the era of multi-party politics. Mrs. Charity Ngilu is one such example. The young woman, too, has become open to self-expression in what was once a male domain. One striking example is of Agatha Muthoni Mbogo who at 24 was elected mayor of Embu in 1994 (Richmond and Gestrin 1998,48). Okwemba was quoted as saying, "Last year women were much more than just mothers weaning

children, hewing wood and fetching water. They came out very strongly in research and policy in food security. Four names - Dr. Florence Wambugu, Prof. Norah Olembo, Grace Thitai and Dr. Murugi Kahangi - were very visible in agriculture biotechnology," (Daily Nation 2002, 3). The church's need to generate future leaders and the avenue of mentoring in accomplishing this goal was well articulated in the M.A thesis by Kivuti (Kivuti, 2000). Readings on the profile and needs of urban women confirmed the self-perception of the mentoree as high-lighted in the next section of the literature review.

The Young Urban Women

The city-born youth and the young urban migrant compose a significant proportion of the Kenyan population. It is estimated that seventy percent of Kenya's approximately 30 million people are under thirty years. Kenya's population doubles every 17 years while its urban population doubles in less than ten years (Niemeyer, Oehrig and Bassett 1989, 10). The young woman in the city is quickly confronted with the dynamics of urban living and its emotional demands. The Nairobi Youth Survey lists concerns over contracting AIDS, political instability, fear of going to hell, personal safety and unemployment as some stress factors facing the Nairobi youth (Mbutu and Chandran 1997, 23). Niemeyer highlights the major challenges articulated by the Nairobi youth as morality, drugs and alcohol, peer pressure, unemployment, education and spiritual matters (Niemeyer 1999, 137).

The mentorees in this study struggled with the challenge of changing sexual norms and how to manage cross-sexual relationships. The mentorees expressed concern over some of the areas mentioned above particularly education and spiritual matters. Their concern is obvious in a more westernized world which shows the

distinctive of seeking immediate satisfaction and consequently an increase in the numbers of those engaged in premarital sex (Schaller 1994, 66). In some instances women from a lower economic status with limited education, are pushed into sexual relationships for survival in their effort to establish their careers (Richmond and Gestrin 1998, 45). Sampa-Bredt writing on African women in the church states that marginalization is also found in the church (Mugambi 1997, 209). I investigated the self-perception of the mentoree in light of these realities.

The young women I interviewed were very committed to education. Today more women are interested in education than even before. According to Seager, in 1994, 26% - 35% comprised women of all university students in Kenya; the number rose to over 50% in the early 1980s to early 1990s (Seager 1997, 86)

The mentorees desired to have "spiritual impact." Literature confirms that the Christian woman is asking what her role and input is in church ministry (Mugambi and Magesa 1990, 63). Readings on mentoring validated the research findings and are articulated in the following section.

Mentoring

The research pointed to mentoring as a way of life. Consciously and unconsciously people absorb values and habits from those they look up to and as a result their lives and perceptions are shaped. In the Bible, the subtle subject of mentoring can be found in both the Old and New Testament. Joshua served as Moses' assistant and at the appropriate time took over leadership (Joshua 1:1-5). In 1 Kings 19:19-21 we see Elisha following Elijah. Their relationship lasted the life time of Elijah. In the New Testament, Paul traveled with Timothy and at the end of his life could say, "You, however, know all about my teaching, my way of life, my purpose,

faith, patience, love, endurance." (2 Timothy 3:10 NIV). He urged him to mentor others (2 Timothy 2:2). The crisis of leadership observed in Judges seems to have resulted from the failure of one generation to mentor the next (Judges 2:10-19).

All the mentors interviewed referred to Jesus as their ideal model in building leaders by mentoring and literature affirms this. Krallmann, for example, stated the following,

> When being trained to follow, (the disciples) were actually groomed to lead. In fact Jesus Christ never saw reason to draw a clear distinction between discipling and leadership development. His perception and practice of discipling were so comprehensive that they encompassed essential connotations of current designations like 'mentoring', 'leadership training' and 'coaching' (Krallmann 1992, 13).

The wonder of the mentoring approach used by Jesus was his intimacy with the men who observed him, imitated him, and passed on what they learned.

Two of the mentors stated that mentoring could be both formal and informal and allowed a great deal of latitude through its many forms. All emphasized the need for frequent interaction with the mentorees. Literature highlights the effectiveness of "mentoring in everyday life" by frequent informal interaction between mentor and mentoree (Wickman and Sjodin 1997, 13).

The ability of the mentor to lead through personal example and earned spiritual authority featured in the interviews. John Maxwell relates the commitment of the mentor to growth in personal character with his or her ability to helping others achieve their full potential (Maxwell 1999, 141). Several prominent roles of the mentor appeared that were found by the researcher to be the focus of discussion by some authors. The focus on direction-giving was affirmed as important (Clinton and Clinton 1991, 2-24). Anderson and Reese in *Spiritual Mentoring* described a list of mentor roles and functions but emphasize that the central purpose of these roles is to empower the mentoree.

