

AFRICA INTERNATIONAL UNIVERSITY

MENTORING FOR EFFECTIVE CROSS-CULTURAL MINISTRY:
A CASE STUDY AMONG THE UNIVERSITY
OF NAIROBI STUDENTS

BY
MARK KOO YOON

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fulfilment of the requirements for the degree
of Master of Theology in Missions

Approved:

Supervisor:

Dr. Caleb C. Kim

Second Reader:

Dr. Henry Mutua

External Reader:

Prof. Julius Muthengi

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Student Declaration

MENTORING FOR EFFECTIVE CROSS-CULTURAL MINISTRY: A CASE STUDY AMONG THE UNIVERSITY OF NAIROBI STUDENTS

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 Africa International University or the Examiners

(Signed) _____
Mark Koo Yoon

July, 2011

ABSTRACT

Mentoring is an ancient old wisdom to impact life-change and to inspire mutual growth, learning, and development. Mentoring relationships have the capacity to transform individuals, groups, organizations, and communities. This research attempts to understand traditional mentoring models, and to compare them with the recent mentoring models to examine which ones work effectively in a cross-cultural context. In addition, the research also searches for a new mentoring model that can work effectively in a cross-cultural setting.

This research is based on the qualitative research to describe the implicit aspects of how Christian campus students of University of Nairobi view on mentoring. For this purpose, research design is employed as a tradition of qualitative research. Data is collected using focus group discussions and survey among members drawn from UBF ministry.

The findings of this study reveal that traditional mentoring that African young people went through was mainly hierarchical and unidirectional. Such traditional mentoring can be still effective, but it needs to be adjusted according to modern context. They suggested that hierarchical authority must be discouraged, while communal responsibility should be encouraged. Most of all, they claimed that mentors in modern age, should consider the cultural change if they want to be effective in mentoring mentees of modern age. In consideration of a new model for effective mentoring in cross-cultural context, they proposed a holistic model. In the holistic model, God and the Holy Spirit play the role of an agent or supervisor between a mentor and mentee. A mentor can impact the mentee and vice versa. Through such spiritual interaction, both of them grow toward God in the likeness of Jesus.

In view of the findings, recommendations for further studies are made that for the holistic model to be practically applicable, practical mentoring tools for effective interaction between a mentor and a mentee to be researched further. In addition, during the focus group discussions, a research question arose: What happens when a mentee grow faster than his mentor? How to measure the growth of both mentor and mentee through mentoring relationship? These remain for further studies.

TO

Jackie Yoon, my wife, my mentor, and the gift of God,
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TABLE OF CONTENTS

ABSTRACT.....	iv
ACKNOWLEDGEMENTS	vi
TABLE OF CONTENTS.....	viii
ILLUSTRATIONS	xi
CHAPTER ONE: INTRODUCTION.....	1
BACKGROUND INFORMATION OF THE RESEARCH IN THE UNIVERSITY OF NAIROBI.....	1
<i>Historical Background of the University of Nairobi.....</i>	<i>1</i>
<i>Location and Population of the University of Nairobi.....</i>	<i>2</i>
<i>Background of the Researcher’s Mission Involvement in The University of Nairobi.....</i>	<i>3</i>
BACKGROUND OF THE RESEARCH	3
PROBLEM STATEMENT	5
PURPOSE OF THE STUDY.....	5
SIGNIFICANCE OF THE STUDY	6
RESEARCH QUESTIONS.....	7
OBJECTIVES OF THE STUDY	8
LIMITATIONS	8
DELIMITATIONS.....	9
ASSUMPTIONS.....	10
OPERATIONAL DEFINITIONS.....	10
CHAPTER 2: LITERATURE REVIEW	13
TRADITIONAL MENTORING MODELS.....	13
<i>Hierarchical Relationship: Secular Mentoring Models.....</i>	<i>13</i>
<i>From Hierarchy to Partnership: Spiritual Mentoring Models.....</i>	<i>18</i>
HIERARCHICAL VERSUS PARTNERING IN MENTORING RELATIONSHIP	31

<i>Hierarchical Mentoring Relationship</i>	31
<i>Partnership Mentoring Relationship</i>	32
TOWARD AN EFFECTIVE MENTORING MODEL IN CROSS CULTURAL CONTEXT	33
<i>Mentoring Challenges in Cross-Cultural Context</i>	34
<i>Suggestions from Current Trends of Counseling</i>	37
<i>Rethinking of Spiritual Mentoring Goal</i>	41
METHODOLOGICAL LITERATURE REVIEW.....	45
<i>Characteristics of Qualitative Research</i>	46
<i>Five Traditions of Qualitative Research</i>	46
CHAPTER 3: METHODOLOGY	49
RATIONALE FOR A QUALITATIVE DESIGN	49
RATIONALE FOR THE RESEARCH TRADITION CHOSEN	50
RESEARCH PROCEDURE	51
<i>Entry</i>	51
<i>Data Collection Method and Tools</i>	52
<i>Focus Group Discussions</i>	52
<i>Survey</i>	55
<i>Interview</i>	56
VARIABLES AND THEIR CORRELATIONS.....	56
DATA ANALYSIS METHOD.....	57
VALIDITY AND RELIABILITY	58
LIMITATIONS OF METHODOLOGY	59
CHAPTER 4: FINDINGS AND DATA ANALYSIS	61
PARTICIPANTS REVIEW	61
THE TRADITIONAL VALUES IN MENTORING MODELS	62
<i>Factors Affecting the Mentoring Relationship</i>	63
<i>Traditional Values in Mentoring Relationship</i>	77
NEW TRENDS OF MENTORING MODEL	86
<i>Applicability of Traditional Mentoring in Modern Society</i>	86
<i>Which One is Effective for Mentoring in Modern Age: Traditional values? Or New values?</i>	94
THE FACTORS FOR EFFECTIVE MENTORING RELATIONSHIP IN CROSS-CULTURAL MINISTRY	95
<i>Impacting Each Other to Grow Mutually</i>	95

<i>Factors to Build Effective Mentoring Relationship in Cross-Cultural Setting</i>	97
<i>In Consideration of Goal of Spiritual Mentoring</i>	104
<i>Three Models: A Preferred Model?</i>	106
<i>A Holistic Model: A New Model for Effective Mentoring in Cross-Cultural Context</i>	108
CHAPTER 5: CONCLUSIONS AND RECOMMENDATIONS.....	110
CONCLUSIONS.....	110
MISSIOLOGICAL IMPLICATIONS.....	113
RECOMMENDATIONS FOR FURTHER STUDIES.....	114
REFERENCE LIST.....	115
APPENDIX A.....	118
INFORMED CONSENT FROM	118
APPENDIX B	119
GUIDE QUESTIONS FOR FOCUS GROUP DISCUSSIONS	119
APPENDIX C	120
LIKERT'S SCALE SURVEY QUESTIONS.....	120
APPENDIX D.....	125
PRESENTATION OF FIGURES 5 - 100	125
APPENDIX E	158
CODIFIED RECORDS OF FOCUS GROUP DISCUSSIONS	158

ILLUSTRATIONS

Figures

1.	Hierarchical Mentoring Model.....	31
2.	Partnership Mentoring Model	32
3.	JESUS' IDEA, Mentoring: How to Invest Your Life in Others (Elmore 1998, 131).....	36
4.	Three Mentoring Models	44
5.	Variables and Their Correlations.....	57
(6-100: Presented in Appendix D)		
101.	Diagrams for Three Models.....	106
102.	Triangular Mentoring Model.....	108

Tables

1.	Kram's Mentoring Model	15
2.	Clinton's Mentoring Model.....	21
3.	Dimensions for Comparing Five Research Traditions in Qualitative Research	47
4.	The First Focus Group	53
5.	The Second Focus Group	54
6.	The Third Focus Group	54
7.	Survey Participants by Age	61
8.	Participants' Mentoring Period in UBF	62
9.	A proper mentor should be someone who has enough experiences in what he is going to teach me about	64
10.	I'd rather prefer an older mentor (A3)	64

11.	A proper mentor is a bit older than his mentee (A26).....	65
12.	In mentoring, age doesn't count very much (A20)	65
13.	In proper mentoring, age is not a matter or doesn't have weight (A27)	65
14.	In Africa, traditionally, a man's experience is closely linked with his age (A15).....	66
15.	For me, my mentor's age doesn't matter, as long as he has enough experience (A6).....	66
16.	I believe a man's experience can be proven by his age (A2).	66
17.	I would consider my mentor's spiritual authority. If he has a spiritual authority, he can mentor me (A33)	67
18.	In mentoring relationship, opposite sex wouldn't work or even if it works it carries a certain risks (A17).....	67
19.	Opposite sex mentoring can be also workable if age gap is big enough (A22).....	68
20.	A good mentor should be able to have empathy on the mentee (A30)	68
21.	My mentor should be somebody who understands me (A11).....	68
22.	I would prefer a mentor whom I can share with freely (A18)	69
23.	My friend can be my mentor (A7)	69
24.	My proper mentee should be friendly (A16)	70
25.	Friendship can be developed with time (A19).....	70
26.	My mentor is one who has known me for quite some time (A12).....	70
27.	Either a mentor or a mentee should have a need in order to initiate mentoring relationship (A34)	71
28.	I want someone who can add value to my life as my mentor (A5).....	71
29.	For spiritual mentoring, a mentor must look for someone who needs spiritual help or growth (A32).....	71
30.	Spiritual circumstances (needs) are the major factor to initiate mentoring relationship (A28)	71
31.	Wining each other's trust is crucial for effective mentoring (A50).....	73
32.	The more I trust my mentor, the more I open up (A14).....	73
33.	I would want someone who is confidential and trustworthy as my mentor (A4).....	73

34.	I would like to have a mentee who believes in me (A13).....	74
35.	Confidentiality between mentor and mentee is crucial for maintaining mentoring relationship (A36)	74
36.	To maintain a healthy mentoring relationship, mutual confidentiality is most crucial (A23)	74
37.	Mutual understanding of intention for their mentoring relationship is crucial for effective mentoring (A49)	75
38.	In effective mentoring, listening well is not enough, encouragement will work for effective mentoring relationship development (A38).....	75
39.	For a mentor, listening skill is important to make him effective mentor (A24).....	76
40.	For a mentor, communication skills are more important than his life-experience (A25).....	76
41.	In order to maintain mentoring relationship, both mentor and mentee must see that both are progressing/growing (A35).....	77
42.	African traditional mentoring was mainly hierarchical (B10).....	78
43.	Both school mentoring and family mentoring are strictly hierarchical (B12).....	78
44.	Mentoring in school is unidirectional (B11).....	78
45.	In traditional family, it is hard for you to mentor your mom or your dad (B16).....	79
46.	In School, you have almost no chance to correct your teacher even if he was wrong (B20).....	79
47.	Respect is one of the values in traditional mentoring relationship (B28).....	80
48.	Traditional way of mentoring can be characterized by authority where the mentor gives information to a mentee, the mentee was not supposed to question the authority (B32).....	80
49.	In traditional mentoring, authority generates effectiveness (B29).....	80
50.	In traditional mentoring, if a mentor is not able to impart authority, he is seen as a weak mentor (B26).....	80
51.	In traditional mentoring, age matters most than even experience (B21).....	81
52.	Traditionally, cultural background matters for mentoring relationship (B24).....	81
53.	In traditional mentoring, it is hard for you to mentor someone from a different tribe (B23).....	81

54.	In traditional mentoring, opposite sex mentoring is not allowed (B25).....	82
55.	In African tradition, if you are mentored by your age mate, it is considered that it will influence you negatively (B27).	82
56.	Society played a role of mentoring in traditional way by developing some values in members through taboos and norms (B9).....	83
57.	The form of mentoring in Society is strictly one-sided: it gives you no choices (B8).....	83
58.	Mentoring in family did not help me at all (B4).....	84
59.	Mentoring in family was effective for me to a certain extent but not all (B3).	85
60.	Mentoring in my family setting was effective for my growth and maturity (B14).	85
61.	Mentoring in school helped me to become what I am now (B5)	85
62.	In a Church setting, a mentor and a mentee should stand in an equal ground and grow mutually (B19).....	86
63.	It is only in church setting where partnering (or equal) mentoring relationship between a mentor and a mentee is possible (B6)	86
64.	Traditional ways of mentoring still works in modern society (B30).....	87
65.	If someone tries to mentor in traditional way, he will fail miserably because our world is totally different from their world (B35)	87
66.	Traditional way of mentoring is partially effective and partially not effective (B36).....	88
67.	Due to urbanization, education, and vibrant exposure to information through internet and so on, traditional way of mentoring is no longer effective in modern society (B31)	88
68.	Hierarchical mentoring in family, school and society helped me to grow but was not enjoyable (B18).....	88
69.	Hierarchical mentoring in family, school, and society was not enjoyable but helped me be mature (B15)	88
70.	Traditional mentoring is stagnant, static, and not flexible. Thus, it is not very effective in modern society. It has become more and more irrelevant (B34)	89
71.	Hierarchical mentoring only works in rural area but does not work anymore in urban setting (C33).....	89
72.	Authority shouldn't be explicitly communicated as it was in traditional mentoring (C3).....	90

73.	In modern society, people (especially the young adults) are very rebellious towards the unidirectional authority (B33).....	91
74.	Absolute authority and experience no longer works in modern mentoring (C1)	91
75.	I want someone I can question and learning from me (B38).....	91
76.	In traditional way, hierarchical mentoring worked because there was complete blackout to information, but in modern age, it doesn't work anymore because there is wide exposure to information through technological advancement (C7).....	92
77.	Contrary to tradition, a lecturer can now be challenged by a student who acquired the new information from the internet (C8).....	92
78.	Availability of wide information source such as internet, television, radio, etc are contributing people moving from hierarchical to horizontal mentoring relationship (C32).....	92
79.	Traditionally, everything was communal, but in modern society, everything has become more of personal and individual (C4)	93
80.	Traditionally, there were values that everybody had a responsibility in contributing to order and cohesion within the community, but nowadays they have been weakened (C5).....	93
81.	The content maybe changed in modern world, but the traditional values of mentoring such as authority, experience, age etc are not changed in modern way of mentoring (B37).....	94
82.	In modern setting, traditional values such as respect, confidentiality, etc are still valid (C9).....	94
83.	In my spiritual mentoring relationship, I believe I have impacted my mentor to grow (C17).	96
84.	The mentor you have is not a perfect person, so he also should grow through mutual interaction (C22).	96
85.	Whether it is small or big, in spiritual mentoring, I believe that both mentor and mentee are impacting each other and growing toward God (C24)	96
86.	In spiritual mentoring, encouragement is one of the factors that makes mentee and mentor to grow (C20)	96
87.	In spiritual mentoring, patience both in the side of the mentor and the mentee is necessary to build up a proper mutual understanding (C26).....	96
88.	For effective spiritual mentoring, the attitude of learning each other helps a lot for mutual growth (C25).....	97

89.	In spiritual mentoring, mutual growth happens with the help of God (C14).....	97
90.	Traditionally, there were cultural boundaries in cross-cultural interaction, but in modern setting, such boundaries are minimum, almost freely interact (C13).....	98
91.	Cross-cultural interaction becomes more vibrant in modern society than in traditional one (C10).....	98
92.	In modern way of mentoring especially in a cross-cultural setting, communication is the one of the important factors for effective mentoring (B40).....	99
93.	In spiritual mentoring, proper communication between a mentor and a mentee is very important (C27).....	99
94.	In cross-cultural mentoring, it is important for both mentor and mentee to come to a neutral ground in mutual understanding (C11).....	99
95.	For effective mentoring in modern age, the cross-cultural understanding takes significant place (C23).....	100
96.	If you know the cultural elements of your mentee, you will be able to know how to help better (C12).....	100
97.	If there is no desire to understand each other's cultural background, mentoring relationship will not be effective (C28).....	100
98.	Understanding your mentee at a personal level is very important for effective cross-cultural mentoring (C30).....	102
99.	Non-formal meetings will help build bonding relationship when a mentor and the mentee are from different cultural background (C29).....	102
100.	Mentoring goal is to strengthen each other or to change people (A9).....	104
101.	Spiritual mentoring goal should be to get closer to God and walking with Jesus (A39).....	104
102.	In spiritual mentoring, one of the goal is to help one to develop a spiritual relationship with God (A46).....	105
103.	Mentor's goal should be to raise Jesus' disciples and a mentee's goal to become Jesus' disciple (A10).....	105
104.	Through spiritual mentoring, a mentee must grow to be a small Jesus not to be like his mentor (A41).....	106

CHAPTER ONE:

INTRODUCTION

The aim of this study was to search for an effective mentoring model for the personal spiritual growth among students in the University of Nairobi. The researcher attempts to discuss the applicability of traditional mentoring models to The University of Nairobi students in comparison with the new trends of mentoring model. Through this practice, the researcher expected to find an effective cross-cultural mentoring model to help improve mentoring ministry in a better way than before. In this chapter, background of the research, problem statement, study purpose, significance of the study, research questions, limitations and delimitations are discussed.

Background Information of the Research in The University of Nairobi

Before proceeding, a discussion of the researcher and his research background at the University of Nairobi is in order. The sections below will present a discussion of the historical and demographic background of the University. Background of the researcher's cross-cultural mentoring ministry follows afterward.

Historical Background of the University of Nairobi

The founding of The University of Nairobi can be traced back to the establishment of Royal Technical College in 1956. In 1961, The Royal Technical College was transformed into the second University College in East Africa under the

name Royal College Nairobi. On 20th May 1964, the Royal College Nairobi was renamed University College Nairobi as a constituent college of inter-territorial, Federal University of East Africa. In 1970, the University College Nairobi transformed into the first national university in Kenya and was renamed as The University of Nairobi. In the period between 1970's and 1980's, The University of Nairobi experienced a process of rapid expansion. Eventually, the university underwent a major restructuring in 1983 resulting in decentralization of the administration, by creation of six campus colleges headed by principals (Student Information Handbook 2006/2007, 4).

Location and Population of the University of Nairobi

The University of Nairobi is located in Nairobi, the capital city of Kenya, East Africa. Nairobi is a fast growing city with a population of over 3.5 million. The city center has an area of over 700 square kilometers and stands at an altitude of 1,675 meters above sea level. It is 140 kilometers south of the equator and some 480 kilometers west of the Indian Ocean (ibid., 6).

The University of Nairobi has 6 colleges. The following are the names and respective locations of the colleges: College of Agriculture & Veterinary Sciences (situated at Upper Kabete Campus), College of Architecture & Engineering (situated at the Main Campus), College of Biological & Physical Sciences (situated at Chiromo Campus), College of Education & External Studies (situated at Kikuyu Campus), College of Health Sciences (situated at the Kenyatta National Hospital), College of Humanities and Social sciences - - Faculty of Arts (situated at the Main Campus); Faculty of Law (Parklands); Faculty of Commerce (Lower Kabete Campus).

The University of Nairobi has grown from a faculty based university serving a student population of 2,768 (2,584 undergraduate and 184 post graduate students) in 1970's, to a college focused university serving 33,799 students in the 2005/06 Academic Year (with 27,952 undergraduate and 5,847 postgraduate students), and produced 40,000 graduates by the same year (ibid., 5).

Background of the Researcher's Mission Involvement in The University of Nairobi

The researcher has served God in campus student evangelism since 1985 when he joined the University Bible Fellowship (Korea). Being assured by God's calling for the world mission command, he came to Kenya in 1992. For 18 years, the researcher has actively involved in discipleship ministry among students in the University of Nairobi through personal Bible studies and mentoring. This research idea was hatched and is pursued with the desire to find effective mentoring model for personal leadership development among students in the University of Nairobi.

Background of the Research

This study arose from the spiritual mentoring experience among students in the University of Nairobi for almost 18 years. The researchers ministry focuses on mentoring students who desire for personal spiritual growth through bible studies, spiritual mentoring, and personal interaction. While having mentoring relationship with campus students, there have been many issues arising into the researcher's mind that used to demand some clarification and answers. Among the issues that drew the researcher's attention, the following three came on top of the list.

First, for the researcher being not an African, the cultural barrier is the most challenging factor. For effective mentoring to take place, building a proper

relationship between a mentor and his partner¹ is the key. One of the proper relationship building methods is to know each other on a personal level. Jesus also employed this as he claims to be “a good shepherd” for his flock (John 10:14-15). However, in cross-cultural setting, it was not easy. No matter how long period of time the researcher had spent with the mentoring partner, the relationship didn't last long enough. Even if it lasted, the relationship left a certain standoffish and superficial gap. In this regard, the researcher needed a mentoring model that could enlighten the effective mentoring approach in cross-cultural setting.

Second, to identify the mentoring goal of cross-cultural ministry and how to achieve it effectively by both a mentor and his partner. As the researcher has been building up many mentoring relationship with students, one question arose in the researcher's mind: "Now what next?" This question needed to be answered beyond the points of mentoring method or skills, or even increasing membership numbers in the ministry. This question required answers to find what fundamental spiritual goal should be in the cross-cultural mentoring, and how it can be (or should be) achieved. This question was also important to measure on what ground a mentor and his partner can say that the mentoring relationship was effective.

Third, the effectiveness of the traditional mentoring model in a cross-cultural ministry setting. The two issues mentioned above led the researcher to have a desire to understand the traditional mentoring model in a cross-cultural ministry setting in order to reexamine its effectiveness. The research hoped that this practice can lead to the search of the new or revised mentoring model that would work more effectively in

¹ In mentoring models, three terms are commonly used: “mentoree,” “mentee,” and “protégé.” Stoddard, in *The Heart of Mentoring*, however, presents an interesting argument on these terms (2003, 25-26). He rejects these terms but prefers to use “mentoring-partner” claiming that the heart of mentoring is “relationship,” that is, “mentoring is not something you do *to* someone, but *with* someone.” (emphasis is not mine.) Since I consider this principle (or ‘heart’ by Stoddard) as most crucial for effective cross-cultural mentoring, I will use “mentoring-partner (or partner)” herein after. However, three terms mentioned above are used inter-changeably when it is intended to keep author's original use.

cross-cultural ministry. The traditional mentoring model emphasizes that mentor's age, experience, and spiritual maturity dominates the effective mentoring. From the researcher's ministry experience, however, the researcher's experiences, spiritual background and maturity are different from those of his mentoring partners (Africans) in many ways. This discovery drew a shadow of doubt if the traditional mentoring model can be applied to cross-cultural ministry as effectively as in a mono-cultural ministry. The researcher felt the need of finding a new or revised mentoring approach to build an effective mentoring relationship in cross-cultural ministry.

Problem Statement

This study sought to understand the traditional mentoring models that had been developed from secular to spiritual mentoring. The research further sought to explore the recent trend of mentoring models, in order to develop an effective cross-cultural mentoring model with special reference to a Kenyan context particularly among Christian students at The University of Nairobi.

Purpose of the Study

The purpose of this qualitative study was as follows:

1. The research sought to understand traditional mentoring models that developed extensively from secular mentoring to spiritual mentoring.
2. The research attempted to explore recent mentoring models in comparison with traditional mentoring models in order to examine which mentoring model works more effectively in cross-cultural ministry.

3. The research sought to develop a new mentoring model and to prove if it works more effectively than existing models by examining it in the field through various data collection methods.

Significance of the Study

Mentoring is one of the most 'ancient archetype' (Ragins & Kram 2007, 3) originated in Greek mythology. Mentoring relationships are becoming common. In fact, they are required extensively in secular contexts and in Christian ministry. Quoting Ragins and Kram as follows is sufficient to emphasize the significance of mentoring:

At its best, mentoring can be a life-altering relationship that inspires mutual growth, learning, and development. Its effects can be remarkable, profound, and enduring; mentoring relationships have the capacity to transform individuals, groups, organizations, and communities. (ibid.)

In addition, Elmore also emphasizes a significant point on mentoring. He adds, "Throughout human history, mentoring was the primary means of passing on knowledge and skills in every field -- from Greek philosophers -- and in every culture" (1998, 21). With this emphasis on effect of mentoring relationship, this research is significant in the following ways:

(1) The research should contribute in the change of traditional thinking of mentoring into the new shaping that fits better for cross-cultural ministry. Traditional mentoring model led by Kram in secular mentoring and Clinton in spiritual mentoring was dominantly "mentor" emphasis. On the other hand, the new trends led by Allen in secular mentoring and Stoddard in spiritual mentoring is to emphasize the equal importance between "mentor" and "mentoring-partner." The research will contribute to reshaping of mentoring model in cross-cultural ministry.

(2) The findings of this research should benefit not only the researcher but also mission workers who are involved in counseling, mentoring, and teaching in cross-cultural ministry. It can contribute for them to find the new angle of approach to their mentoring practice for spiritual growth, discipleship, and social works in cross-cultural environment. It also can be vital for equipping them to have effective understanding of their mentoring partners in the field.

(3) This study will expose the anthropological field experience among African college students especially focused on the University of Nairobi in Kenya. This will bring deep-insight of African young-adult's cultural aspects and its diversities, and will greatly help the researcher and those who are interested in understanding African campus culture and in their personal leadership development.

(4) The research will also benefit not only in spiritual mentoring ministry but also in secular mentoring environment. Nowadays, the world become close to each other. Globalization becomes the norm of the day. People find unique culture not any more in any part of the world. Even inside a country, multinationals are found in organizations. This means that an effective cross-cultural mentoring model can contribute to solve many relational problems that occur in multinational organizations. The new model can provide a new angle for effective relationship building in this complex and diversifying modern world, too.

Research Questions

The following research questions have been posited in order to explore the effectiveness of mentoring model in cross-cultural ministry. They are also tools to be used in the field for data collections. Most of all, they are to guide this research to build a new model for an effective cross-cultural mentoring:

1. What are the traditional values in mentoring models that the Christian students at The University of Nairobi (especially among UBF members) consider important?
2. What are the new trends of mentoring model perceived among Christian students (especially UBF members) at the University of Nairobi?
3. What are the important factors for an effective mentoring relationship in cross-cultural ministry?

Objectives of the Study

The objectives of this study are:

1. To gain a deeper understanding of the mentoring models that have been developed in both secular and Christian leadership development.
2. To examine why the traditional mentoring models need to be revised and reshaped into a new model for mentoring effectively in a cross-cultural situation.
3. To find the factors among the Christian students in the University of Nairobi that help build an effective mentoring relationship for their spiritual growth.
4. To provide an effective tool that can help those who are involved in the cross-cultural mentoring among students in the University of Nairobi, and African students at large.

Limitations

Collection of data has been limited in the sense that the researcher worked with UBF members drawn from the colleges. Therefore, data collections by focus group discussions, interviews and surveys may be biased by already-built relational closeness. Most sharing which is used in findings are also somewhat limited due to the

concern of the sharer' anonymity and thus is forced to use sometimes nick names rather than real names.

Delimitations

The University of Nairobi has six colleges which are spread geographically within Nairobi and its suburbs. These are: College of Architecture & Engineering (situated at the Main Campus), College of Biological & Physical Sciences (situated at Chiromo Campus), College of Health Sciences (situated at the Kenyatta National Hospital), College of Humanities and Social sciences which includes 3 faculties -- Faculty of Arts (situated at the Main Campus), Faculty of Law (Parklands), and Faculty of Commerce (Lower Kabete Campus). This research has been confined only to colleges that the researcher is able to draw student membership in ministry from. Therefore, among those colleges, the research paid major focus on college students who are residents in the Main Campus.

The research intends to gain a deeper understanding of student's life. This has been narrowed down to specifically male and female students. The research covers students from the freshman year to fifth year students (since, Engineering offers up to fifth year in the college). For the sake of understanding the mentoring effect, the research extends data collection to the graduate students of at least 3 years after graduation who are still holding membership in the researcher's ministry.

The objective of the research is to examine the effectiveness of the new mentoring model in cross-cultural ministry setting. In this regard, to understand both the traditional mentoring model, the new trends, and the mentoring model in secular field are necessary components of the process of the research.

Assumptions

This study worked under the premise that the traditional mentoring model that emphasized the mentor's quality is effective in a mono-cultural ministry, but is not so in the cross-cultural context.

Operational Definitions

1. Secular Mentoring and Spiritual mentoring

The definition of "mentoring" varies depending on scholars. In a secular mentoring, Ragins and Kram defines, "a relationship between an older, more experienced mentor and a younger, less experienced protégé for the purpose of helping and developing the protégé's career" (2007, 5). In Christian mentoring, Clinton & Clinton defines, "a relational experience in which one person empowers another by sharing God-given resources" (1991, 2-3). As it is compared, spiritual mentoring is to be differentiated in terms of "sharing God-given resources" from secular mentoring that emphasizes "career development."

Anderson and Reese, on the other hand, finds spiritual mentoring in other equal terms like "spiritual counsel, spiritual direction, soul-friendship, discipling and simply spiritual guidance." To them, the spiritual mentoring covers any of these forms used for spiritual formation (1999, 35-36). They also presents definition of spiritual mentoring as, "a triadic relationship between mentor, mentoree and the Holy Spirit, where the mentoree can discover, through the already present action of God, intimacy with God, ultimate identity as a child of God and a unique voice for kingdom responsibility" (ibid., 12). In a cross-cultural mentoring, this research employs preferably Anderson and Reese's terms and definition on spiritual mentoring.

One thing to be noted is to define the difference between secular mentoring and spiritual mentoring. In this research, spiritual mentoring is exclusively referring to mentoring activities within Christian religion. Thus, secular mentoring is broadly referred to any mentoring activities outside Christian religion.

2. Mentor

The term 'mentor' originates from Homer's epic poem, *The Odyssey*. Johnson and Ridley provide this introduction, "Mentor was an Ithacan noble and trusted friend of Odysseus. He was charged with caring for Odysseus's son Telemachus when Odysseus departed for the Trojan War" (2004, xv). In this role, Mentor serves as coach, teacher, guardian, protector, and parent. For Ragins and Kram, mentor is older, more experienced (2007, 5). For Clinton and Clinton, mentor is discipler, spiritual guide, coach, counselor, teacher, and sponsor (1991).

3. Mentoree, Mentee, Protégé, and Mentoring-Partner

Clutterbuck observes that "mentee" is commonly preferred over the term "protégé" (2007, 653).² For him, a mentee is "someone who is caused to think." He claims that "mentoree" is "grammatically incorrect and linguistically meaningless" because "the 'or' and 'ee' suffixes can be applied only to a verb, not a noun, and cannot be combined" (ibid).³ On the other hand, Stoddard, in *The Heart of Mentoring*, prefers to use "mentoring-partner" over other terms such as "mentoree," "mentee," and "protégé." He claims that the heart of mentoring is "relationship" that is "mentoring is not something you do *to* someone, but *with* someone" (2003, 5-6).

In this research, the researcher has maintained the terms that was used by each author. The term "mentoring-partner" (or "partner") will be used solely by the

² Clutterbuck suggests mainly two reasons, firstly because "protégé is associated with a style of mentoring that is very directive and sponsoring - 'someone who is protected,'" and secondary because "the linguistic and syntactic origins of the word mentor drive from 'mind,' not in the context of 'minding' (as in 'child minding'), but as 'one who makes another think.'"

³ Clutterbuck presents an example for comparison, 'counselor and counselee'

researcher as an equivalent term to others, since the researcher strongly agrees with Stoddard's suggestion in consideration of effective mentoring in cross-cultural ministry. For the survey, however, the term “mentee” will be used because the researcher found that this was considered to be more friendly and common to most participants.

4. Mentoring Theory and Mentoring Model

The term "mentoring model" in this paper will refer to a standard form or frame-work that is built based on a particular theory and can be (or have been) used for the mentoring practice in the field.

5. Traditional Mentoring Model

In the research, “traditional” does not mean in terms of “old-times” or “a certain point that can be identified by time division.” It refers to a mentoring model that has been used in the field prior to the new approaches.

6. Values

Values in this research means ideas that are emphasized or paid attention to in each mentoring model presented.

7. Holistic Model

In this research, "holistic model" means a mentoring model that can be applicable (or workable) to sort it out every aspect of issues in spiritual mentoring relationship.

CHAPTER 2:

LITERATURE REVIEW

In this chapter, the researcher examined both the substantive and methodological literature that relates to the topic of this research. The substantive literature review uses the literatures available that address the topic under research. In the methodological literature review, literatures that are related to research methodology for this research are reviewed.

Traditional Mentoring Models

In this section, the researcher paid attention to the change of mentoring relationship paradigm. Mentoring paradigm underwent a shift from vertical to horizontal in terms of mentor-mentoree relationship. The review began from the secular mentoring models to the spiritual mentoring models.

Hierarchical Relationship: Secular Mentoring Models

In secular mentoring, Kram's mentoring model in the workplaces is to be reviewed first since she is considered to have laid a significant theoretical ground. Johnson-Ridley's model and Pegg's model are also selected since they present meaningful definitions about mentoring in a secular context. In this section, comparing mentoring models will help to see what the traditional mentoring model pays main attention to.

Kram's Model (1985): Career Functions and Psychosocial Functions

Ragins and Kram observe that the word origin and its practice has been as old as the times of ancient Greek myth, Homer's *Odyssey*.⁴ They claimed, however, that it is relatively a recent thing for a scholarly research given to mentoring. They suggested that Daniel Levinson's *The Seasons of a Man's Life* (1978)⁵ as the first scholarly work. Afterward, *Mentoring at Work* was published by Kathy Kram in 1985. While Levinson explores the impact of mentoring on men's development, Kram offered a theoretical foundation for understanding developmental relationships at work for both men and women.

Both Levinson (1978) and Kram (1985) defined the mentoring as "a relationship between an older, more experienced mentor and a younger, less experienced protégé for the purpose of helping and developing the protégé's carrier" (Ragins and Kram 2007, 5). Both of them also clarified the difference between the mentoring relationship and other types of personal relationships as "a developmental relationship that is embedded within the career context" (ibid).

According to Kram, mentors provide two types of functions to their protégés: career functions and psychosocial functions. For career functions, Kram defines, "Career functions involve a range of behaviors that help protégés 'learn the rope' and prepare them for *hierarchical advancement* [emphasis is mine] within their organizations" (ibid). In this function, mentors play roles as coach, sponsor (to their advancement), protector and challenger (with challenging assignment).

⁴ Johnson & Ridley present a good summary on the story of Mentor in *The Odyssey*: "In Homer's epic poem, *The Odyssey*, Mentor was an Ithacan noble and trusted friend of Odysseus. He was charged with caring for Odysseus's son Telemachus when Odysseus departed for the Trojan War. Later in the poem, the goddess Athena assumes Mentor's form to guide, protect, and teach Telemachus during his travels" (2004, xv). For similar presentation of the story of Mentor, refer to Anderson and Reese's *Spiritual Mentoring* (1999:35) and Hendricks and Hendricks' *As Iron Sharpens Iron* (1995: 17-18).

⁵ In this book, Daniel Levinson explored the impact of mentoring on men's development (Ragins and Kram 2007: 4).

For psychosocial function, Kram suggests;

It builds on trust, intimacy, and inter-personal bonds in the relationship and includes behaviors that enhance the protégé's professional and personal growth, identify, self-worth, and self-efficacy. They include mentoring behaviors such as offering acceptance and confirmation and providing counseling, friendship, and role-modeling. (ibid)

Here, it is to notice that Kram's psychosocial function also pays attention to the development of psychosocial function of the mentoree by the help of his mentor.

Kram's mentoring model can be diagrammed as below:

Table 1. Kram's Mentoring Model

Function	Purpose	Behavior
Career	For hierarchical advancement in organization	- Coaching and Sponsoring their advancement
		- Increasing positive exposure and visibility
		- Offering protection and challenging assignments
Psychosocial	To enhance professional and personal growth, identity, self-worth, and self efficacy	- Offer acceptance and confirmation
		- Provide Counseling, Friendship, Role-modeling

Johnson-Ridley's Model (2004)

For Johnson and Ridley, the mentor is "a more experienced person," and the protégé is "a less experienced person." Mentoring is that such a superior person takes initiative to play the role of a guide, role model, teacher, and sponsor of a less experienced person. Thus, it is the mentor who provides knowledge, advise, counsel, support, and opportunity for the experientially inferior person's pursuit of fulfillment in a particular profession. In this sense, mentoring is "an act of generativity -- a process of bringing into existence and passing on a professional legacy" (2004, xv).

And through this mentoring practice, they also similarly agree to Kram's two functions of mentoring as outcomes. The first category of outcomes of mentoring is more related to Kram's carrier functions such as promotion, higher salaries, accelerated career mobility, improved professional identity, greater professional competence,

increased carrier satisfaction, greater acceptance within the organization and decreased job stress. The second category of mentoring outcomes is related to Kram's psychosocial functions such as internal satisfaction and fulfillment, enhanced creativity and professional synergy, career and personal rejuvenation, recognition by the organization for developing talent.

Pegg's Model (1999)

In *The Art of Mentoring*, Pegg introduces "Five C Model" on how a man can be a good mentor. He suggests that "Mentor helps people to focus on their challenges, choices, consequences, creative solutions, and conclusions" (1999, 9). A mentor must help people to focus on their Five C's: Challenges ⇒ Choices ⇒ Consequences ⇒ Creative Solutions ⇒ Conclusions. He defines a mentor as a solution provider.

For him, mentors should be "sage-like and street wise" and share their knowledge in a way that helps people to take greater control of their lives" (ibid., 20). In this line of thought, he presents an ideal mentor to be both warm and wise; both able to gain credibility and make people feel comfortable; able to be challenging and guide people to finding creative solutions; and able to create a demand for their services as a mentor. Mentor's role is, therefore, defined to models, teachers, advisers, coaches, counselors, 'buddies' and leaders (ibid., 20-22). As like Kram and Johnson & Ridley, Pegg's mentoring model also put a heavy stress on mentor's contribution rather than protégé's to the effective mentoring.

Other Models

Godshalk and Sosik, in their article *Mentoring and Leadership* (2007, 149-178), argues the difference and similarity between mentoring and leadership. They

also emphasize, by quoting related researchers, that the traditional mentoring models focus on hierarchical mentoring relationship as follows:

A mentor has been defined as an individual with advance knowledge, usually more senior in some regard, who is committed to providing upward career mobility and assistance for the protégé (Kram 1985; Levinson 1978). The mentoring relationship has been characterized as an intense, sometimes intimate, professional relationship devoted to providing social support and development for the protégé's career (Carden 1990; Sosik & Godshalk 2000). (ibid., 150)

Allen has a differing view on traditional emphasis on mentor's role. He claims that apart from traditional emphasis on hierarchical relationship, mentoring relationships should be beneficial to both the mentor and to the protégé. Allen emphasizes that in mentoring relationship, the mentor and the protégé play different roles and have different responsibilities. Therefore, "the success of any mentorship is contingent on the behaviors of both the mentor and the protégé" (2007, 123). However, when he emphasizes mentor's willingness, motivation, relationship satisfaction, etc as factors for successful mentoring, he doesn't seem to overcome traditional concept of paying more attention on mentor's role in mentoring relationship.

Weakness of Hierarchical Mentoring Model

On the other hand, Ragins and Kram point out the weaknesses of Kram's traditional mentoring practice. First of all, the traditional mentoring model represented by Kram viewed mentoring as "a one-sided, hierarchical relationship in which mentors provide career outcomes to their protégés" (ibid., 8). Since Kram's mentoring model, for a long time, it has been neglected what kinds of functions or behaviors protégés provide for mentor in relationship. Secondly, they also observe that traditionally, most research paid more attention to "instrumental outcomes relating to career advancement and work attitudes" rather than to examining "relational outcomes that are central to

effective relationships, learning and growth." Thirdly, they points out that traditional research has focused on "mentoring behaviors and protégé outcomes" but neglected "the dynamic and interactive processes" which is most fundamental in mentoring relationship.

Johnson and Ridely's model does not show any new elements of mentor-protégé relationship than Kram's. Their mentoring model also limited to apply well in an organization or in a community which is composed of homogenous (or mono-cultured) members. The model also carries the traditional value of mentoring that mentor is superior to protégé in every sense of carrier development.

Most of all, as presented by three models, all of them follow traditional mentoring model that stressed much on mentor's role and contribution to effective mentoring. And these trends were influenced by one limitation, which is, thinking mentoring in a homogeneous or mono-cultural situation.

From Hierarchy to Partnership: Spiritual Mentoring Models

In secular mentoring, as it was observed in the previous section, a shift has been made from traditional emphasis on mentor to a new perspective. Traditionally in secular mentoring, the goal of mentoring was to develop mentee's career, and psychological aspect was treated as part of contributing factors for making such career development goal effective. However, in search of effective mentoring relationship, Krams and other scholars like Allan gradually pay more attention to find the effectiveness of mentoring relationship. Then, they moved to research on partnering effect in mentoring relationship.

As for the mentoring in the spiritual world, the foundational frame is borrowed from the secular mentoring model. In contrast to secular mentoring models,

however, when the question on the goal of spiritual mentoring is raised, scholars paid more attention to the goal of mentoring as to be on mutual interaction for mutual growth. So, the tendency for partnership between mentor and mentor-partner was more familiar to the mentoring models from its beginning.

In this section, mainly three models will be discussed. Clinton's model has been widely recognized from the perspective of personal spiritual growth for leadership development. Pue introduces "Arrow Leadership" model especially for developing spiritual leaders. Kreider suggests "Family Type Relationship" for nurturing younger believers toward their spiritual maturity. The researcher hoped that such models could shed a light to find out what emphasis is given to spiritual mentoring among those models.

Clinton's Model (1991-1992): Hierarchical Empowerment

As Kram's mentoring model represented secular traditional mentoring, Clinton's mentoring model has represented Christian spiritual mentoring until Stoddard's *The Heart of Mentoring: Ten Proven Principles for Developing People to Their Fullest Potential* (2003) published. In *The Mentor Handbook*, Clinton & Clinton define, "Mentoring is a relational experience in which one person empowers another by sharing God-given resources" (1991, 2-3; Stanley & Clinton 1992, 33,38). From Kram and other secular mentoring researchers, Clinton borrows the similar principle of hierarchical relationship of mentor-mentoree. Then, Clinton goes further to expand his definition on spiritual mentoring as follows:

MENTORING IS A RELATIONAL PROCESS,

• IN WHICH SOMEONE WHO KNOWS SOMETHING, THE MENTOR

• TRANSFERS THAT SOMETHING (the power resources such as wisdom, advice, information, emotional support, protection, linking to resources, career guidance, status)

- TO SOMEONE ELSE, THE MENTOREE, AT A SENSITIVE TIME SO THAT IT IMPACTS DEVELOPMENT.⁶ (ibid., 2-4; Stanley & Clinton 1992, 40)

To Clinton, mentoring is still something of a relational process flowing from one (superior in something) to another. One-side hierarchical concept is also evident by his definition of a mentor:

A Mentor (emphasis is not mine) is a person with a serving, giving, encouraging attitude who sees leadership potential in a younger leader and *is able to promote or otherwise significantly influence* (emphasis is mine) that younger leader along to the realization of his/her leadership potential (ibid., 2-6).