The mentorees respected the authority of the mentor but saw it as a means of nurturing them. Otto, in her book, *The Gentle Art of Mentoring*, warned against the pitfalls of abuse of power and breaking of trust. The mentorees stimulate the mentor, challenging her thinking, forcing accountability and inspiring ideas (Stanley and Clinton 1992, 162). The participants reflected this mutual support and stimulation in the individual's spiritual life.

Mentoring in the church can meet the needs of the youth as they go through developmental changes (Wilhoit and Dettoni 1995, 159-170). Black, in *An Introduction to Youth Ministry,* emphasizes the need for the church to understand the youth (Black 1991, 116-8).

The findings of the research pointed to effective mentoring happening in the midst of friendship. Literature agreed with this emphasis by saying, "The value of mentoring derives from the value of relationships", (Hendricks and Hendricks 1995, 20). Affirmation and vulnerability can serve as means of connecting with the mentoree (Thrall, McNicol and McElrath 999, 40). Mentoring was seen as the relational bridge connecting generations of Christians in the church (Biehl 1996, 141). The role of peer mentoring is best fulfilled in the context of strong friendship (Mallison 1998, 13). The literature proposed that friendship in the mentoring relationship carries with it the empowerment of another individual by sensitizing them to their potential and gifts, communicating a sense of significance and even serving as a sounding board (Johnson 2000, 36-42).

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

The purpose of the study was to gain insight into the philosophies and strategies for mentoring adopted by the Nairobi Chapel among female University of Nairobi students and to develop a theory about effective mentoring within this context. A grounded theory design was used to analyze the data and incorporated the input of six mentorees and four mentors. A visual model of the entire process of mentoring was advanced.

Insights

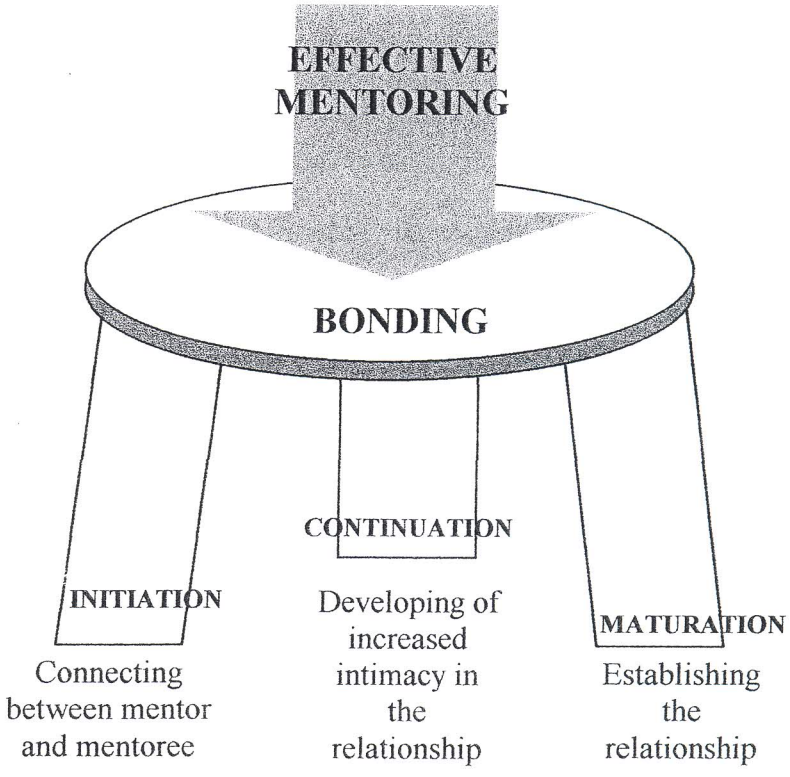
This study discovered effective mentoring of university women at Nairobi Chapel to be the outcome of a growing intimacy between mentor and mentoree within which affirmation, support, guidance and spiritual teaching are given. Three important stages of bonding were identified:

1. **Initiation:** The mentoree formally entered the mentoring relationship. The initial involvement happened as a result of existing relationships and not comprehensive insights on the value of mentoring.
2. **Continuation:** The relationship was strengthened through commitment and adaptability. Giving adequate time to the relationship was important. Prioritizing the relationship was influenced by increased attachment to the mentor and peers and not primarily because of immediate gratification.

3. **Maturation:** The relationship was deepened further through reciprocal support and shared experiences and mutual expectations fulfilled. The increased involvement, self-disclosure and friendship as the relationship moves towards intimacy. Consequently there was a higher degree of passing on of life skills, spiritual input and effective accountability.