To Clinton, mentoring goal is "empowerment" through the process of mentoring relationship; a mentoree is also the person who receives empowering. Clinton's definition of "empowerment," however, emphasizes again more of one-sidedness and hierarchical influence from mentor to mentoree rather than mutual empowerment:

Empowerment refers to the fact of progress made in the mentoree's life, that is, development of any kind, whether in leadership character, leadership skills or leadership values, that results from the mentoring relationship -- that is the transfer of resources from mentor to mentoree. (ibid., 2-10)

According to the definition of empowerment, there is no (or less) consideration for possibility for a mentor to be influenced (or, empowered) by his mentoree in mentoring relationship. This shows that even in spiritual mentoring, Clinton did not overcome traditional secular mentoring concept of hierarchical relationship.

In fact, Clinton's model shows that basic frame of mentoring model is grounded mainly on that of Kram's secular mentoring model only with wider and

⁶ In *Connecting: The Mentoring Relationships You Need to Succeed in Life*, the definition is slightly modified: "Mentoring is a relational process between mentor, who knows or has experienced something and transfers that something (resources of wisdom, information, experience, confidence, insight, relationships, status, etc.) to a mentoree, at an appropriate time and manner, so that it facilitates development or empowerment." (1992, 40)

detailed modification of mentoring behaviors. He categorizes mentoring into three: (1) Intensive (or 'Active')⁷ Mentoring, (2) Occasional Mentoring, and (3) Passive Mentoring.

Table 2. Clinton's Mentoring Model

Function	Type	Purpose	Behavior
Intensive (= Career)	Discipler	- To enable a mentoree in the basics of following Christ	A more experienced follower of Christ ⇒ a new believer
	Spiritual Guide	- To facilitates spiritual development and maturity at certain critical junctures in a disciple's life	A godly, mature follower of Christ ⇒ a disciple (Specialists at assessing spirituality)
	Coach	- To provide motivation and impart skills and application to meet a task or challenge	A mentor who knows how to do something well ⇒ a mentoree who wants to learn them
Occasional (=Psychological)	Counselor	- To provide timely advise and impartial perspective on the mentoree's view of self, others, circumstances and ministry.	Timely advice Impartial perspective
	Teacher	- To impart knowledge and understanding of a particular subject	
	Sponsor	- To enable development of the mentoree and the mentoree's influence in the organization	A mentor who has credibility, positional or spiritual authority within an organization ⇒ a mentoree who does not have them
Passive	Contemporary	- to indirectly impart skills, principles, and values that empower another person	A living person whose life or ministry is used as an example
	Historical	- to indirectly impart values, principles, and skills that empower another person	A person now dead whose life or ministry is written in biographical form

Elmore's Model (1998): Hierarchical to Partnering Emphasis

Elmore argues on which method is more effective to make disciples. He denies the idea that classroom or sanctuary setting discipleship is the effective method for producing disciples. Rather he believes that genuine disciples are developed best

⁷ Clinton initially used term "Active Mentoring" in *The Mentoring Handbook* (1992), but changed into "Intensive Mentoring" in *Connecting* (1992). In this research, "Intensive Mentoring" will be used hereinafter.

through "life-on-life mentoring," "one life at a time" as Jesus did with the twelve (1998, 19). Based on this primary concern, he introduces two traditional model from ancient Greek (Greek Model) and Hebrew (Hebrew Model). The Greek model is "classroom" model. It is academic and passive in nature. It is the fastest method to transfer information to another person or group. It is, however, not the most effective method for the student to learn. On the other hand, in Hebrew Model, the mentor invites his mentees "to travel *with* him" (ibid., 20). Mentoring involves verbal instruction and demonstration of the principles. Then, the mentee is encouraged to experience something by his own hands. There are a debriefing and feedback between the mentor and mentee at the end. Elmore advocates that the learning happens more efficiently by Hebrew Model than by Greek Model. This idea sheds a light to pay more attention to consider 'effectiveness' on mentoring relationship too.

Asserting that Hebrew Model as effective mentoring model, Elmore borrows Clinton's "empowering" model of mentoring relationship. However, he goes further to identify three levels in the process of empowering: impress, influence, and impact. The leader can impress followers. This can be done with little or no relationship. The leader can influence followers. This can be done with some relationship between two. However, the leader can impact followers only through *intimate relationship*. Only through such mutually impacting relationship, a kind of life change on followers' side can be achieved. Based on this idea, Elmore emphasizes the mutual impact for building effective mentoring relationship (1998,).

Anderson & Reese's Model (1999)

Anderson & Reese points out the changes between traditional mentoring and the recent mentoring trends. Traditional mentoring paid focus on structural/formal,

hierarchical and one-directional (top-down), authoritarian, official and clerical, individualistic and private. In contrast, current trends exhibit interest in the informal, mutual, suggestive and evocative rather than directive, unofficial, more lay than clergy, small group settings, as well as individualized (1999, 35).

In this line of thought, they agree with Elmore that Jesus' teaching method was very different from classroom instruction in today's academic world. Anderson & Reese claim that spiritual growth happens through a community of faith in the sense that "we learn best *together*, with the help of other people" (ibid., 21).⁸ They explain, "We are persons, face to face, in community, not separated individuals; we are a people in community who need others to bring us to spiritual maturity" (ibid.). So the faith is imitative, and one can be shaped (mentored) by "face-to-face" experiences with the many unlikely voices that surround him, at large, the community of faith, and even to the priesthood of all the believers. In this sense, Anderson and Reese model is breaking the traditional idea of hierarchy by advocating mutuality in mentoring relationship.

Anderson and Reese emphasize not only the aspect of mutual (face-to-face) mentoring relationship but also the impact of the community of faith. This idea made them focus to the classical Christian literature as one of the mentoring source. For them, classical Christian literature is "a rich gold mine that has been *lived*, has been *tested*, is *reflective* of a diverse body of people over time and is *committed* to the way of life of Jesus" (ibid., 23). This reminds us also of Clinton's mentoring model of *historical model* in passive mentoring category.

⁸ Anderson and Reese (1999, 21) explains this from the word meaning of "person" and "individual." Person (*persona* in Latin) comes from the Greek word *prosopon*, which can be translated "face to face." In other words, each human is a person as he or she stands face to face, turned toward another person, engaged in dialogue, involved in relationship. In contrast, the word *individual*, developed centuries after the word *person*, comes from the Latin word *individuus*, "not divisible." From this derivations, they draw clues to understand how we grow.

This definition led them to assert that mentoring is not about the mentor, but about the mentoree. Mentoring is not about telling, but listening, listening to the Holy Spirit and to the life of the mentoree and also each other. And if a mentor had any hint of desire for status or positional power in the eyes of mentorees, he will fail "since spiritual mentoring is a servant's role" (ibid., 28). That also leads the mentoree to acknowledge that his mentor is human and imperfect. He should also know that (spiritual) growth does happen not with speed but with depth, it is because "spirituality is about participating in the learning process of life itself, richly cultivated and nourished" (ibid., 30). For all these things to be effectively achieved, he must be open hearted to share his stories with his mentor.

Here, it is to observe carefully that from Anderson & Reese, mentoring takes a drastically different shape from traditional ways, in the sense that traditionally, it was the mentor the heavy focus was given to, but not anymore. Anderson & Reese pay more attention to mentoree's story than mentor's influence. Anderson & Reese claims that for the effective mentoring to occur, it is the mentoree (and especially the stories of his daily life) that the major focus in spiritual mentoring is to be given to.

Based on the shift of spiritual mentoring focus, Anderson & Reese employ Clinton's Five Dynamics of Spiritual Mentoring to explain the mentoring process (Clinton and Clinton, 1991). Anderson & Reese, however, do not maintain them as a mechanical or imposed program, but develop them as an organic, natural interaction of processes in the mentor-mentoree community.

(1) Attraction: This is the phase of initiating and establishing the mentoring relationship. In Clinton's term, this is "to begin well." Attraction begins when either a mentor or a mentoree pays attention to another. Quoting St. Augustine's "Attract them

by your way of life,"⁹ Therefore, in order to begin spiritual mentoring well, both mentor and mentoree must learn how to embrace (or, to honor) each other the way both of them are. The process begins with "accepting our own stories, ... complete with defects, embarrassments, disappointments and fears" (ibid., 68). This concept emphasizes the mutuality in mentoring relationship.

(2) Relationship: Once the mentoring is built by attraction, the mentoring must be nurtured into a hospitable relationship of trust and intimacy. To Anderson & Reese, trust and intimacy in mentoring relationship can be built up through the practice of "friendship and hospitality" (ibid., 76). To begin with friendship, a mentor's role is to create "a Safe Space" (ibid., 77) where the mentoree feels safe and open, where the confidentiality is proven, where questions, struggles, emotions and doubts are welcome, where ideas, curiosity, wonder and joy is fostered, where even the mundane is honored as containers of holy grace. Anderson & Reese assert, "For a relationship to grow into one of intimate trust, both mentor and mentoree must become vulnerable with sin, pain, and questions related to living a life of holiness and service" (ibid., 78). Thus, the very essence of the spiritual mentoring is "a relationship of trust and emerging intimacy, a friendship shared with one another and with the Lord Jesus Christ..., but it is the friendship of the highest order, the friendship of shared hearts" (ibid., 81).

Regarding hospitality, Anderson & Reese states that hospitality is "a ministry of friends who open lives, homes and hearts to others for their refreshment, nurture, growth, and enjoyment" (ibid., 85). As the mentor courageously shares his vulnerability to his mentoree by offering his life and experiences, not only integrity but also failures, not only understandings but also confusions, by removing power and

⁹ Quoted from *The Letters of Saint Augustine*, ed. John Leinenweber (Liguori, MO: Triumph, 1992: 99).

defensiveness, both partners can learn. To be vulnerable, a mentor must practice "a self-emptying, a *kenosis* of power and status so that he could become incarnationally available to people" (ibid., 88).

(3) Responsiveness: Anderson & Reese take totally different angle from the traditional understanding of mentoree's role when they acclaim, "Mentoring is a *mutual* [emphasis is mine] process actively involving both mentor and mentoree" (ibid., 100). Clinton defines responsiveness as "the attitude of voluntary submission that a mentoree exhibits toward the mentor so that advice and assignments will be respected, appreciated, heeded and fulfilled." (Clinton & Clinton 1991, 2-17) Anderson & Reese, however, rephrase the term "submission" not to mean "subservience or servility" but "a spirit of readiness for learning, teachability and a responsive heart" (ibid., 101). Moreover, the mentoree should be reminded that submissiveness in spiritual mentoring is not heartless, blind obedience to a mentor, but "a submissiveness to the Holy Spirit" (ibid., 103). When the mentoree is guided to be submissive to the Holy Spirit, he experiences the darkness of night. This darkness, however, is the blindness that comes as one draws to the light. Thus, this darkness is not a failure or disgrace, rather it is a place of increasing intimacy with God. The darker it becomes, the greater the potential for spiritual growth, since the darkness of the soul has opened him to the darkness of his own spiritual world. Through responsiveness of the mentoree to grow toward God, God purifies him of his darkness, so called "debris" (ibid., 105) which hinders him to come closer and deeper to God. In short, for Anderson & Reese, responsiveness is "all about the mentoree's desire to grow toward God" (ibid., 117).

(4) Accountability: According to Anderson & Reese, accountability is about how to achieve the goal of the mentoring relationship, that is, the spiritual growth. And

accountability is about how the spiritual growth to be achieved through mentoring relationship. Anderson & Reese remind that spiritual mentoring is not primarily a methodology but more of a relationship. In regard to spiritual growth, there is nothing we can do. Growth is a gift as we learn to recognize the presence of God in our lives. Our role, then, is to prepare our soil as the farmers do. How to prepare our soil? Borrowing Ignatian disciplines, Anderson & Reese introduces four different types of "looks": (i) the look back -- uses *memory* to notice things that we missed, (ii) the look through -- uses *thinking* to see deeper meaning, (iii) the look forward -- uses *imagination* to see future directions, (iv) the look around -- uses *community* to see resources for shared ministry (ibid., 133-135).

In addition, Anderson & Reese introduce *Lectio Divina* ("sacred reading") as another classical discipline of preparing our souls. *Lectio Divina* is to read the Word of God slowly and linger over its meaning. This practice leads us to the three indispensable questions for our spiritual growth: Who is God? Who am I? What am I to do with my life? (ibid., 149) Sacred reading leads us to our intimacy with God, to our spiritual identity as God's beloved, and to our discovery of being God's agent for kingdom responsibility.

(5) Empowerment: This is the final goal of spiritual mentoring. Presenting the story of Hellen Keller and Anne Sullivan as an example of empowerment, Anderson & Reese define empowerment in spiritual mentoring as to help the mentoree discover his unique voice (for ministry). Anderson & Reese explain; "A healthy mentoring relationship should help you to give voice to the song God has sung into your life, to liberate the song that has lain dormant or imprisoned in your history" (ibid., 155). Anderson & Reese are convinced that God has already placed a unique song within an individual that is waiting to be released. Empowerment is like opening a window that

is "nourished, equipped, and empowered by the inner life of prayer, meditation and devotion," (ibid., 159) to the rest of the world. To put it in a simple way, empowerment is to identify and nurture the unique song that God has placed in us and to bring it out in our society.

Stoddard's Model (2003)

Stoddard sternly criticizes that old paradigm of mentoring is based more on a task or a position rather than on developing the whole person. In the same tone of voice with Anderson and Reese, he expresses his sentiment on the traditional ways of mentoring as follows:

In classic discussions of mentoring, the center of attention usually is the mentor, not the one being mentored. These discussions focus on the mentor imparting wisdom and knowledge in a particular area of expertise to the person being mentored, but little is said about *relationships* (emphasis is mine). I'm convinced that people are tired of theory, tired of learning concepts that seem disconnected from real life (ibid., 24).

So, he claims that mentoring is not only a matter of skills and behavior but also a matter of the heart. He begins his discussion from rejecting the use of traditional terms -- mentoree, mentee, and protégé. He chooses to use the term, "mentoring-partner" claiming that "the best mentoring relationship results when participants view each other as equals or partners in working toward a common goal -- personal growth and achievement" (ibid., 25).

Thus, he emphasizes that the effective mentoring begins with the heart that motivates the mentor to give one's life away -- investing time, energy, and genuine care in another person. The effective mentoring also requires perseverance. Stoddard criticizes our modern society as "a microwave society" where we live without being patient even for a second -- quick fix, quick solution. However, there are some things that cannot just be rushed, for example, gardening. In mentoring, perseverance is "a

journey with another person in traveling the uncharted path of life" (ibid., 45). In order to take a journey with another individual through life, the mentor needs patience, persistence, and time "to watch the mentoring partner wrestle through issues at the slow, plodding pace of novice, without jumping in to 'fix it'" (ibid., 51).

Effective mentoring also can be possible when the mentor opens his world to his mentoring partner. In order to open the mentor's world to his partner, he must be willing to come down to the level ground with his mentoree. This is one of the reasons, the author rejects the use of *mentor*, *mentee* or *mentoree* since those terms contains notion of "one-upmanship" (ibid., 64). Stoddard encourages the mentor to overcome so called "The Big Daddy Syndrome," which is to say, "I don't need you. You need me." The author rejects this as being arrogance since mentoring is "a two-way learning and growing process."¹⁰ And when the mentor opens his heart to let the partner know his real difficulties, struggles, mistakes, and even dreams, the mentoring partner finds safety in relationship and become real with the mentor to share real things of his heart as well. Trust takes time to develop. While sharing personal matters slowly, however, openness becomes easier, a tree of trust grows.

Effective mentoring happens when a mentor mentors the contents of the partner's inner hearts -- "his passion, pain, and priorities" (ibid., 188). In dealing with passion, Stoddard takes an example of balancing passion and work. To help mentoring partner balance his passion and his work, Mentor's role is not to do things for the partner, but to foster self-discovery by asking good questions for him to go through the procedure of Discovery, Tinkering, and Reality (ibid., 92). In dealing with the pain of the partner, the effective mentors are comforters who share the load. In dealing with the priority issues of the partner, the effective mentors help turn personal values into

¹⁰ Stoddard borrows this term from his friend Mark Pollard, the founder of the National Common Ground Coalition.

practice. Values are means of separating the good from the best as well as the bad from the good. In mentoring, the mentor should help the partner identify and establish his personal values, then to assign appropriate priorities to his work and other areas of his life.

Effective mentoring is for building character. Stoddard defines character to be "*what is left after the fire*" (ibid., 139). In other words, it's the proof of who you really are as revealed after being tested and refined by life's experience, in good times and bad times" (ibid). Stoddard goes further to say that in the mentoring relationship, the root of character is humility. Thus, modeling the character of humility is for the effective mentoring.

The effective mentoring also makes the mentoring relationship long lasting by promoting spirituality. Quoting Jim Loehr and Tony Schwartz's article "The Making of a Corporate Athlete,"¹¹ Stoddard observes that top leaders in business world sustain high performance in the middle of ever-increasing pressure and rapid change because they understand how important it is to recover energy as much as to expend it. In the same way, spirituality that recognizes God can be energy in both bad times and good times of mentoring relationship. Cultivating a growing relationship with God requires time and a lot of hard work and commitment.

Finally, effective mentoring is visioning. Here, Stoddard defines visioning as legacy. While mentoring others, it is also important to consider what legacy we can leave behind. In short, we need to be visionary mentors. Even though character building is the major goal of mentoring, Stoddard emphasizes, reproduction should be the ultimate goal of mentoring. In reproduction, a mentoring partner begins to reproduce another mentor by mentoring, and it has impact of multi-generation and is

¹¹ Quoted from "The Making of a Corporate Athlete," *Harvard Business Review*, Vol. 79, no. 1 (January 2001: 128)

limitless. This should be the vision for mentors and they must begin mentoring with someone having the vision of reproduction in mind which becomes a legacy.

Hierarchical versus Partnering in Mentoring Relationship

Up to now, the traditional mentoring model is described as a hierarchical relationship. The spiritual mentoring model is presented as more of a partnering relationship. In this section, these two relationship models are compared with diagrams with the hope of understanding them more through graphics. The two models are also compared in search of their own effectiveness in a mentoring relationship.

Hierarchical Mentoring Relationship

In the traditional mentoring model, hierarchical relationship had been emphasized. Especially in secular world, since the career development is emphasized as the goal of mentoring relationship, mentor was a focal point. For the effectiveness of mentoring, the emphasis was given to mentor's role, character, traits, superiority of age and experience, and so on. In this model, the relationship was mainly vertical and one-sided. The model is described in diagram as below:

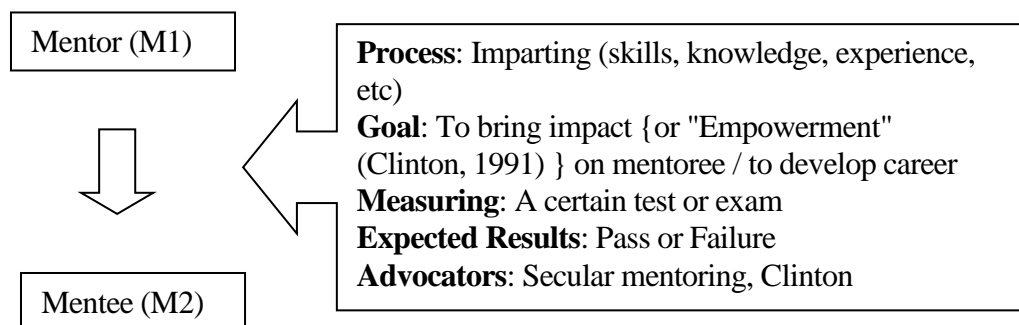


Figure 1. Hierarchical Mentoring Model

The goal of the mentoring relationship is more of career development ("Developmental Relationship" by Kram) through impacting from mentor (M1) to mentoree (M2). The less emphasis was given to the relational outcome since it was considered as supplementary. It was like the Greek Model where you are given a chance to take a lesson, after which you go through an exam or a test at the end of the learning experience. If you pass them with a certain satisfactory marks, the mentoring was somehow successful, if not, too bad: You can repeat the exam again or you can go to another mentor or to another field, or even quit. The mentor still remains the expert, master-of-all, or even, Mr-know-all. Those who do not reach the standard of the mentor have problems or inability to achieve some higher standard.

Partnership Mentoring Relationship

In spiritual mentoring, compared to the secular traditional model, the mentoring relationship shift its focus from vertical (hierarchical) to horizontal. The emphasis is given equally to both mentor (M1) and mentoree (M2).

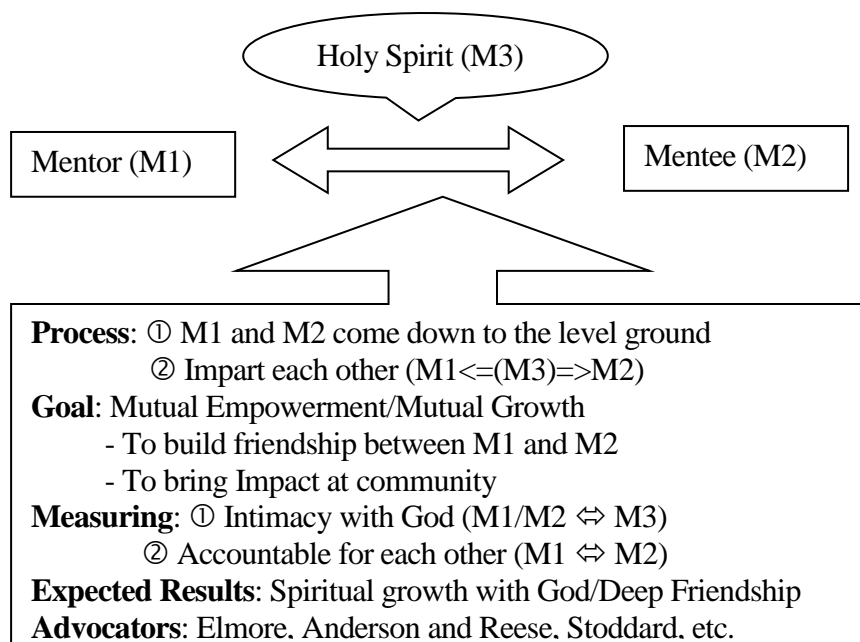


Figure 2. Partnership Mentoring Model

In this model, mentor (M1) and mentoree (M2) influence each other for spiritual formation with the help of the Holy Spirit (M3). Anderson and Reese call "a triadic relationship." (1991, 12) Since the goal of the mentoring is for empowerment (Clinton), and spiritual growth into intimacy with God (Anderson and Reese 1991, 37), there is no exam or test as such. So there is no failure or pass mark. Instead, mentor (M1) and mentoree (M2) will be accountable for each other. There is no limitation of mentoring duration as such.¹² Even though there is a room for the mentor to be an expert, more experienced, and age-old, these traits are not a major criterion for an effective outcome. The mentor needs to be a friend, a good listener, an open-minded sharer, a life-companion. Also he needs to be someone who has his own weakness, failures, and stories of fear and tears. In terms of impacting degree on each other, there is no clear boundary between the mentor and the mentoring partner.

Toward an Effective Mentoring Model in Cross Cultural Context

Traditionally, the mentoring relationship is defined as hierarchical. In the hierarchical model, the mentor was given priority to build an effective mentoring relationship. However, a change has been made to look at the aspect of the mentoring partner for mentoring effectiveness. Thus, considering effectiveness in mentoring relationship, the horizontal mentoring model has gradually been brought out to the front as the effective mentoring relationship. This change had been noticed more in spiritual mentoring models.

Now the question is what its effect is in a cross-cultural mentoring context. In this section, the research had been done to find out what should be considered in

¹² In comparing mentor with apprentice, big brother and coach, Biehl takes the position of "life long relationship" in spiritual mentoring. (1999, 34)

building an effective mentoring relationship in a cross-cultural context. The review has been done about: (1) Mentoring challenges in cross-cultural context, (2) Suggestions from the current trend of counseling, and (3) Rethinking of spiritual mentoring goal.

Mentoring Challenges in Cross-Cultural Context

In consideration of mentoring in cross-cultural context, there are issues to be noted. First of all, cultural conflict: How do we overcome cultural conflict to begin a mentoring relationship? There is also a change issue in mentoring relationship: How can one bring about a change in another person in cross-cultural setting? Then, finally and most important of all, the issue of goal-orientation: What is the final goal to achieve in a cross-cultural mentoring relationship?

How do we overcome cultural differences?

What is culture? Among many definitions, Kraft's definition seems suffice to explain it for the purpose of this research. According to Kraft (1998, 38-40), culture is "a strategy for survival" that helps people in that culture to cope with biological, geographical and social environment. A culture is owned by the people who are trained in it and live according to it. Thus, such a cultural system expresses "ideas or concepts" that are patterned and underlie "cultural behavior." Due to these patterned regularities and the habitual behaviors that stems from them, cultural behavior is interpretable by the insiders. Culture is also "learned," It is neither transmitted biologically nor does it come from the environment. It is a human thing, passed from generation to generation very effectively via familiar processes of imitation and teaching. Culture also consists of the "underlying perspectives (worldview)" on the basis of which the cultural concepts and behavior are generated.

In mentoring relationships, it is a general setting that a mentor and his partner are from different cultural backgrounds (outsider). In their own culture, they have their own cultural norms, values, and way of dealing with things. According to Kraft, once we aim for the change of a man in a different culture, their worldview must be dealt with. In their deep structure, their allegiance to a certain norms and values must be identified and be witnessed to for change.

In the same line of thought, Elmer, in his *Cross-Cultural Conflict*, suggests that "Most cross-cultural conflicts are not intentional. Most are inadvertent, occurring because underlying cultural values and corresponding rules are not understood" (1993, 22). The better understanding on culture one builds, the fewer conflicts he experiences, the more authentic relationships he will build, and the more effectively one can communicate God's truth. He, therefore, claims that in order to understand fully "the frame of cultural reference," one must gain "a new set of cultural lenses" (ibid., 14).

Of course, it takes time, conversations, questions, listening and the whole range of learning skills. This is directly related to the issue of how well both a mentor and the mentoring-partner can begin the relationship at first hand. Also, how effectively does their relationship develop until they can get their own set of cultural lenses for their partner's culture.

How can one bring about a change of the other in cross-cultural setting?

Identifying Jesus as the ultimate mentor, Elmore suggests "Jesus' IDEA" as the biblical principle on how Jesus brought about life change.

<p>I - INSTRUCTION ... in a life-related context (He taught and instructed them verbally.)</p> <p>D - DEMONSTRATION... in a life related context (He modeled truths for the disciples to observe.)</p> <p>E - EXPERIENCE ... in a life related context (He let the disciples participate/apply truth themselves.)</p> <p>A - ACCOUNTABILITY ... in a life related context (He debriefed their shared experience and assessed their growth)</p>
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Figure 3. JESUS' IDEA, *Mentoring: How to Invest Your Life in Others* (Elmore 1998, 131)

Then, employing Jesus' IDEA principle, he claims that a life change can happen permanently when one "Help them through KNOWING; Help them by SHOWING; Help them to get GOING; and Help them see their GROWING" (ibid., 132). To put it simply, Jesus' model was to learn from each other and to share with each other. It is not the relationship of someone-above and someone-below. The emphasis is given more to mutual interaction. Then, the effective change can happen in the relationship.

What is the final goal to achieve in cross-cultural mentoring relationship?

Lingenfelter, in *Agents of Transformation: A Guide for Effective Cross-Cultural Ministry*, argues that one's self-awareness to cultural bias is essential for effective cross-cultural service. While defining what an agent of transformation should do, he presents what an agent of transformation should aim for while working in cross-cultural ministry:

An agent of transformation is one who brings the good news of the gospel to members of a community and who brokers that message in such a way that those who accept it become disciples of Jesus Christ and learn to live spiritually transformed lives within the context of their community and culture. The outcome of this process should not be the replication of western churches and communities, but rather the establishing of vital and

dynamic indigenous communities of faith that exert a positive effect on the wider culture in which they are found. (1996, 9)

According to him, the goal of cross-cultural ministry by an agent of transformation should be 'not transferring of culture' but 'transforming people' "within the context of their community and culture. This can be applicable also to the mentoring relationship in the cross cultural context. The mentor should also play a role as a 'transforming agent' not as a 'transferring agent.' A mentor can build and achieve an effective mentoring result, when he or she struggle to be an 'transforming agent' to the mentoring partner (or, the mentoring community). How is that possible? Lingenfelter suggestion is valuable here. A mentor as an agent of transformation, must bring good news of the gospel to the mentoring partner (or, community) to live spiritually transformed lives "within the context of his/their culture," not "in a mentor's culture."

Suggestions from Current Trends of Counseling

In *Personal Counselling*, Fuster (2008) defines counseling as "Counseling is to achieve a better personal adjustment and growth in maturity, by stimulating the counselee to exploit her potential and use more of her resources" (ibid., 22). By definition, there is a similarity with Clinton's "empowerment" concept when he said, "by stimulating the conselee to exploit her potential and use more of her resources." In addition, it is to highlight what he suggests the goal of counseling should be. He claims that the goal of counseling should be "to achieve a better personal adjustment and growth in maturity." For Fuster, the concept of growth in counselee's maturity is considered as one of the goals of counseling.

Fuster also provides a brief historical development of counseling theory. Initially, counseling was more medically oriented. People thought that mental problem was caused by the problem of brain or nerve system. So, the emphasis was given one-sidedly to the counselor's qualification such as medical training, psychological training, and so on. This was more of hierarchical approach emphasis being given to the counselor.

Coming to 19th century, however, Breuer began paying attention to the patient himself. Putting a patient under hypnosis, he allowed the patient to talk freely about himself and his problems. After awakening from hypnosis, the patient felt relieved and improved. Developing Breuer's approach, Freud employed psychoanalysis. Using psychoanalysis, he "stimulated the patient to communicate freely with all that was in her¹³ mind, then interpreted the collected data in light of his theory of development of human behavior" (ibid., 36). But, in 1942, Carl R. Rogers challenged Freud's psychoanalysis claiming that the interpretation on the patient made by therapist would be too subjective. He rather suggested that the client is the best source of information about himself, and that he could diagnose himself. Thus, he shifted the counseling focus "from the therapist's interpretation to the client's self-understanding" (ibid). Roger's model is called "a two-dimensional model" (or "client-centered therapy). Fuster explains:

... It includes the person of the counselor (one-dimension), and the person of the counselee (the other dimension). The counselor must, in his relationship with the counselee, adopt these three attitudes of congruence, acceptance, and empathy. He must be able to communicate them to the consellee. On the other hand, the consellee must feel that he has been fully received by the counselor. (ibid., 29)

Then, in 1960's, Robert Carkhuff developed Roger's theory further. He emphasized the client's contribution to his own problem. For him the main goal of

¹³ In *Personal Counselling*, Fuster used feminine pronoun throughout.

counseling is "to motivate the client to bring out her own problem, to identify his own goal, and to provide appropriate and systematic steps for the client to attain the goal, and "so solve her problem." (ibid., 52) Even though Carkhuff also still emphasized that "the counselor must function at a level higher than the counsellee's level of functioning" (ibid., 52), he initiated a shift of counseling focus mainly from the counselor to the client's role for effective outcome. This shows that in counseling, a shift from hierarchical approach to partnering approach had happened.

Now, in current trends, as Fuster also recognizes it began from Carkhuff as above, counseling is again going through a focus shift. Coming to Brammer and MacDonald, the concept of helping relationship develops from partnering (or horizontal) to "helpee's growth" concept. In *The Helping Relationship*, they agree with Carkhuff and Fuster, when they claim "all help is aimed at self-help" (2003, vii), and goes further to say:

Helping another human being is basically a process of enabling that person to grow in the directions that person chooses, to solve problems, and to face crises... *Help, however, should be defined mainly by the helpees* (emphasis is mine), who select the goals of their own growth, and who also determine whether they want help at all (ibid., 4).

In this definition, Brammer and MacDonald admit that counseling focus must be given not only to counselee's healing, but more to enable counselee's growth in a way he or she wants. This shows clearly that counseling theory had been shifted from hierarchical (counselor-emphasis) to partnering (counselor-counselee focus), then from partnering to another dimension that put emphasis on counselee's healing as well as growth.

Up to now, the researcher went through more of secular counseling theory. It is worthy to find what spiritual counseling theory presents for the effective counseling. In *How To Be a People Helper* (1976), Collins presents Christian counseling

principles. He presents mainly 6 Biblical principles for effective relationship building through people helping. They are summarized as follows:

(1) In any helping relationship, helper's personality, values, attitude and beliefs are primary importance. Especially, he emphasizes empathy, warmth, and genuineness as the most important helper's traits.

(2) The helpee's attitudes, motivation, and desire for help are also important in counseling. He defines, "Counseling is a process of assisting another person to change and grow, but such growth is easiest when the helper and helpee work together on the task" (ibid., 35).

(3) The helping relationship between helper and helpee is of great significance. Such helping relationships differ with individuals. Illustrations from how Jesus related to people gives good accounts: Jesus was intellectual with Nicodemus while confrontational with the Pharisees; with Mary and Martha was more relaxed while with little children, was warm and loving; etc.

(4) Helping must focus on all of the helpee's emotions, thoughts, and behavior.

(5) Helping involves a variety of helper skills. Collins points out two kinds of skills: counseling techniques¹⁴ and counseling goals.

(6) The ultimate goal of helping is to make disciples and disciplers of our helpees. Here, Collins emphasizes the point that discipleship counseling is concerned about the whole person.

Summarized as above, Collin's counseling principles also suggests a kind of third dimensional model of people helping for effective helping relationship.

Especially, as partly backed up by Brammer and MacDonald, for effective counseling relationship, he claims that mutual growth (helping a helpee to grow as a disciple and

¹⁴ Collins presents in detail major conselling skills such as "listening, leading, supporting, confronting, teaching, etc.

helping the helper developing his helping skills) must be identified as the ultimate goal in people's helping relationship.

Rethinking of Spiritual Mentoring Goal

In previous section, mentoring challenges in cross-cultural context such as cultural differences, how to bring a change on a person, and how to be an effective transforming agent, suggests to consider a third model for effective mentoring in cross-cultural context. Moreover, the current shift of counseling theory also suggests the same. At this point, in considering the effectiveness of mentoring in cross-cultural context, one more thing to review is to clarify the goal of spiritual mentoring: What is the prime goal for spiritual mentoring?

Many Definitions, One Focus: Relationship

Mentoring goals are defined in mentoring definitions. Ragins and Kram define the mentoring as follows:

At its best, mentoring can be a life-altering *relationship* (emphasis is mine) that inspires mutual growth, learning, and development. Its effects can be remarkable, profound, and enduring; mentoring relationships have the capacity to transform individuals, groups, organizations, and communities. (2007, 3)

According to them, the focus of mentoring is given to 'a life-altering relationship' and 'its effects.' It is worth paying attention to the word, "relationship." In *The Elements of Mentoring* (2004), Johnson & Ridley offer the fundamental principles of 57 key mentoring elements as "the nuts and bolts of being a good mentor" (ibid., xiii) for effective mentoring. They define mentoring as follows:

Mentoring relationships (mentorships) are dynamic, reciprocal, personal *relationships* (emphasis is mine) in which a more experienced person (mentor) acts as a guide, role model, teacher, and sponsor of a less experienced person (protégé). Mentors provide protégés with knowledge,

advice, counsel, support, and opportunity in the protégé's pursuit of full membership in a particular profession. (ibid., xv)

Among those definitions of mentoring, attention should also be given to the term "relationship." In mentoring, most of scholars agree to the fact that the mentoring is all about "relationship." When the emphasis is given to the relationship, there come the models of "hierarchical" and "partnering or horizontal" relationship.

Now, in spiritual mentoring context, Stanley and Clinton defines mentoring as, "Mentoring is a *relational* (emphasis is mine) experience in which one person empowers another by sharing God-given resources" (1992, 33). Here, they mention 'by sharing God-given resources' in addition to 'relationship.' This suggests that in spiritual mentoring, a mentor and his partner must consider one more element in their relationship, that is, a spiritual element. Thus, Anderson and Reese emphasize "a triadic relationship." Anderson & Reese define spiritual mentoring as "a triadic relationship between mentor, mentoree and *the Holy Spirit* (emphasis is mine), where the mentoree can discover, through the already present action of God, intimacy with God, ultimate identity as a child of God and a unique voice for kingdom responsibility" (1999, 12). Anderson & Reese introduce the concept of Holy Spirit in mentor-mentoree relationship in spiritual mentoring.

The Prime Goal in Spiritual Mentoring: Mutual Growth toward God

In order to find the prime goal for spiritual mentoring, it is better to begin with Engstrom & Lorher. Differentiating mentoring from discipling, they define mentoring as follows:

Mentoring is much more expansive than simply teaching and/or training. It is investing time and prayer. It is building relationships and investing emotionally in the transfer of values and skills and attitudes. Discipling talks about discipline, while mentoring talks about a relationship. Mentoring can't happen outside the context of relationship. (1989, 73)

According to them, mentoring is different from discipling in the sense that mentoring is entirely about a relationship as they assert that mentoring cannot even happen outside the relationship context. They also go further to say that out of such relationship, mentoring is "the process of developing a man or a woman to his or her maximum potential in Jesus Christ in every vocation" (ibid., 4). For Engstrom & Lorher, mentoring is "relationship" and is to achieve "development" of a mentoree.

Now, this 'development' concept becomes more specific as 'empowerment' when Clinton and Clinton defines mentoring as follows: "Mentoring is a relational experience through which one person empowers another by sharing God-given resources." (1991, 2-3; Stanley and Clinton 1992, 40; Elmore 1998, 16) For Clinton and Clinton, the goal for spiritual mentoring is 'empowerment' through 'a relational process.' Biehl also agrees with Clinton as he defines mentoring as "Mentoring is a lifelong relationship, in which a mentor helps a protégé reach her or his God-given potential" (1996, 19). Here, emphasis is given to a 'a lifelong relationship' that helps a protégé reach her or his 'God-given potential.'

In addition, Hendricks and Hendricks, in *As Iron Sharpens Iron*, suggest that the goal of every mentor should be emotional, social, and spiritual growth of his protégé. Thus, they emphasize "relationship" for such growth, and claim that "growth and change simply won't happen apart from a *relationship* with someone perceived as significant who will influence their development and provide motivation and accountability" (1995, 25).

As reviewed so far, 'relationship' is the main focus in mentoring. When the issue comes to the goal of such mentoring 'relationship,' the prime goal of spiritual mentoring is to bring 'mutual growth' and such growth is 'toward God.' Therefore, in

order to make spiritual mentoring effective, a new or modified model which is different from hierarchical or partnering model should be considered.

Triadic Relationship with the Holy Spirit

In *Growing Toward Spiritual Maturity*, Newton recognizes that for every spiritual growth, "God's role must always be central" (2004, 11). Spiritual growth also depends on "intimate relationship with Jesus Christ" (ibid., 14) and it can be achieved by "an ongoing intimacy in one's relationship with Christ" (ibid., 15). Spiritual growth can be expressed in fruitfulness and reaching others for Christ, discovering and using our spiritual gifts, teaching others, leading others, and mentoring others. In spiritual mentoring, the prime goal is for spiritual growth, and this can be achieved by mutual spiritual growth toward God who is the central of spiritual relationship. Here, in conjunction with Anderson and Reese's 'a triadic relationship' concept, Newton's idea of spiritual growth directs the diagram of spiritual mentoring into a triangular diagram of spiritual mentoring. Thus, the third dimensional relationship model for effective mentoring in cross-cultural context should be triangular relationship capturing God at the center of mutual spiritual growth between mentor and mentor-partner. This can be presented as a diagram comparing with traditional 'hierarchical' and 'partnering' models as follows:

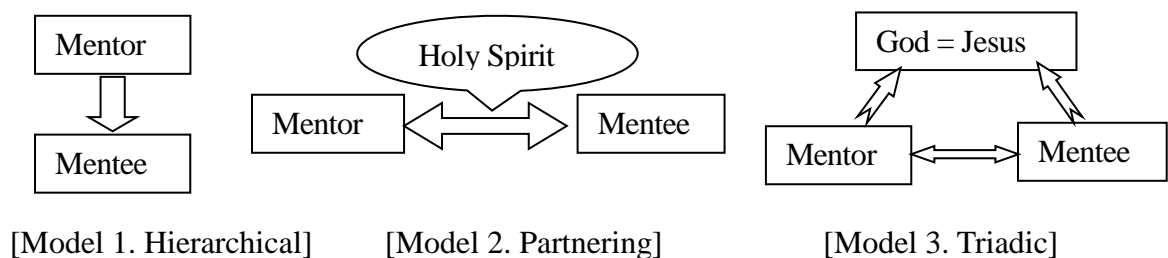


Figure 4. Three Mentoring Models

Methodological Literature Review

This research paid attention to find the most effective mentoring model in cross-cultural mentoring context. In substantial literature review, the most common mentoring models were discussed. The hierarchical mentoring model is found in secular relationship. The partnership mentoring model is comparatively more used in spiritual relationship. Discussing the limitations of those two models for effective cross-cultural mentoring, "The Triangular Model" is introduced as a new approach to spiritual mentoring in cross-cultural ministry setting. The purpose of the research is to prove the applicability and effectiveness of the third model in cross-cultural context, especially applying to the students in the University of Nairobi Main Campus.