The relationship between the three stages of bonding and mentoring can be visualized as an African three legged stool on which effective mentoring sits. Each of the three stages is important in establishing the "stability" of the bonding process. The achieved intimacy creates the environment for an effective mentoring experience. (See Figure 6.)

Fig. 6. The Relationship Between Bonding And Effective Mentoring



Recommendations

In the urban African context of the Nairobi Chapel, focus on the already existing assets of community and friendship will enhance the mentoring ministry. Formal mentoring structures may not meet the need. Available, affirming and exemplary mentors are the need of the hour. An emphasis needs to be made not on teaching formal mentoring structures but on equipping people with nurturing skills.

Contact and introduction needs to be carefully managed as the preconceived ideas of the potential mentoree are confronted and their spiritual interest encouraged. The value of the youth as significant participants in the purpose of God within the church needs to be affirmed. Positive reinforcement through peer participation needs to be capitalized on as the mentor teaches skills and seeks to build character.

Wise and deliberate self-disclosure should be modeled and perpetuated within the process of building intimacy. In an atmosphere of respect and trust, openness will allow deep issues of character to be addressed and worked through in the life of the mentoree who is tomorrow's leader.

It is those with conviction, and who are involved, who will extend the ministry of mentoring within the church. While friendship facilitates effective mentoring, it is biblical teaching that will result in life long commitment to the process. The church must, therefore, offer forums for exposure. The mentoring relationship must be maintained for a sufficient length of time for conviction to emerge and solidify.

The mentor must model the same commitment to accountability by being in a mentoring relationship. Then truly the "whole church will be built up as it grows together."

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APPENDIX A

Informed Consent Form

Study title: The Nairobi Chapel Mentoring Ministry among the Nairobi University Female-students

Study Focus: This study seeks to find out how the Nairobi Chapel has attempted to mentor the university female-students who are part of its congregation. The researcher is pursuing an M. A. in Missions at the Nairobi Evangelical Graduate School of Theology.

Procedures : The researcher is asking the university female-students Mentorees and their mentors to participate in taped conversational interviews. You have been chosen because you fit into the given criteria.

Benefits: This study aspires to provide information that will help further establish the mentoring ministry at the Nairobi Chapel. It is hoped that the discoveries made will be potentially transferable to other churches with similar ministries and eventually build leadership for missions from among the youth.

Confidentiality: Only the primary researcher (myself) and the researcher's advisor will have access to the tapes and transcripts of the interviews. The material will only be used for research work.

Participation is Voluntary: Thank you, for choosing to participate in this study. Should you for any reason need to withdraw from it, you are free to do so. If you have any further questions about your involvement you may contact the researcher on 883275.

Participant's signature _____

Date and place_____

APPENDIX B
Interview Guide

Interview guide for the university female-students within the University Fellowship who are involved in the mentoring ministry at the Nairobi Chapel and the mentors.

Part One: For rapport:

1. How were you introduced to the idea of mentoring?_____

Part Two: Their Perceptions of effective mentoring:

2. What does mentoring mean to you?_____

   _____

3. Why did you choose to be involved in the mentoring ministry?_____

   _____

4. What do you see as the significance of the mentoring groups within the Youth Fellowship?_____

   _____

5. How do you define a mentoring relationship within the church?_____

   _____

6. What challenges, if any, have you experienced in your mentoring relationship?

   _____

7. What has helped you to remain involved in your mentoring relationship?____

   _____

8. What are some key issues confronting the Christian student at the Nairobi University? _____

9. How does the mentoring relationship you are in work?_____

   _____

10. What activities have you been involved in with your mentor?_____

    _____

11. Is there anything else you would like to say about the mentoring ministry at Nairobi Chapel? _____

CURRICULUM VITAE

PERSONAL DETAILS

Name	:	Beatrice Wambui Muriu
Date of Birth	:	23 February 1962
Citizenship	:	Kenyan
Marital Status	:	Married

EDUCATIONAL BACKGROUND

1999-2002	**Nairobi Evangelical School of Theology** Masters in missions
1988	**London Chamber of Commerce** Diploma in Marketing
1981- 1985	**University of Nairobi** Bachelor of Art in Graphic Design
1975- 1980	**Alliance Girls High School**
1967-1974	**Kilimani Primary School**

WORK EXPERIENCE

1997- 1999	**Rusinga School** Christian Religious Studies teacher for both primary and high school
1992- 1996	**Home maker** **The Nairobi Chapel** Church worker- part time Bible Club facilitator- part time Counseling- part time
1986-1991	**Kenya Institute of Education** Graphic Design Department
1986	**Communication Graphic Limited** Graphic Design
1985	**Victory Products** Freelance in Design