Such a study thus leads to a choice of research design that is inclined to qualitative research. Creswell observes that in research design, mainly three methods has been paid full attention to so far: quantitative, qualitative, and mixed methods. The first has been used for years. The second emerged during recent three or four decades. The third is still developing (2003, 3). Quoting Norman Denzin and Yvonna Lincoln, Gall, Gall and Borg defines the qualitative research as follows:

Qualitative research is multimethod in its focus, involving an interpretive, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them. (2007, 31)

Qualitative Research used to be called, *interpretive* research since it attempt to study "the immediate and local meanings of social actions for the actors involved in them." (Erickson, *Qualitative Methods* quoted by Gall, Gall and Borg, 2007:31). Qualitative Research is also called *case study* research because it focuses on "the study of case rather than of populations and samples" (Gall, Gall and Borg, 2007, 31).

Characteristics of Qualitative Research

While Quantitative research fits best for testing a theory or explanation, Qualitative research fits best to find the ways to understand a concept or phenomenon since little research has been done on it (Creswell 2003, 22). Creswell further explains that Qualitative research is exploratory and is useful when the research does not know the important variables to examine. Thus, it is more applicable to the case where the topic is new, has never been addressed with a certain sample or group of people, or to the case where the existing theories do not apply with the particular sample or group under study (Morse 1991. Quoted in Creswell 2003, 23).

Five Traditions of Qualitative Research

In Qualitative Research, there have been five traditions: Biography, Phenomenology, Grounded Theory, Ethnography, and Case study. A Biographical study is "the study of *an individual* and her or his experiences as told to the researcher or found in documents and archival material" (Creswell 1998, 47). A phenomenological study describes "the meaning of the *lived experiences* for several individuals about a concept or the *phenomenon*" (ibid., 51) While a phenomenological study emphasizes the meaning of an experience for a number of individuals, a grounded theory study is,

... to ***generate or discover*** a theory, an abstract analytical schema of a phenomenon, that relates to a particular situation. The situation is one in which individuals interact, take actions, or engage in a process in response to a phenomenon. To study how people act and react to this phenomenon, the researcher collects primarily interview data, makes multiple visits to the field, develops and interrelates categories of information, and writes theoretical propositions or hypotheses or presents a visual picture of the theory (ibid., 56).

On the other hand, an ethnography is a description and interpretation of a cultural or social group or system. Ethnography involves research form of participant

observation or one-on-one interviews with members of the group. Through this, "researchers study the meanings of *behavior, language*, and interactions of the *culture-sharing group*" (ibid., 58).

Finally, the case study is "an exploration of a 'bounded system' or a case (or multiple cases) over time through detailed, in-depth data collection involving multiple sources of information rich in context" (ibid., 61). Here, the case being studied can be a program (or programs), an event (or events), an activity (or activities), or individuals.

As Creswell compares those five traditions, it makes the differences of each other clear as he summarizes the focus of each research tradition as follows:

... the focus of a biography is on the life of an individual, and the focus of a phenomenology is on understanding a concept or phenomenon. In grounded theory, one develops a theory, whereas a portrait is drawn of a cultural group or people in an ethnography. In a case study, a specific case is examined (ibid., 37-38).

The comparison of those five traditions is summarized in the following table:

Table 3. Dimensions for Comparing Five Research Traditions in Qualitative Research

Dimension	Biography	Phenomenology	Grounded Theory	Ethnography	Case Study
Focus	• Exploring the life of an individual	• Understanding the essence of experiences about a phenomenon	• Developing a theory grounded in data from the field	• Describing and interpreting a cultural and social group	• Developing an in-depth analysis of a single case or multiple cases
Discipline origin	• Anthropology • Literature • History • Psychology • Sociology	• Philosophy • Sociology • Psychology	• Sociology	• Cultural anthropology • Sociology	• Political science, sociology, evaluation, urban studies, other social sciences
Data collection	• Primarily interviews and documents	• Long interviews with up to 10 people	• Interviews with 20-30 individuals to "saturate" categories and detail a theory	• Primarily observations and interviews with additional artifacts during extended time	• Multiple sources - documents, archival records, interviews,

				in the field (e.g., 6 months to a year)	observations, physical artifacts
Data analysis	<ul style="list-style-type: none"> • Stories • Epiphanies • Historical content 	<ul style="list-style-type: none"> • Statements • Meanings • Meaning themes • General description of the experience 	<ul style="list-style-type: none"> • Open coding • Axial coding • Selective coding • Conditional matrix 	<ul style="list-style-type: none"> • Description • Analysis • Interpretation 	<ul style="list-style-type: none"> • Description • Themes • Assertions
Narrative form	<ul style="list-style-type: none"> • Detailed picture of an individual's life 	<ul style="list-style-type: none"> • Description of the "essence" of the experience 	<ul style="list-style-type: none"> • Theory or theoretical model 	<ul style="list-style-type: none"> • Description of the cultural behavior of a group or an individual 	<ul style="list-style-type: none"> • In-depth study of a "case" or "cases"

Source: Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Traditions* (1998, 65).

CHAPTER 3: METHODOLOGY

This chapter described the research design that was employed in this research. The rationale behind the choice of the research design is also highlighted. This researcher chose to use the case study research tradition of the qualitative research tradition described by Creswell (2003), and Gall, Gall and Borg (2007). Creswell defines case study as "the researcher explores in depth a program, an event, a process, or one or more individuals" (2003, 15). Wellington further defines the meaning of the case study, "A case study is a detailed examination of one setting, or one single subject, or one single depository of documents, or one particular event" (2000, 91).

Rationale for a Qualitative Design

Describing reasons for conducting qualitative research, Creswell asserts that qualitative research is proper for the research questions asking "how or what" while quantitative research begins with "why" style of research questions. Qualitative research is the most proper way to find out what is going on. Most of all, a qualitative research should be used when the topic of the research needs to be explored further. This means that qualitative research should be employed when variables cannot be easily identified, when the theories are not available to explain behavior of participants or of the study, and when the theories need to be developed (1998, 17).

This research sought to discover the most effective mentoring model in cross-cultural context. In previous chapter, triangular holistic approach model has been suggested over the traditional hierarchical model and horizontal model as to be most effective in cross-cultural mentoring. Since this research sought to prove if the third model proposed is effective, and if need be, to develop the third model as an effective model for the cross-cultural mentoring, the qualitative research design was most appropriate. Creswell affirms that qualitative research is needed when "existing theories do not apply with the particular sample or group under study" (2003, 22).

Moreover, the researcher heavily depended on exposing personal inner experiences between a mentor and his partner. Especially, the researcher was more interested on discovering what happens in mentoring relationship when a mentor and his partner are not from the same cultural background. This obviously led the researcher to heavily employ focus group discussions and participant observation as a data collection method. This also meant that the most significant information could not be obtained through questionnaires that are used mostly in quantitative methods of data collection.

Rationale for the Research Tradition Chosen

Since this research sought to develop the effective mentoring model in cross-cultural situation, case study research tradition was chosen over four other research traditions -- Biography, Phenomenology, Grounded Theory, Ethnography -- in qualitative research. For case study types, Wellington (2000) presents three classifications: Bogdan and Biklen's (1982), Stenhouse's (1985) and Stake's (1994). Especially, Stake's three types presented are *intrinsic* case study, *instrumental* case study, and *collective* case study (2000, 91-92). According to Stake, intrinsic case study

is not aiming to build a theory, but to gain a better understanding. Instrumental case study is to provide insight into a particular issue or to clarify a hypothesis, and its aim is "to develop our understanding and knowledge of something else: 'the choice of case is made because it is expected to advance our understanding of that other interest.'" (ibid). The collective case study is a study of a number of different cases. In this research, the main concern of the case study was to advance the understanding of effectiveness of mentoring relationship in cross-cultural setting. Thus, the researcher took the instrumental case study style.¹⁵

Research Procedure

In order to carry on with instrumental case study, it is necessary first of all to choose a case for the study. The researcher used the ministry that the researcher himself initiated among the students in the University of Nairobi since 1993 as the case under study. The research procedure took place in terms of data collection, data analysis, data verification, and clarifying variables and their co-relations.

Entry

The purpose of the study was to develop an effective cross-cultural mentoring model for personal spiritual growth. To achieve the goal, focus group discussions, Likert's scale survey, and interviews were done. The three focus-groups were taken from members of the ministry, and who used to be or are currently students of the University of Nairobi. The Likert's scale survey was conducted among those who had

¹⁵ Bogden and Bilken (1982) categorizes case study into three: historical-organizational case studies, observational case studies, and the life history form of case study, while Stenhouse (1985) divides it into two: historical and ethnographic. In order to define case study style more near to this research, the researcher chose one style from Stake, but eventually, the research will be categorized as Stenhouse's ethnographic style or as Bogdan and Biklen's observational style.

joined the focus group discussion and was extended to Korean missionaries who has been having cross-cultural mentoring relationship with the members.

Since the researcher has been building spiritual rapport and support with the members of these focus-groups, the official permission was not be necessary. However, the surveys and discussions that the researcher went about with them were something unusual and different from the regular fellowship activities, therefore the researcher prepared an informed consent form and secured their consent individually before actual data collection began. A sample of informed consent form is attached in Appendix A.

Data Collection Method and Tools

In order to collect data for this study, the researcher mainly used Guiding Questions for Focus Group Discussion and Likert's Scale Survey Questions. First of all, guiding questions were prepared by the researcher (Appendix B) being mindful of catering the research questions suggested in Chapter 1. After conducting Focus Group Discussions, all contents had been recorded in voice recorder and afterwards was transcribed. Out of these records, the Likert's scale survey questions were compiled in three sections being titled according to main research questions. After analyzing the result of the survey using SPSS software, some of interviewees were identified and additional interviews were conducted individually for further clarification of the survey responses and collected data.

Focus Group Discussions

The focus-groups were initially divided into three groups. In actual conducting, however, the researcher encountered a recording problem on the third

group, and that caused to add the fourth focus group to compensate the missing part of the discussion. Those who volunteered for group discussions were total 21 members and all were drawn from UBF membership. Out of 21 members, ten were graduates and 11 were students in University of Nairobi. Out of 10 graduates, four were married. All of them had mentoring experience in UBF more than 2 years. All were professing Christians.

The first focus-group chosen for the study was composed of 6 members that the researcher has been having mentoring relationship with. They are mainly graduate members and some of whom are married. Their ages are spread from 25 years to 28 years. They are mixed male and female. The details of members are presented in table 4. The discussion was conducted 11st August 2010 and all discussions were voice-recorded.

Table 4. The First Focus Group

Name	Sex	Age	UBF experience	Remarks
Kevin	M	28	> 5 years	Married
Nancy	F	25	> 5 years	Married
Juma	M	27	> 5 years	Graduate
Nickson	M	26	> 5 years	Graduate
Hanny	M	26	> 5 years	Graduate
Jannet	F	23	> 5 years	Graduate

The second focus-group was composed of those who are currently student members and having mentoring relationship for more than 3 years in the ministry. They are mainly drawn from those who have been having mentoring relationship with Korean missionaries in the ministry. Originally 6 members volunteered, but due to time constraint, one of them joined in the third group. Out of 5, and mixed with 3 males and 2 females members. The details of members are shown in Table 5. The meeting was conducted on 16th August 2010 and all discussions were voice-recorded.

Table 5. The Second Focus Group

Name	Sex	Age	UBF experience	Remarks
George	M	28	> 5 years	Married
Linah	F	28	> 5 years	Married
Mumbi	F	25	3-5 years	Student
Zacharia	M	27	3-5 years	Student
Shamma	M	26	3-5 years	Student

The third focus group was composed of those who are student members having mentoring relationship less than 2 years in the ministry. It was total 9 members mixed with 5 males and 4 females. The details of members were given in Table 6. The meeting was held on 22 August 2010.

Table 6. The Third Focus Group

Name	Sex	Age	UBF experience	Remarks
Joram	M	28	> 5 years	Married
Fred	M	26	> 5 years	Graduate
Lucy	F	25	> 5 years	Student
Qinta	F	26	3-5 years	Student
Samuel	M	25	3-5 years	Student
Don	M	22	< 2 years	Student
Mravu	M	25	< 2 years	Student
Eunice	F	21	< 2 years	Student
Keith	F	21	< 2 years	Student

The fourth focus group were composed of 5 members of which 4 volunteers (Nickson, Juma, Lucy, and Janet) had joined previous focus group except Maingi (Male, 28 years old, a graduate having more than 5 years mentoring experience in UBF). The discussion was held on 29th September 2010.

Through conducting the focus group discussion, the researcher was able to draft the Likert Scale Survey questions. It was reviewed and proofread by a key informant among the focus group members. Then, the survey was conducted widely by 27 members including 5 Korean missionaries in the ministry.

Survey

As Bernard suggests that "Good survey research often depends on the development of scales" (1995, 288), the researcher used Likert's scaling method for collecting data.¹⁶ Main reason for using Likert's scale was that it was useful to measure "internal states of people's attitudes, emotions, and orientations" (ibid., 298).

In building and testing a Likert Scale for the topics under research, the researcher followed the steps suggested by Bernard as follows:

- (1) Identify and label the variable you want to measure.
- (2) Write a long list of indicator questions or statements.
- (3) Determine the type and number of response categories - such as agree-disagree, favor-oppose, helpful-not helpful, etc.
- (4) Test your item pool on some informants
- (5) Conduct an item analysis to find the items that form a one-dimensional scale of the variable you're trying to measure.
- (6) Use your scale in your study and run the item analysis again to make sure that the scale is holding up. If it does, then look for relationships between the scale scores and the scores of other variables for persons in your study.

Out of focus group discussion, the Likert's scale survey was done for extensive data collection. The survey was carried out among those who joined the focus group including the Korean missionaries in the ministry. Those missionaries are married couples and experienced in the ministry for more than 8 years.

¹⁶ For other scale methods such as Indexes, Guttman scales, semantic differential scales and others, refer to "Chapter 13. Scales and Sacling" in *Research Methods in Anthropology* (Bernard 1995, 289-309) and Trochim's "Survey Research" in *Research Methods Knowledge Base* (<http://www.socialresearchmethods.net/kb/survey.php>).

In order to build a proper scale guided by these steps, identifying variables and their correlations is mentioned in the following sub-heading "Variables and Their Correlations." A Likert's scale survey used in the research is presented in Appendix C.

Interview

Jorgensen advises that "when the problem and issue for study become increasingly clear and well defined, interviewing methods is appropriate and better to use a formal and structured questionnaire"(1989, 85). After the data analysis from survey research using Likert's scale, the researcher found that there were some variables that required further clarification and deeper understanding. Thus, as was advised by Jorgensen, the in-depth interviews was conducted "to explore particular matters in elaborate and comprehensive detail" (ibid., 90).

While conducting interview, as instructed by Jorgenson, the objective of the study and its methodology was explained in general and in brief manner in order to avoid "misunderstandings, apprehensiveness, suspicion, and the like" (Jorgensen 1989, 86) on the part of focus-group members.¹⁷ The voice recording while interviewing was used rather than taking field notes for the sake of paying attention equally to both the informants and to the information shared. The interview was arranged in a spontaneous way giving more flexibility to the informants and was administered to take it not more than 60 minutes in length per session.

Variables and Their Correlations

Three major variables for the research are derived from the research questions such as, (1) Traditional values in mentoring relationship, (2) Modern trends in

¹⁷ Jorgensen, in *Participant Observation: A Methodology for Human Studies*, advises that, to interviewees, "explanation of the research should be general" and "it is usually better to say too little rather than too much" in order to avoid the same issues. (1989, 86)

mentoring relationship, and (3) Factors for mentoring relationship. The guiding questions for Focus Group Discussions and Likert's scale survey questions were designed to survey the correlations between these three variables. It was assumed that Traditional Values affects Modern Trends, and Modern Trends does the same on Traditional Values in mentoring relationship. On the other hand, the variable "Factors for Mentoring Relationship" was expected to be found in both traditional values and modern trends. The diagram shown below presents the assumed correlations among variables:

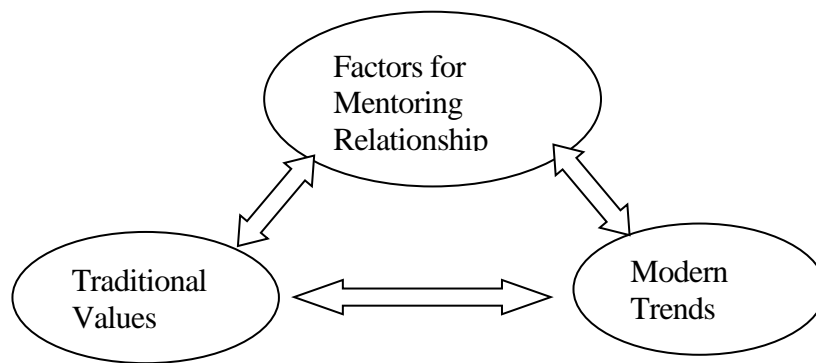


Figure 5. Variables and Their Correlations

The focus group discussions, Likert's scale survey and interviews paid main attention to identify if the given assumption could be proven to be true. The research also paid attention to collect field data for each variable in order to come up with a new mentoring model for effective cross-cultural ministry, or otherwise to revise the traditional model.

Data Analysis Method

As Bernard defines that "qualitative analysis ... is the search for patterns in data and for ideas that help explain the existence of those patterns" (1995, 360), the primary data analysis focused on finding certain patterns to develop ideas, then went

back to test the ideas against the observation, then reexamined those revised data to review ideas and repeated this until the researcher could come up with a certain valid data that matched to variables induced from the research questions.

For practical analysis of the field data, Ethnographic decision model, taxonomies, and componential analysis techniques are used alternatively. Ethnographic decision models are "qualitative, causal analyses that predict what kinds of choices people will make under specific circumstances" (ibid., 372). Taxonomies is used especially to identify domains and their relations. Componential analysis is "a formal, qualitative technique for studying meaning" (ibid., 390). During this analysis procedure, the researcher reduced data (data reduction) in the manner of keeping and deepening the terms and definitions that fitted to serve variables under study, and throwing away data that did not.

For the analysis of Likert's scale survey, the computer software called SPSS is used for the effective and fast analysis of quite massive raw data. Outcome of analysis of the survey was accurate and very supportive to the findings of Focus Group discussions. The results of all analysis are presented in form of tables and charts in Chapter 4.

Validity and Reliability

Bernard encourages constant validity check while performing field data collections: "As field research progresses, try consciously to switch back and forth between these two perspectives, the emic and the etic, and to check yourself from either buying into the folk explanations or rejecting them without considering their possible validity" (1995, 361). The researcher followed the guidelines given by Bernard for constant validity check as follows: (1) Looked for consistencies and

inconsistencies among knowledgeable informants and find out why informants disagree about important things, (2) When the researcher encountered a case that doesn't fit the model, asked whether it's the result of: normal intracultural variation, the lack of knowledge, or a genuinely unusual case, (3) As the researcher came to understand how something works, sought out alternative explanations from informants and from colleagues, and listened to them carefully -- both the emic, folk explanation and the etic, materialist explanation, and (4) Tried to fit extreme cases into the model, and if the cases won't fit, tried to reexamine it before finally throw it out. (ibid). Finally, in order to make sure that the data collected, its analysis and findings are valid, the researcher sought to do member checking where some of interview informants reviewed the description made in the researcher's report.

Limitations of Methodology

In order to find an effective model for cross-cultural mentoring, a case study is chosen as the research perspective. A case study is "a detailed examination of one setting, or one single subject, or one single depository of documents, or one particular event." (Bogdan and Biklen 1982, 58. Quoted in Wellington 2000, 91). By definition, however, case study contains a very serious weakness in generalization of the case under study. Wellington admits that a case study has many advantages such as illustrative, insightful, accessible, attention-holding, and strong on reality. However, it has its own weaknesses. Wellington points out three of them as generalizability, validity and sampling. Generalizability is linked with both external and internal validity. External validity is again linked with the issue of sampling. Thus, it is advised to have sampling as many cases as possible (Wellington 2000, 97).

In order to overcome this inherent threat of generalizability in case study, Wellington's advice has a valid point at hand: "Its inherent dangers need to be recognized and acknowledged. This can be achieved by a reflective approach and the degree of 'openness' essential in allowing interpretation to be critically examined. Case study can then be rich, interesting and poses wide appeal." (ibid., 99)

Being guided by the above factors, the researcher tried his best to treat evidences (collected data) as fairly as possible until producing compelling conclusions by ruling out alternative interpretations. Pattern matching analysis is used to find the dependency and independence of variables mentioned under "Variables and Its Correlations" section. From the data collected, the researcher found logical progression from a case to another keeping internal consistency in mind. All those analysis process are reported in findings by making sure of all contexts, findings, and conclusions to come out of the real data. In addition to the researcher's efforts to present the case as real and fairly as possible, the validity of this research rests upon the reader after all, as Wellington advocates:

In examining case studies, a large part of the onus rests upon the *reader* [emphasis original]. The validity of a study need to be assessed and judged by the reader, given his or her experience, knowledge and wisdom, i.e. the value, or 'truth', of case study research is a function of the reader as much as the researcher (ibid).

CHAPTER 4:
FINDINGS AND DATA ANALYSIS

This chapter reports the findings of the research carried out among the UBF Members mainly drawn from the University of Nairobi. The findings are presented in descriptive and interpretative ways. Each of the three research questions of this research is presented separately in order to give descriptive details of what the young African college students think about the subjects under research.

Participants Review

Total participants for Likert Scale Survey were 27 drawn from UBF members. Among them, by age, members of 20-23 years old (who are mostly holding student status in campus) were 6 members (22.2%). Participants of 24-30 years old (who are mostly graduates and who keep their UBF membership from their campus period) were 16 members (59.3 %). Five Korean missionaries (33 years old and above, 18.5%) participated only in Likert Scale Survey.

Table 7. Survey Participants by Age

Age	Frequency	Percent	Classification
20	1	3.7	Students (22.2%)
21	2	7.4	
22	1	3.7	
23	2	7.4	
24	1	3.7	Graduates (59.3%)
25	6	22.2	
26	2	7.4	
27	3	11.1	

28	3	11.1	Missionaries (18.5)
30	1	3.7	
33	1	3.7	
34	1	3.7	
39	1	3.7	
40	1	3.7	
48	1	3.7	
Total	27	100.0	100.0

In terms of participants' mentoring relationship period in UBF are as follows:

Table 8. Participants' Mentoring Period in UBF

Period	Years	Percent
Less than 2 years (New members)	4	14.8
3-5 years (Students Leaders)	6	22.2
More than 5 years (Graduates)	12	44.4
Missionaries	5	18.5
Total	27	100.0

The Traditional Values in Mentoring Models

In this section, the findings on the first research question "What are the traditional values in mentoring models that the Christian students at The University of Nairobi (especially among UBF members) consider important?" are presented. First of all, the research found out what factors the UBF members considered important for proper mentoring relationships: that is factors for a proper mentor, factors for initiating and maintaining mentoring relationships, and the goals for mentoring relationship. Secondly, the research revealed what traditional ways of mentoring experience the members had gone through, and what characteristics are found in African traditional mentoring. Those findings are described with tables and graphs generated by SPSS

software.¹⁸ The researcher interpreted results in view of traditional values presented in Chapter 2 by mentoring models.

Factors Affecting the Mentoring Relationship

Prior to find traditional values in mentoring models, the researcher wanted first to see if the mentoring factors discussed in Chapter 2 could practically be found in real mentoring practices. So, the findings describe what factors the members find in their own real mentoring experiences.

(1) Factors for the Proper Mentor¹⁹

What are the factors that make one become a proper mentor? Most scholars from both secular mentoring and spiritual mentoring mention that the mentor is more experienced and older, providing counseling and friendship (Kram & Johnson-Ridely). The mentor is warm and wise, gaining credibility (Pegg). The mentor is advanced in knowledge and senior (Sosik & Godshalk). He is empowering resources such as wisdom, advise, information, carrier guidance, etc. (Clinton). He is also open-hearted to share stories, trust, intimacy, friendship (Anderson & Reese). My research has revealed that major factors that usually produce a proper mentor are to a great extent identical with those important factors discussed in Chapter 2. Some of the major issues are presented and discussed as follows.

Experience: When asked if a proper mentor should be an experienced person, a large percentage of the informants responded positively. 11 agreed and 14 strongly agreed while only 2 disagreed as shown in Table 9 and Figure 5²⁰.

¹⁸ SPSS Statistic 17 (SPSS Inc., 2009) is used for data analysis.

¹⁹ Here, the term "proper mentor" is used by UBF members during focus group discussions, and to them, it simply meant a mentor that they could qualify him as.

²⁰ From Figure 5, for the sake of space effectiveness, all figures are presented in Appendix D.

Table 9. A proper mentor should be someone who has enough experiences in what he is going to teach me about

	Frequency	Percent
Disagree	2	7.4
Agree	11	40.7
Strongly Agree	14	51.9
Total	27	100.0

The members took the mentor's experience as important because experience is "a value that a mentor can add to his mentee's life" (Lucy, 3-1). In addition, some members emphasized that even though experience is a factor for a proper mentor, how he communicate this experience with his mentee is also important. For them, a skill to pass the experience to one being mentored is more important than mentor's experience itself (Juma, 1-1).

Age: As Tables 10 through 13 (also Figures 6 through 9) show respectively, there are basically two opposing views about the issue of the mentor's age. The members basically agreed that they would choose a mentor who is older than they are. It is because if a mentor is younger than his mentee, normally the mentee would look down upon his mentor (Juma, 1-1). When a mentor is younger than his mentee, the mentor would feel inferior and not feel free to interact with his mentee (Lucy, 3-1). However, they were willing to accept a younger mentor depending on the mentoring context. For example, when they have to learn tennis, they agreed to look at a mentor's performance (experience) than his age (Otieno, 1-3).

Table 10. I'd rather prefer an older mentor (A3)

	Frequency	Percent
Disagree	3	11.1
No Idea	3	11.1
Agree	17	63.0

Strongly Agree	4	14.8
Total	27	100.0

Table 11. A proper mentor is a bit older than his mentee (A26)

	Frequency	Percent
Strongly Disagree	1	3.7
Disagree	5	18.5
No Idea	3	11.1
Agree	16	59.3
Strongly Agree	2	7.4
Total	27	100.0

Table 12. In mentoring, age doesn't count very much (A20)

	Frequency	Percent
Strongly Disagree	2	7.4
Disagree	5	18.5
No Idea	1	3.7
Agree	17	63.0
Strongly Agree	2	7.4
Total	27	100.0

Table 13. In proper mentoring, age is not a matter or doesn't have weight (A27)

	Frequency	Percent
Strongly Disagree	2	7.4
Disagree	12	44.4
No Idea	3	11.1
Agree	9	33.3
Strongly Agree	1	3.7
Total	27	100.0

The reason that members showed the opposite views on age matter is explained further as shown in Tables 14 through 16 (Figures 10 through 12). The reason for such division on age factor is caused by the difference between traditional understandings and the modern perception on experience-age factor. In African traditional culture, experience is deeply associated with age (Wahome, 2-1). Older age presents more experience. On the contrary, modern campus students count on

experience more than on age so long as one has enough experience (Mumbi, 2-1). The findings also shows that members think that man's experience can either be proven or not proven by his age (refer to the results shown in Table 16 and Figure 12). This shows that there is a tendency for the modern students to distance themselves gradually from traditional ways on experience-age factor.

Table 14. In Africa, traditionally, a man's experience is closely linked with his age (A15).

	Frequency	Percent
Strongly Disagree	1	3.7
Disagree	1	3.7
No Idea	2	7.4
Agree	11	40.7
Strongly Agree	12	44.4
Total	27	100.0

Table 15. For me, my mentor's age doesn't matter, as long as he has enough experience (A6).

	Frequency	Percent
Strongly Disagree	1	3.7
Disagree	5	18.5
No Idea	2	7.4
Agree	13	48.1
Strongly Agree	6	22.2
Total	27	100.0

Table 16. I believe a man's experience can be proven by his age (A2).

	Frequency	Percent
Strongly Disagree	2	7.4
Disagree	9	33.3
No Idea	4	14.8
Agree	10	37.0
Strongly Agree	2	7.4
Total	27	100.0

Authority: The authority of a mentor is deeply related with the experience he had built up (Otieno, 1-3). Such authority is not to exercise "in a sense of

psychological authority that considers mentee is lower than him” (Juma, 1-3). As shown in Table 17 and Figure 13, when a mentor has a proven spiritual authority, that authority can attract the other person to come to him. This implies that members wanted a mentor to have a certain authority but such authority is not drawn from positional or "psychological" (in Juma's term) but from spiritual experiences.²¹

Table 17. I would consider my mentor's spiritual authority. If he has a spiritual authority, he can mentor me (A33)

	Frequency	Percent
Disagree	5	18.5
No Idea	4	14.8
Agree	12	44.4
Strongly Agree	6	22.2
Total	27	100.0

Opposite Sex: Although not originally included as part of the guiding questions, the issue of the opposite sex as an appropriate mentor or mentee surfaced during the focus group discussions. As Tables 21-22 (Figure 19-20) show, most of the respondents tend to hesitate to accept an opposite sex mentor in their mentoring relationship. One of the reasons is that there is a high possibility to develop "a hidden agenda" (Nancy, 1-3) during opposite-sex mentoring.

Table 18. In mentoring relationship, opposite sex wouldn't work or even if it works it carries a certain risks (A17)

	Frequency	Percent
Disagree	10	37.0
No Idea	2	7.4
Agree	11	40.7
Strongly Agree	4	14.8
Total	27	100.0

²¹ According to the focus group discussions, spiritual experience covers mainly on how much equipped with words of God (Wekesa, 2-1)

Table 19. Opposite sex mentoring can be also workable if age gap is big enough (A22)

	Frequency	Percent
Strongly Disagree	3	11.1
Disagree	4	14.8
No Idea	4	14.8
Agree	15	55.6
Strongly Agree	1	3.7
Total	27	100.0

Others: Along with experience, age and authority, participants mentioned empathy and acceptability as factors for a proper mentor. As shown in Tables 20-21 (Figures 16-17), most members supported idea that by oneself in the shoes of the other person, it can make him a good mentor (Joram, 2-3).

Table 20. A good mentor should be able to have empathy on the mentee (A30)

	Frequency	Percent
Disagree	3	11.1
No Idea	1	3.7
Agree	18	66.7
Strongly Agree	5	18.5
Total	27	100.0

Table 21. My mentor should be somebody who understands me (A11)

	Frequency	Percent
Disagree	1	3.7
Agree	14	51.9
Strongly Agree	12	44.4
Total	27	100.0

In regard to acceptability, a mentor should accept his mentee regardless of his weaknesses. This acceptability actually provides an environment for a mentee to share with his mentor freely (Lucy, 3-1). As shown in Table 22 and Figure 18, the respondents showed their full support to this idea.

Table 22. I would prefer a mentor whom I can share with freely (A18)

	Frequency	Percent
Agree	13	48.1
Strongly Agree	14	51.9
Total	27	100.0

(2) Factors For Initiating a Mentoring Relationship

In order to figure out factors affecting mentoring relationship, it is also necessary to find out what factors involve while initiating a mentoring relationship. In focus group discussions, members pointed out friendship (or acquaintance), mentoring needs, and respect as the major factors to initiate a mentoring relationship. This was also supported positively by UBF members.

Friendship: The findings show that friendship is one of the important factors to initiate a mentoring among UBF members. In order to initiate a relationship, friendship comes first "since with friendship you can share with your mentor openly" (Wahome, 2-1). Tables 23-24 and Figures 19-20 shows that members have a strong tendency to have their friend as their mentor or to expect his mentor to be friendly. Moreover, members believed that such friendship can be built up up in the mentoring process (Juma, 1-1) not only in initiating stage (refer to the results in Table 25 and Figure 21). In addition, members show their strong tendency to consider someone whom they have known for some period of time as their mentor. This idea was supported by 21 respondents out of 27 (77.8%) as shown in Table 26 and Figure 22.

Table 23. My friend can be my mentor (A7)

	Frequency	Percent
Disagree	6	22.2
No Idea	1	3.7
Agree	14	51.9
Strongly Agree	6	22.2
Total	27	100.0

Table 24. My proper mentee should be friendly (A16)

	Frequency	Percent
Strongly Disagree	1	3.7
Disagree	2	7.4
No Idea	1	3.7
Agree	15	55.6
Strongly Agree	8	29.6
Total	27	100.0

Table 25. Friendship can be developed with time (A19)

	Frequency	Percent
No Idea	1	3.7
Agree	17	63.0
Strongly Agree	9	33.3
Total	27	100.0

Table 26. My mentor is one who has known me for quite some time (A12)

	Frequency	Percent
Disagree	5	18.5
No Idea	1	3.7
Agree	14	51.9
Strongly Agree	7	25.9
Total	27	100.0

Mentoring Need: As Tables 27-30 and Figures 23-26 demonstrate, the members show a strong tendency to consider mentoring need as one of the key factors to initiate mentoring relationship. The findings indicate that the mentoring need is not only from mentee, but also from mentor. The mentor wants to see that his mentee has a need that he can guide his mentee to be fulfilled with (Otieno, 1-4). The mentee should see that his mentor has something to give him (Kevin, 1-2). When a mentee has a need, the mentor can help him better and the mentoring relationship can be more effective (Lucy 3-1).

Table 27. Either a mentor or a mentee should have a need in order to initiate mentoring relationship (A34)

	Frequency	Percent
Disagree	3	11.1
No Idea	1	3.7
Agree	17	63.0
Strongly Agree	6	22.2
Total	27	100.0

Table 28. I want someone who can add value to my life as my mentor (A5)

	Frequency	Percent
No Idea	2	7.4
Agree	9	33.3
Strongly Agree	16	59.3
Total	27	100.0

Table 29. For spiritual mentoring, a mentor must look for someone who needs spiritual help or growth (A32)

	Frequency	Percent
Strongly Disagree	1	3.7
Disagree	4	14.8
No Idea	2	7.4
Agree	19	70.4
Strongly Agree	1	3.7
Total	27	100.0

Table 30. Spiritual circumstances (needs) are the major factor to initiate mentoring relationship (A28)

	Frequency	Percent
Strongly Disagree	1	3.7
Disagree	6	22.2
No Idea	2	7.4
Agree	15	55.6
Strongly Agree	3	11.1
Total	27	100.0

Others: Apart from friendship and need, some members also suggest that respect and the outcome of a mentor's past performance are the factors for initiating mentoring relationship. Respect enhances proper mentoring relationship to begin.

(Otieno, 1-9). In addition, when there is a recognizable example or an outcome of the mentor's past performance, a mentee can respect him and ask for his mentorship (Don, 3-1).

(3) Factors to Maintain (or, to Build) an Effective Mentoring Relationship

In order to maintain an effective mentoring relationship, focus group participants emphasized friendship, mutual trust, confidentiality, mutual understanding, and mutual growth. In addition, some skills were also emphasized especially in terms of communication and encouragement.

Friendship: It is worth noting that in mentoring relationship, friendship can be a factor not only for initiating a mentoring relationship, but also maintaining the relationship. The members agree that as the relationship makes progress, friendship can work effectively to maintain the relationship. In order to have the relationship continued, a mentor and a mentee "have to be friends or have to create a friendship mood" (Nancy, 1-4). And in that case, friendship means "friendliness or approachability" (Juma, 1-4). Friendship also determines "the level of openness between a mentor and his mentee" (Lucy, 3-2).

Mutual Trust: As presented in Table 31 and Figure 27, for UBF members, mutual trust is more serious than friendship for maintaining the relationship. Such trust is necessary because it make a mentee feel secured (Lina, 2-3), and make him share with his mentor more openly (refer to the result presented in Table 32 and Figure 28). Most of all, without securing trust, it is difficult for a mentee to agree to do what his mentor is telling him to do (Kevin, 1-5; Wekesa 2-2).

Table 31. Wining each other's trust is crucial for effective mentoring (A50)

	Frequency	Percent
Agree	14	51.9
Strongly Agree	13	48.1
Total	27	100.0

Table 32. The more I trust my mentor, the more I open up (A14)

	Frequency	Percent
Agree	10	37.0
Strongly Agree	17	63.0
Total	27	100.0

In relation to mutual trust, members also paid a good attention to mentor's confidentiality and trustworthiness. As Tables 33 (Figures 29) shows, members showed a strong tendency to choose a mentor who is confidential and trustworthy. Also, when asked how important a mentee's trust on his mentor is, they tended to agree that mentee's trustworthiness is important too. However, as the result of Table 34/Figure 30 is compared with that of Table 33/Figure 29, the difference is noted. While 20 respondents (74.1%) strongly emphasize mentor's trustworthiness, only 8 respondents (29.6%) strongly emphasize mentee's trust. This shows that the respondents pay more emphasis on the confidentiality and trustworthiness of their mentors rather than trust from mentee's side.

Table 33. I would want someone who is confidential and trustworthy as my mentor (A4).

	Frequency	Percent
No Idea	1	3.7
Agree	6	22.2
Strongly Agree	20	74.1
Total	27	100.0

Table 34. I would like to have a mentee who believes in me (A13).

	Frequency	Percent
No Idea	1	3.7
Agree	18	66.7
Strongly Agree	8	29.6
Total	27	100.0

Mutual Confidentiality: As Tables 35 and 36 (Figures 31 and 32) present, young African college students have a strong tendency to secure mutual confidentiality in their mentoring relationship. Mutual confidentiality builds mutual trust, so that it protects the mentoring relationship. It also was understood that when confidentiality is broken, the mentee runs away feeling betrayed and thinking that "the mentor was taking advantage of him" (Wekesa, 2-4). If, however, confidentiality is highly upheld, a mentee can open up to share more deeply with the mentor. The more a mentee trusts his mentor, the more he opens up (Lucy 3-2).

Table 35. Confidentiality between mentor and mentee is crucial for maintaining mentoring relationship (A36)

	Frequency	Percent
Disagree	1	3.7
Agree	10	37.0
Strongly Agree	16	59.3
Total	27	100.0

Table 36. To maintain a healthy mentoring relationship, mutual confidentiality is most crucial (A23)

	Frequency	Percent
Disagree	1	3.7
No Idea	1	3.7
Agree	14	51.9
Strongly Agree	11	40.7
Total	27	100.0

Mutual understanding: Mutual understanding is important factor to maintain relationship because "it creates open space to share and common links or interests." (Hanny, 1-6). For members, mutual understanding includes understanding each other's personal backgrounds (Maingi, 4-2), to share "mentoring goals or intention of mentoring" between mentor and his mentee (Juma, 1-5). Especially, when members were asked if mutual understanding of mentoring intention is crucial for effective mentoring, 24 respondents (88.9%) agreed as presented in Table 37 and Figure 33.

Table 37. Mutual understanding of intention for their mentoring relationship is crucial for effective mentoring (A49)

	Frequency	Percent
No Idea	3	11.1
Agree	16	59.3
Strongly Agree	8	29.6
Total	27	100.0

Encouragement: As shown in Table 38 and Figure 34, encouragement maintains the mentoring relationship and makes it effective. Encouragement does not merely entail listening to the mentee's problems and telling him "it is [going to be] ok, but challenge him to overcome them" (Wekesa, 2-4). The mentor also can encourage the mentee by "inspiring hope" (Hanny, 1-6).

Table 38. In effective mentoring, listening well is not enough, encouragement will work for effective mentoring relationship development (A38)

	Frequency	Percent
Disagree	3	11.1
Agree	16	59.3
Strongly Agree	8	29.6
Total	27	100.0

Communication: Most of all, cooperation between mentor and mentee is important for the relationship to go on and there to be effective cooperation, communication is the key. A good communication brings a good cooperation between a mentor and his mentoring-partner. Communication includes skills of communication such as good listening (See the results of Table 39 and Figure 35). For UBF members, mentor's communication skill is more important than his life experience (See the results of Table 38 and Figure 36).

Table 39. For a mentor, listening skill is important to make him effective mentor (A24)

	Frequency	Percent
Agree	13	48.1
Strongly Agree	14	51.9
Total	27	100.0

Table 40. For a mentor, communication skills are more important than his life-experience (A25)

	Frequency	Percent
Disagree	6	22.2
No Idea	5	18.5
Agree	13	48.1
Strongly Agree	3	11.1
Total	27	100.0

Mutual Progress: The members consider mutual progress as one of the important factors for maintaining relationship, because mutual progress tells both parties whether they should continue relationship or not (Linah, 2-3). Therefore, the mentor should help his mentee to recognize his achievement in each stage. And it is not only for the mentee to feel the progress, but also the mentor should do so. Some 20 respondents (74.1%) supported this idea as presented in Table 41 and Figure 37.

Table 41. In order to maintain mentoring relationship, both mentor and mentee must see that both are progressing/growing (A35)

	Frequency	Percent
No Idea	1	3.7
Agree	20	74.1
Strongly Agree	6	22.2
Total	27	100.0

Traditional Values in Mentoring Relationship

In order to find the traditional values in mentoring relationship, the researcher posed the question for members to identify first where they experienced the traditional ways of mentoring. Then, they were asked to identify the characteristics of such traditional ways of mentoring. Finally, they answered the question of whether exposure to such traditional ways of mentoring were effective for their personal growth and maturity.

(1) Venue for Traditional Mentoring Experience

Most focus group members agreed that they had mentoring experiences in family (all 27 respondents agreed²²), school, church, and in traditional society (25 respondents agreed²³). For traditional society, there was “a self-mentoring” (Juma, 1-7) through experience in a given society or social settings.

(2) Characteristics and Values of African Traditional Way of Mentoring

In the focus group discussion, most of the participants mentioned "hierarchical and unidirectional mentoring" as prominent characteristics of African traditional mentoring. The issue of authority is discussed in relation to respect. The

²² See Appendix E. Survey results of question B2

²³ See Appendix E. Survey results of question B7

issue of age versus experience also was considered as an influencing factor. Other values to consider as characteristics of African traditional mentoring was: cultural differences in tribes, opposite sex mentoring, peer mentoring. In addition, the fact that society played a role of a mentor is also considered as traditional value.

Hierarchical and Unidirectional: Tables 42-44 and Figures 38-40 show that members agree that African traditional mentoring was mainly hierarchical and unidirectional. In schools, traditionally, teachers used to be on command and students are on receiving end. No one is allowed to challenge their teachers' authority.

Table 42. African traditional mentoring was mainly hierarchical (B10)

	Frequency	Percent
No Idea	3	11.1
Agree	18	66.7
Strongly Agree	6	22.2
Total	27	100.0

Table 43. Both school mentoring and family mentoring are strictly hierarchical (B12).

	Frequency	Percent
Disagree	4	14.8
No Idea	4	14.8
Agree	17	63.0
Strongly Agree	2	7.4
Total	27	100.0

Table 44. Mentoring in school is unidirectional (B11)

	Frequency	Percent
Disagree	4	14.8
No Idea	4	14.8
Agree	17	63.0
Strongly Agree	2	7.4
Total	27	100.0

In African family, children are not allowed to mentor their parents. Family mentoring is mainly by "instilling fear as opposed to respect" (Otieno, 1-9). Even in schools, pupils are not given any chance to correct their teacher even if he was wrong. The following Tables 45-46 and Figures 41-42 show that most members supported this idea.

Table 45. In traditional family, it is hard for you to mentor your mom or your dad (B16)

	Frequency	Percent
Disagree	1	3.7
No Idea	3	11.1
Agree	14	51.9
Strongly Agree	9	33.3
Total	27	100.0

Table 46. In School, you have almost no chance to correct your teacher even if he was wrong (B20)

	Frequency	Percent
Strongly Disagree	1	3.7
Disagree	2	7.4
No Idea	2	7.4
Agree	17	63.0
Strongly Agree	5	18.5
Total	27	100.0

Authority and Respect: In African traditional mentoring, authority and respect were also taken very seriously. Table 47 and Figures 43 show that all members considered respect as one of the values instilled in traditional mentoring relationship. As shown in Table 48 and Figures 44, members consider authority as one of the traditional value in African mentoring. In this setting, the mentor gives information to a mentee, who in turn is not permitted to question the mentor's authority. UBF members also perceived that how authoritative you are usually determine how effective (or good) mentor you are (Wahome, 2-9) as shown in Tables 49-50 and Figures 45-46.

Table 47. Respect is one of the values in traditional mentoring relationship (B28)

	Frequency	Percent
Agree	17	63.0
Strongly Agree	10	37.0
Total	27	100.0

Table 48. Traditional way of mentoring can be characterized by authority where the mentor gives information to a mentee, the mentee was not supposed to question the authority (B32)

	Frequency	Percent
Disagree	4	14.8
No Idea	1	3.7
Agree	17	63.0
Strongly Agree	5	18.5
Total	27	100.0

Table 49. In traditional mentoring, authority generates effectiveness (B29)

	Frequency	Percent
Disagree	1	3.7
No Idea	4	14.8
Agree	19	70.4
Strongly Agree	3	11.1
Total	27	100.0

Table 50. In traditional mentoring, if a mentor is not able to impart authority, he is seen as a weak mentor (B26)

	Frequency	Percent
Disagree	2	7.4
No Idea	5	18.5
Agree	17	63.0
Strongly Agree	3	11.1
Total	27	100.0

Age vs. Experience: Even though modern college students (especially UBF members) consider that they can have a younger mentor so long as he/she has experience or something to learn from, they also admit that in African traditional mentoring, age of a mentor matters most as shown in Table 51 and Figure 47. It is

because they still carry the traditional perception that a person's age implies his experience. They also think that due to the fact that age implies experience, traditionally, mentees are treated as "inexperienced." (Mumbi, 2-8).

Table 51. In traditional mentoring, age matters most than even experience (B21)

	Frequency	Percent
Disagree	5	18.5
No Idea	1	3.7
Agree	16	59.3
Strongly Agree	5	18.5
Total	27	100.0

Tribal and Cultural Differences: Among the characteristics found in African traditional mentoring, tribal differences also contribute a lot in line with the cultural differences as shown in Table 52 and Figure 48. Members also tend to think that when one is mentored by someone from a different cultural background it will be seen as they are giving him ideas which he is not supposed to have, therefore, "it is also hard to go to someone from a different tribe" (Mumbi, 2-8) as shown in Table 53 and Figure 49.

Table 52. Traditionally, cultural background matters for mentoring relationship (B24).

	Frequency	Percent
Disagree	1	3.7
No Idea	3	11.1
Agree	19	70.4
Strongly Agree	4	14.8
Total	27	100.0

Table 53. In traditional mentoring, it is hard for you to mentor someone from a different tribe (B23).

	Frequency	Percent
Strongly Disagree	1	3.7
Disagree	4	14.8
No Idea	3	11.1
Agree	17	63.0

Strongly Agree	2	7.4
Total	27	100.0

Opposite sex mentoring: Members agree that opposite sex mentoring in African tradition, is viewed negatively as shown in Table 54 and Figure 50. Men mentors boys, and women mentors girls. Linah presented an example. "When a girl gets pregnant prematurely, the father will always say the mother didn't mentor her girl. [It was women's responsibility]" (Lina, 2-8).

Table 54. In traditional mentoring, opposite sex mentoring is not allowed (B25)

	Frequency	Percent
Disagree	6	22.2
No Idea	6	22.2
Agree	12	44.4
Strongly Agree	3	11.1
Total	27	100.0

Peer Mentoring: As shown in Table 55 and Figure 51, peer-mentoring is rather treated positively than negatively in traditional Africa. When members are asked that if someone is mentored by the same age mate, it is seen traditionally that it would influence him negatively, equal number of 8 respondents both agree or had no idea, whereas, 11 respondents (40.7%) did not agree with this idea.

Table 55. In African tradition, if you are mentored by your age mate, it is considered that it will influence you negatively (B27).

	Frequency	Percent
Strongly Disagree	2	7.4
Disagree	9	33.3
No Idea	8	29.6
Agree	6	22.2
Strongly Agree	2	7.4
Total	27	100.0

Society as a Mentor: In traditional African society, the members also added a fact that a society itself plays a mentor's role. It is fully supported by 25 respondents (92.6%) as shown in Table 56 and Figure 52. Especially, society mentors its members with social norms, taboos, and so on. For example, it is an unspoken norm that in a bus a young one should yield his seat to an older one, and that once this is violated, he is treated as a social outcast. Wekesa's example given below shows a good example of how a society mentors its embers with a taboo: "They tell you if you pour food on fire, you will get ringworms so will always say that I don't want to get ringworms but in real sense they are telling you that you should not waste food" (Wekesa, 2-9).

Mentoring characteristics in society is also hierarchical. However, members tend to think that it was not as strictly hierarchical as it was in school or in family. Comparing with the previous Table 43 and Figure 39 where 19 respondents (70.4%) agreed to the fact that mentoring in school and family is hierarchical, the table 57 and Figure 53 shows that only 16 respondent agreed (59.2%) to this idea.

Table 56. Society played a role of mentoring in traditional way by developing some values in members through taboos and norms (B9)

	Frequency	Percent
No Idea	2	7.4
Agree	18	66.7
Strongly Agree	7	25.9
Total	27	100.0

Table 57. The form of mentoring in Society is strictly one-sided: it gives you no choices (B8)

	Frequency	Percent
Strongly Disagree	1	3.7
Disagree	6	22.2
No Idea	4	14.8
Agree	12	44.4
Strongly Agree	4	14.8
Total	27	100.0

(3) Effectiveness of Traditional Mentoring for Personal Growth or Maturity

Values in traditional mentoring are found to be hierarchical and unidirectional. In traditional mentoring, authority and respect are valued highly as well. If then, had such values been effective in terms of one's growth and maturity? Regarding this question, members showed a tendency of both positive and negative.

For mentoring experience in school, it was “taxing and burdening” (Kevin, 1-8). So it was difficult to achieve their objective. Authoritative, autocratic and aggressive ways made students "rebellious and detached from the mentor” (Juma, 1-9). Members also remember that caning and punishment over mistakes were mostly used both at home and in school, and was not enjoyable at all (Fred, 3-6).

On the other hand, traditional way of mentoring was helpful in a certain aspect, for example, to equip people with the basics of life (Wekesa, 2-7). Members admitted that such hierarchical authoritative education eventually helped them with what they should become (Lina, 2-8; Mumbi, 2-7). One member retold that once failed to do what she was told to do, she was chased away from home, but such experience made her mature (Quinta, 3-6).

Eventually, the general consensus of the members shows a strong tendency that it was not enjoyable but helpful. As shown in Table 58 through 61 (Figure 54 through 57), the respondents shows a strong tendency that mentoring both in traditional family and in school was helpful to some extent. Especially, traditional way of school mentoring was helpful for most members to become what they are now.

Table 58. Mentoring in family did not help me at all (B4).

	Frequency	Percent
Strongly Disagree	11	40.7
Disagree	13	48.1
No Idea	2	7.4

Agree	1	3.7
Total	27	100.0

Table 59. Mentoring in family was effective for me to a certain extent but not all (B3).

	Frequency	Percent
Strongly Disagree	1	3.7
Disagree	2	7.4
No Idea	1	3.7
Agree	17	63.0
Strongly Agree	6	22.2
Total	27	100.0

Table 60. Mentoring in my family setting was effective for my growth and maturity (B14).

	Frequency	Percent
Disagree	1	3.7
No Idea	3	11.1
Agree	18	66.7
Strongly Agree	5	18.5
Total	27	100.0

Table 61. Mentoring in school helped me to become what I am now (B5)

	Frequency	Percent
Disagree	5	18.5
No Idea	4	14.8
Agree	14	51.9
Strongly Agree	4	14.8
Total	27	100.0

In regard to mentoring in church, members expected that at least in the church, they could have been treated differently from traditional ways. However in reality, they didn't seem to get what they expected to get. As shown in Table 62/Figure 58, the majority (66.7%) expected a mentor and a mentee to stand on equal ground and grow mutually, but in reality, as shown in Table 63/Figure 59, only 9 respondents (33.3%) admit equal mentoring was possible while 18 respondents (66.7%) disagreed or had no idea.

Table 62. In a Church setting, a mentor and a mentee should stand in an equal ground and grow mutually (B19)

	Frequency	Percent
Disagree	7	25.9
No Idea	2	7.4
Agree	16	59.3
Strongly Agree	2	7.4
Total	27	100.0

Table 63. It is only in church setting where partnering (or equal) mentoring relationship between a mentor and a mentee is possible (B6)

	Frequency	Percent
Strongly Disagree	1	3.8
Disagree	10	37.0
No Idea	7	25.9
Agree	6	22.2
Strongly Agree	3	11.1
Total	27	100.0

New Trends of Mentoring Model

In this section, the findings on the second research question, "What are the new trends of mentoring model perceived among Christian students (especially UBF members) at the University of Nairobi?" are described. Then the models presented in Chapter 2 are reviewed in light of those findings. Finally, the modern trends of mentoring are compared to the traditional ways of mentoring with an emphasis on effectiveness.

Applicability of Traditional Mentoring in Modern Society

Hoping to find if there are new trends of mentoring perceived by Christian students at the University of Nairobi, in the first place, the researcher tried to find the facts on two issues: if the traditional mentoring still works among students in modern

setting, and if it works how effective it is in modern setting. In regard to the question of whether it still works, the majority agreed that traditional mentoring still works in modern society as presented in Table 64 and Figure 60. In addition, when members were asked if they would fail miserably when one try to mentor someone in traditional way in modern setting, 11 respondents disagree while only 8 respondents agree as shown in Table 65/Figure 61. This support the idea that traditional mentoring still works in modern setting.

Table 64. Traditional ways of mentoring still works in modern society (B30)

	Frequency	Percent
Disagree	3	11.1
No Idea	4	14.8
Agree	17	63.0
Strongly Agree	3	11.1
Total	27	100.0

Table 65. If someone tries to mentor in traditional way, he will fail miserably because our world is totally different from their world (B35)

	Frequency	Percent
Disagree	11	40.7
No Idea	8	29.6
Agree	5	18.5
Strongly Agree	3	11.1
Total	27	100.0

In regard to its effectiveness in modern setting, when asked if traditional mentoring is still effective, the majority had a tendency to say that it is partially effective and partially ineffective as shown in Table 66 and Figure 62. In addition, when asked more specifically whether traditional mentoring is no longer effective due to urbanization, education, and vibrant exposure to information through the internet and so on, half of them agreed while the other half disagreed as presented in Table 67

and Figure 63. This affirms again the idea that traditional mentoring is partially effective and partially ineffective in modern setting.

Table 66. Traditional way of mentoring is partially effective and partially not effective (B36)

	Frequency	Percent
Disagree	2	7.4
No Idea	1	3.7
Agree	19	70.4
Strongly Agree	5	18.5
Total	27	100.0

Table 67. Due to urbanization, education, and vibrant exposure to information through internet and so on, traditional way of mentoring is no longer effective in modern society (B31)

	Frequency	Percent
Disagree	13	48.1
No Idea	1	3.7
Agree	10	37.0
Strongly Agree	3	11.1
Total	27	100.0

When asked in what sense they think it was effective to them, they tend to agree that traditional mentoring was effective for them to grow and for molding them to be what they are now as presented in Table 68-69 and Figure 64-65.

Table 68. Hierarchical mentoring in family, school and society helped me to grow but was not enjoyable (B18)

	Frequency	Percent
Disagree	3	11.1
No Idea	4	14.8
Agree	17	63.0
Strongly Agree	3	11.1
Total	27	100.0

Table 69. Hierarchical mentoring in family, school, and society was not enjoyable but helped me be mature (B15)

	Frequency	Percent
Disagree	3	11.1

No Idea	3	11.1
Agree	18	66.7
Strongly Agree	3	11.1
Total	27	100.0

On the other hand, some members showed negative tendency for the applicability of traditional mentoring in modern setting. They claimed that it was only "static or stagnant and not flexible to the change" (Shama, 2-11). While social change is rapid, mentoring ways are not changing, so that traditional mentoring has become increasingly irrelevant. One suggested that currently only place the traditional mentoring would work is rural area (Lucy, 4-1). Majority members had a positive tendency to agree that traditional mentoring is stagnant and not flexible as presented in Table 70 and Figure 66. However, as shown in Table 71/Figure 67, majority (21 respondents) do not agree that traditional mentoring would work now only in rural area.

Table 70. Traditional mentoring is stagnant, static, and not flexible. Thus, it is not very effective in modern society. It has become more and more irrelevant (B34)

	Frequency	Percent
Disagree	6	22.2
No Idea	4	14.8
Agree	14	51.9
Strongly Agree	3	11.1
Total	27	100.0

Table 71. Hierarchical mentoring only works in rural area but does not work anymore in urban setting (C33)

	Frequency	Percent
Disagree	17	63.0
No Idea	4	14.8
Agree	4	14.8
Strongly Agree	2	7.4
Total	27	100.0

As most members tend to believe that traditional mentoring works in modern setting, but partially effective. When members were challenged to suggest what traditional factors were to overcome in order to make traditional mentoring effective in modern setting, they suggested that hierarchical authority must be overcome and communal responsibility to be encouraged. Social change factor also was suggested to be considered seriously for effective mentoring in modern society.

(1) Hierarchical authority: members perceived that the mentor's absolute authority or absolute experience that was treated as crucial for effective mentoring in African tradition does not work anymore. The hierarchical relationship should remain but the mentor must be "flexible in the exercise of authority" (Kevin, 1-11). In other words, even if the authority is still necessary, it shouldn't be explicitly communicated as it were in traditional way (See Table 72/Figure 68). For example, traditionally, the mentor treated his mentees as if they knew nothing while he knows everything. Hence his mentees are expected to listen without rebuttal or rejoinder. But such kind of authority does not work in modern setting. Majority members (22 respondents) also supported the idea that in modern society, people are very rebellious towards the unidirectional authority as shown in Table 73-74/Figure 69-70. And as shown in Table 75 and Figure 71, members presented a strong tendency to desire a mentor whom they can question, and who are humble enough to learn from them.

Table 72. Authority shouldn't be explicitly communicated as it was in traditional mentoring (C3)

	Frequency	Percent
Disagree	1	3.7
No Idea	2	7.4
Agree	19	70.4
Strongly Agree	5	18.5
Total	27	100.0

Table 73. In modern society, people (especially the young adults) are very rebellious towards the unidirectional authority (B33)

	Frequency	Percent
Disagree	1	3.7
No Idea	4	14.8
Agree	19	70.4
Strongly Agree	3	11.1
Total	27	100.0

Table 74. Absolute authority and experience no longer works in modern mentoring (C1)

	Frequency	Percent
No Idea	2	7.4
Agree	21	77.8
Strongly Agree	4	14.8
Total	27	100.0

Table 75. I want someone I can question and learning from me (B38)

	Frequency	Percent
No Idea	2	7.4
Agree	21	77.8
Strongly Agree	4	14.8
Total	27	100.0

In addition, members pointed out one reason that such hierarchical authority does not work anymore in modern setting. It was open exposure to information. As shown in Table 76/Figure 72, in the past, the person who acquired a newer or updated information could exercise a certain hierarchical authority for those who needed such information. In modern society, however, there is open exposure to information through technological advancement (Internet, Mobiles, News medias, etc.) So, in modern setting, even a mentee can challenge the mentor in terms of correcting or clarifying the information that was mistakenly given by his mentor (See Table 77 and Figure 73). Eventually, members presented a strong tendency to say that availability of

wide information sources in modern society makes relationship from hierarchical to horizontal in mentoring (as shown in Table 78 and Figure 74).

Table 76. In traditional way, hierarchical mentoring worked because there was complete blackout to information, but in modern age, it doesn't work anymore because there is wide exposure to information through technological advancement (C7)

	Frequency	Percent
Disagree	4	14.8
No Idea	1	3.7
Agree	16	59.3
Strongly Agree	6	22.2
Total	27	100.0

Table 77. Contrary to tradition, a lecturer can now be challenged by a student who acquired the new information from the internet (C8)

	Frequency	Percent
No Idea	1	3.7
Agree	19	70.4
Strongly Agree	7	25.9
Total	27	100.0

Table 78. Availability of wide information source such as internet, television, radio, etc are contributing people moving from hierarchical to horizontal mentoring relationship (C32)

	Frequency	Percent
Disagree	1	3.7
No Idea	2	7.4
Agree	15	55.6
Strongly Agree	9	33.3
Total	27	100.0

(2) Communal Responsibility: Members suggested this factor to be encouraged in modern mentoring context. Traditionally, there were values that everybody had a responsibility in contributing to order and cohesion within the community. In traditional community, as shown in Tables 79-80 and Figures 75-76, even if there is a mentor but age mate or a certain group of people used to be equally concerned. It was because the responsibility of bringing up mature people in the

society and order was a shared thing. So, in tradition, "You are in a network of mentors" (Otieno, 1-12). Members claimed that this traditional value should be practiced in modern age because modern society is identified as self-centered and individualized rather than communal.

Table 79. Traditionally, everything was communal, but in modern society, everything has become more of personal and individual (C4)

	Frequency	Percent
No Idea	2	7.4
Agree	20	74.1
Strongly Agree	5	18.5
Total	27	100.0

Table 80. Traditionally, there were values that everybody had a responsibility in contributing to order and cohesion within the community, but nowadays they have been weakened (C5)

	Frequency	Percent
Disagree	1	3.7
No Idea	1	3.7
Agree	19	70.4
Strongly Agree	6	22.2
Total	27	100.0

(3) Social Change: This is one of the important factors that made the traditional way of mentoring to be ineffective in modern society. Among many social changes, modernization, urbanization, and advanced education were to be considered as affecting factors to the change of mentoring in modern society. Especially, it is observed that in traditional society, people largely remained in their own community, but with urbanization and modern education, came increased mobility, so that people leave their own community and interact with people of different communities. This kind of social change makes it difficult for a mentor who learnt things in the old age to mentor a mentee who is brought up in modern setting.

**Which One is Effective for Mentoring in Modern Age:
Traditional values? Or New values?**

Most members agree that traditional mentoring still works in modern society but with partial effectiveness. So, they suggested several factors to reconsider for effective mentoring in modern setting. In this section, the research goes a step further to answer the question, "Which one to apply for effective mentoring in modern age: Traditional values? Or Are there any new vales?"

Members show strong tendency to say that there is no need of new values since, in modern age, the contexts may be changed, but the values do not seem to change (See Table 81 and Figure 77). Members also identified that traditional values such as respect and confidentiality are still applicable for modern mentoring as shown in Table 82 and Figure 78. For example, people still respect those who are older than they are.

Table 81. The content maybe changed in modern world, but the traditional values of mentoring such as authority, experience, age etc are not changed in modern way of mentoring (B37)

	Frequency	Percent
Disagree	3	11.1
No Idea	3	11.1
Agree	20	74.1
Strongly Agree	1	3.7
Total	27	100.0

Table 82. In modern setting, traditional values such as respect, confidentiality, etc are still valid (C9)

	Frequency	Percent
Agree	13	48.1
Strongly Agree	14	51.9
Total	27	100.0

The Factors for Effective Mentoring Relationship in Cross-Cultural Ministry

In this section, the findings for the research question 3, "What are the important factors for an effective mentoring relationship in cross-cultural ministry?" are described. The researcher also interpreted in the light of literature reviewed in Chapter 2. Especially, the findings are interpreted in view of mentoring models presented by Anderson and Reese, Stoddard, and etc. The findings are also viewed with the suggestions from the both worldview and counseling theory to suggest a new model for effective mentoring in cross-cultural ministry.

Impacting Each Other to Grow Mutually

In order to find what UBF members actually experienced through their mentoring relationship, they were asked if they had 'impacting each other' experience, and also if they had achieved 'mutual growth' through mutually impacting experiences. The findings from this question, actually helped the researcher move on to find factors for effective mentoring in cross-cultural ministry.

As presented in Tables 83-85 and Figures 79-81, most members approved that the mentor and the mentee impacted each other and experienced mutual growth through their mentoring experiences. When asked what impacted on their growth, members point out factors such as encouraging words (Mumbi & Linah, 2-15), mutual learning spirit, open sharing, patience (since it takes time to understand each other), and the help of God (refer to Tables 86-89 and Figures 82-85).

Table 83. In my spiritual mentoring relationship, I believe I have impacted my mentor to grow (C17).

	Frequency	Percent
Disagree	1	3.7
No Idea	6	22.2
Agree	19	70.4
Strongly Agree	1	3.7
Total	27	100.0

Table 84. The mentor you have is not a perfect person, so he also should grow through mutual interaction (C22).

	Frequency	Percent
No Idea	1	3.7
Agree	20	74.1
Strongly Agree	6	22.2
Total	27	100.0

Table 85. Whether it is small or big, in spiritual mentoring, I believe that both mentor and mentee are impacting each other and growing toward God (C24)

	Frequency	Percent
Agree	16	59.3
Strongly Agree	11	40.7
Total	27	100.0

Table 86. In spiritual mentoring, encouragement is one of the factors that makes mentee and mentor to grow (C20)

	Frequency	Percent
No Idea	1	3.7
Agree	21	77.8
Strongly Agree	5	18.5
Total	27	100.0

Table 87. In spiritual mentoring, patience both in the side of the mentor and the mentee is necessary to build up a proper mutual understanding (C26)

	Frequency	Percent
Agree	17	63.0
Strongly Agree	10	37.0
Total	27	100.0

Table 88. For effective spiritual mentoring, the attitude of learning each other helps a lot for mutual growth (C25)

	Frequency	Percent
Agree	23	85.2
Strongly Agree	4	14.8
Total	27	100.0

Table 89. In spiritual mentoring, mutual growth happens with the help of God (C14)

	Frequency	Percent
Agree	10	37.0
Strongly Agree	17	63.0
Total	27	100.0

On the other hand, some members also cautioned against cases in which a mentor and mentee can experience failure. Especially, ‘poor mutual communication’ and ‘lack of respect’ were identified as factors causing relationship break-up. Paradoxically speaking, however, those negative factors can also be factors for effective mutual growth when a mentor and his mentee overcome in their mentoring relationship.

Factors to Build Effective Mentoring Relationship in Cross-Cultural Setting

Members strongly supported the idea that in a mentoring relationship, mutual impact occurs and also contribute to their mutual growth. Factors such as -- encouragement, mutual learning attitude, open sharing and understanding, mutual respect, and God’s help -- have been identified. The researcher went further to find, especially in cross-cultural setting, what new factors members identify in order to make a mentoring relationship effective.

In the first place, members advised that those who engage in cross-cultural mentoring relationship must be aware that the cross-cultural interaction went through a

great deal of change from the past to the modern age. As indicated in Tables 90-91 and Figures 86-87, members were aware of the fact that there were cultural boundaries in cross-cultural interaction in the past, but in modern age, such boundaries are minimized, and that people are almost freely interact. And the cross-cultural interaction becomes more vibrant in modern society than in traditional one.

Table 90. Traditionally, there were cultural boundaries in cross-cultural interaction, but in modern setting, such boundaries are minimum, almost freely interact (C13).

	Frequency	Percent
Disagree	3	11.1
No Idea	1	3.7
Agree	18	66.7
Strongly Agree	5	18.5
Total	27	100.0

Table 91. Cross-cultural interaction becomes more vibrant in modern society than in traditional one (C10)

	Frequency	Percent
Disagree	1	3.7
Agree	16	59.3
Strongly Agree	10	37.0
Total	27	100.0

Based on this awareness, members suggested several factors that may foster the building of an effective mentoring relationship in cross-cultural settings. Among many factors, proper communication and cultural understanding are encouraged. In order to have a personal understanding, non-formal rather than formal relationship is also recommended.

Proper Communication: As shown in Tables 92-93 and Figures 88-89, members strongly encouraged that proper communication is most important to make cross-cultural mentoring effective. Some 25 respondents (92.6%) supported that communication is one of the important factors to make mentoring effective in a cross-

cultural setting. When asked how important it is for a mentor and a mentee to have proper communication, all respondents (100%) supported it very important. Most members showed strong tendency as well to say that such proper communication is necessary because it help understand each other as shown in Table 93 and Figure 89.

Table 92. In modern way of mentoring especially in a cross-cultural setting, communication is the one of the important factors for effective mentoring (B40)

	Frequency	Percent
Disagree	1	3.7
No Idea	1	3.7
Agree	19	70.4
Strongly Agree	6	22.2
Total	27	100.0

Table 93. In spiritual mentoring, proper communication between a mentor and a mentee is very important (C27)

	Frequency	Percent
Agree	18	66.7
Strongly Agree	9	33.3
Total	27	100.0

Table 94. In cross-cultural mentoring, it is important for both mentor and mentee to come to a neutral ground in mutual understanding (C11)

	Frequency	Percent
Agree	18	66.7
Strongly Agree	9	33.3
Total	27	100.0

Cultural Understanding: Understanding the cultural background of both mentor and mentee helps develop relationship. As presented in Tables 95-97 and Figures 91-93, majority of members agreed that cultural understanding take a significant place to make mentoring effective in cross-cultural setting. Members felt that as they understood the cultural elements of their mentee, they could help their mentee in a better way. Otherwise, the mentoring relationship would be ineffective.

Table 95. For effective mentoring in modern age, the cross-cultural understanding takes significant place (C23)

	Frequency	Percent
No Idea	1	3.7
Agree	18	66.7
Strongly Agree	8	29.6
Total	27	100.0

Table 96. If you know the cultural elements of your mentee, you will be able to know how to help better (C12)

	Frequency	Percent
Agree	16	59.3
Strongly Agree	11	40.7
Total	27	100.0

Table 97. If there is no desire to understand each other's cultural background, mentoring relationship will not be effective (C28)

	Frequency	Percent
Disagree	2	7.4
Agree	17	63.0
Strongly Agree	8	29.6
Total	27	100.0

Members shared their own examples on how important it is to understand cultural elements of their counterpart. One member shares her own experience as follows:

Her cultural setup compared to mine are very different.²⁴ In the beginning, it was hard for me to understand her background and for her to understand mine so that we cannot come to understand each other. After spending some hard time each other, there came desires and commitments from both sides to understand mutual cultural differences. Now, we are improving our relationship... (Mumbi, 2-16).

Lucy²⁵ also presented her own experience on what happened when there is no proper understanding on mentor who is from different cultural background:

²⁴ Mumbi has been having mentoring relationship with a Korean woman missionary in the ministry for more than 5 years.

²⁵ Lucy has been having mentoring relationship with a Korean woman missionary in the ministry

... they really have a genuine desire for you but the only problem is it is a good and nice thing but the way the information is communicated is not nice. ... but it creates rebellion in you because the way it was put across is a bit nasty because it was put across in a wrong tone or mood. You can have information but the tone you use will really give it a different meaning and different application from the contents. I think they are genuine if only the information they have can be put in another way which doesn't ignite rebellion, I think it can be powerful and you can obey (Lucy, 4-4).

Let alone the cultural issue between missionaries and UBF members, several members also paid attention to the issue of cultural understanding among people from different tribal background. Wahome brought the issue into focus saying:

For example a person from the coast is different from a person from western province.²⁶ They don't understand the cultural values of different people and cross cultural mentoring becomes a bit tricky because you lack understanding. Once there is no understanding, it is very hard to mentor a person. In the traditional setup, we never had to have that but in modern society we need a lot of understanding (Wahome, 2-12).

Wekesa supported this issue sharing his own experience:

In our place, my wife cannot greet my father but when you go to their [her] place it is disrespectful not to greet.²⁷ When you look at these things you realize that you need consensus. You see, I will now go to their home and greet but when I go back to our home you find that I can't greet. I have another example of my sister who is wedding soon. In our home my parents go to the girl's side to negotiate but in their side you find that the ladies side comes for dowry negotiation. You realize that it is either they meet in the middle or one of them to put down the tradition so that they can talk it out. Basically you need to understand. Sometimes I think it is good to know why they do this, and from there you will be able to know how to help (Wekesa, 2-13).

In addition, members identified several factors that help mentor and mentee to improve cultural understanding of each other. One of them was a spirit to learn from each other. Members also suggested "open sharing" as the one of the ways to learn from each other effectively. When one opens up in his own perspective, gradually his partner begins to know his thought world (worldview), his intention (whether good or

for more than 6 years.

²⁶ In Kenya, mainly Swahili tribes such as Taita and Mijikenda lives in the Coast area while the Nilotics represented mainly by Luo tribes lives in the Western area.

²⁷ Wekesa and Linah married in 2008. Wekesa is Luhya and Linah is Kamba by tribe.

bad), and other hidden cultural elements. Then, it makes his partner also opens up his own world in return, then it develops cross-cultural communication effective.

Non-Formal Relationship to Understand in a Personal Level: In a cross-cultural mentoring, the mentor and mentee should look not only at their spiritual need but also at their personal need. For this to happen, members recommended non-formal relationship. This would enable a mentor to access his mentor (and vice-versa) to understand him or her at a personal level. Tables 98-99 and Figures 94-95 show how much important the members consider personal level understanding through non-formal relationship is.

Table 98. Understanding your mentee at a personal level is very important for effective cross-cultural mentoring (C30)

	Frequency	Percent
Agree	16	59.3
Strongly Agree	11	40.7
Total	27	100.0

Table 99. Non-formal meetings will help build bonding relationship when a mentor and the mentee are from different cultural background (C29)

	Frequency	Percent
Disagree	2	7.4
Agree	20	74.1
Strongly Agree	5	18.5
Total	27	100.0

Especially, when a mentor pays attention to his mentee's personal need, the mentee feels that his mentor understands him. And that makes the mentee share more with him. Gradually it helps build the effective mutual mentoring relationship.

Suggesting that bible studies or regular fellowship meetings are even too formal, a member suggested "lunch together" as one of the ways for non-formal relationship which can create a casual talk chances (Wekesa, 2-16). Another member advocated

that a casual "hi" greetings through SMS²⁸ would sometimes play a role to create non-formal relationship. The other advises that at times, just idling around with the mentee is more important than having a counseling session with him on the table since it could create an environment for him to share his personal issues (Lina, 2-19).

Other factors: Apart from cultural understanding and personal-level understanding, members suggested several other factors that make cross-cultural mentoring effective.

(1) Time: Members also suggested time as a factor for building effective cross-cultural mentoring relationship. The more time a mentor and mentee spend in their relationship, the more they can learn about each other (Shama, 2-19). It is also advised that the long term relationship helps break cultural, language, and communication barriers (Otieno, 4-4).

(2) One-on-One: For effective cross-cultural mentoring, individualized relationship is also emphasized. For creating intimate relationship between a mentor and mentee, one-on-one relationship is more encouraged than one-to-many relationship (Janet & Wahome, 2-19). This will create a chance to understand each other effectively at a deeper level.

(3) Language: In cross-cultural mentoring, language also affects the relationship in some degree. Here, language covers not only speaking vernacular well or communicating language in mentoring, but includes the way it is passed on or expressed. Passing a word of judgment by tone of voice or in speech is discouraged since this would create a spirit of judgment even before the mentee is able to grasp the good intention of his mentor, which is really to help him "to promote a healthy spiritual behavior or to live a holy life before God" (Otieno, 4-4).

²⁸ Short Message System

In Consideration of Goal of Spiritual Mentoring

In mentoring relationship, what both a mentor and his partner achieve through such relationship is as important as how to initiate or to maintain the relationship.

When asked what should be the basic goal of mentoring relationship, most members agreed to say that it is basically to strengthen each other or to change people (refer to Table 100 and Figure 96). In order to achieve this goal, Wahome suggested that the mentor must first try to identify the person's calling, then help the person to grow according to that calling or vision (Wahome, 2-5). Quinta added that in the beginning stage, the mentor can help him to solve the problem, then eventually the mentor help the mentee solve the problem by his own ways (Quinta, 3-3).

Table 100. Mentoring goal is to strengthen each other or to change people (A9).

	Frequency	Percent
Strongly Disagree	1	3.7
Disagree	2	7.4
Agree	15	55.6
Strongly Agree	9	33.3
Total	27	100.0

When asked what would be the goal of spiritual mentoring, a member defined that it is to get closer to God through every walk with Jesus (Lina, 2-4). This should also be the spiritual goal for both parties who are engaged in mentoring relationship. This idea is fully supported by the majority of members as shown in Tables 101-102 and Figures 97-98.

Table 101. Spiritual mentoring goal should be to get closer to God and walking with Jesus (A39).

	Frequency	Percent
Agree	8	29.6
Strongly Agree	19	70.4
Total	27	100.0

Table 102. In spiritual mentoring, one of the goal is to help one to develop a spiritual relationship with God (A46)

	Frequency	Percent
No Idea	1	3.7
Agree	11	40.7
Strongly Agree	15	55.6
Total	27	100.0

In addition, even if there is a common goal as mentioned above, members also identified that there are personal goals for both mentor and mentee respectively. Fred suggested that for a mentor, the goal is to raise a disciple of Jesus and for the mentee, the goal is to become a disciple of Jesus (Juma & Kevin, 1-5; Fred, 3-3;). This was strongly supported by members as shown in Table 103 and Figure 99. Then one of the members commented with a caution that in spiritual mentoring, a mentor should help his mentee to be like Jesus not like himself (Wekesa, 2-5). In order to avoid this happening, one member emphasized mentor's role-modeling over his mentee. He suggested that when mentoring occurs, both mentor and his partner becomes "a reference point" to each other. When the mentor plays a role model, this becomes a reference point for the mentee to take his mentor as a role model (Samuel, 3-3). Majority of the members supported this idea as shown in Table 104 and Figure 100.

Table 103. Mentor's goal should be to raise Jesus' disciples and a mentee's goal to become Jesus' disciple (A10)

	Frequency	Percent
Strongly Disagree	1	3.7
No Idea	1	3.7
Agree	10	37.0
Strongly Agree	15	55.6
Total	27	100.0

Table 104. Through spiritual mentoring, a mentee must grow to be a small Jesus not to be like his mentor (A41)

	Frequency	Percent
Disagree	3	11.1
No Idea	2	7.4
Agree	7	25.9
Strongly Agree	15	55.6
Total	27	100.0

Three Models: A Preferred Model?

While reviewing mentoring models presented in Chapter 2, the researcher was able to identify two models that had been practiced in mentoring relationship. They were (1) hierarchical model and (2) horizontal model. For the focus group discussion, a holistic model was proposed as a new model for effective mentoring in cross-cultural setting as presented in Figure 101. The findings are described as follows.

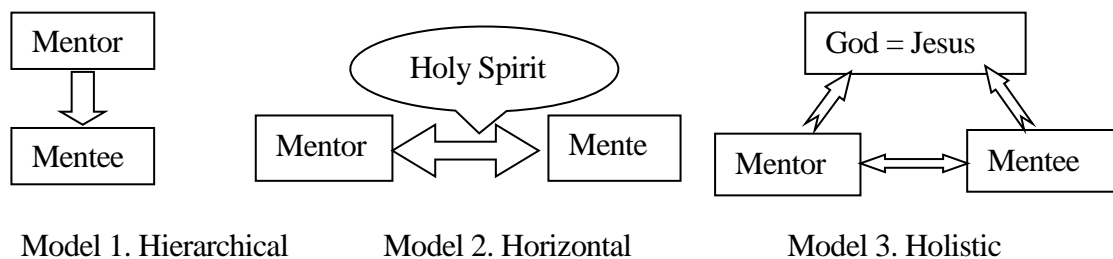


Figure 101. Diagrams for Three Models

In focus groups, the idea was divided into two: (1) Model 1 and 2 can still work, but Model 3 works better, and (2) Model 1 and 2 cannot work anymore and Model 3 should be the one for effective mentoring. For those who supports that Model 1 and Model 2 still work in cross cultural mentoring, suggested that it mainly depends on what character a mentee has. According to some members, hierarchical model (Model 1) will work better for those who are calm or conservative while horizontal

model (Model 2) will work effectively for those who are aggressive or rebellious (Juma, 1-9).

One the other hand, other members were negative to apply Model 1 in cross-cultural mentoring. They supported this mainly because the healthy interaction between a mentor and a mentee is very important. As proven in previous sections, a healthy interaction plays a key role to improve cultural understanding of both party who are involved in mentoring relationship, and from that understanding, the relationship can be developed effectively and a healthy spiritual growth is possible.

In addition, members pointed out that there is a spiritual problem in Model 2 over Model 3. In model 2, there is no involvement of Holy Spirit or God. This can eventually lead to a human-oriented mentoring rather than spiritual mentoring. In fact, Anderson and Reese emphasized that the key of spiritual mentoring is the interaction between a mentor and a mentee listening to the voice of Holy Spirit (1999, 12).²⁹ Members also consider the involvement of Holy Spirit in spiritual mentoring relationship important in regard to authority issue. In cross-cultural ministry, authority issue can become crucial for whom they are following after or whom they are obeying. When one is not clear where the authority is coming from, then he is confused whom to follow and why him or her. Even there will a chance for a mentor to mislead his mentee (or mentees) because the behavior of one person in a group can dictate a lot of things. It is very important that the mentor and the mentee are able to interact and communicate not only to each other but also with the Holy Spirit, so that both are convinced that they are on a right track (Lina, 2-20).

²⁹ Anderson and Reese defines spiritual mentoring as, "Spiritual mentoring is a triadic relationship between mentor, mentoree and the Holy Spirit, where the mentoree can discover, through the already present action of God, intimacy with God, ultimate identity as a child of God and a unique voice for kingdom responsibility."

A Holistic Model: A New Model for Effective Mentoring in Cross-Cultural Context

As found in previous discussions, Christian students in the University of Nairobi (especially UBF members) proposed a holistic model as a new model for effective mentoring in cross-cultural context. Accommodating the goal of mutual spiritual growth, God is to be the third party as well as the ultimate goal for mutual spiritual growth in spiritual mentoring. Thus, the detailed diagram should be like as shown in Figure 102:

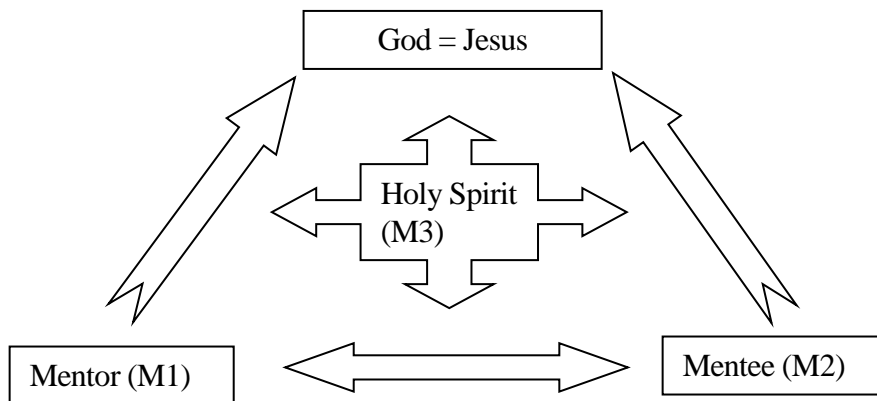


Figure 102. Triangular Mentoring Model

With the help of Holy Spirit (M3), Mentor (M1) interacts with mentee (M2) and each of them (M1 and M2) stimulates the other to grow toward God in his likeness. In this paradigm, mentoring is not any more a hierarchical or a partnering. It is a dynamic interaction among involved parties of God, the Holy Spirit, Mentor and Mentee. In this relationship, the mentor plays a role of facilitator to mentee. The mentor helps the mentee to find the purpose of God toward him, and in the middle of interaction through mentoring, the mentor also can experience changes through facilitation of some spiritual hidden weakness or short-comings with the help of both Holy Spirit (M3) and mentee (M2). Thus, while interacting with each other, the spiritual growth happens in both Mentor (M1) and Mentee (M2). Since the Holy Spirit

(M3) is the acting agent as well as spiritual supervisor for their spiritual growth, M1's authority over M2 will also be given but under Holy Spirit's provision and supervision, and M2 also can be submissive to M1 so long as he/she sees that M1 is under the authority of God and the Holy Spirit and vice versa. Thus, the overall process will remain spiritual and fruit-bearing. Through this spiritual interaction between Mentor (M1), Mentee (M2), and the Holy Spirit (M3), both mentor and mentee can experience a new reality. This new reality can be a spiritual change in self-understanding, behavioral change, discipleship, and even leadership roles for the sake of expanding God's kingdom in wherever they belong, such as in community, in organization, in mission field, and so on.

CHAPTER 5:

CONCLUSIONS AND RECOMMENDATIONS

The research sought to define the traditional mentoring models and to reexamine their effectiveness in mentoring in a cross-cultural ministry setting. The research further sought to explore the recent trend of mentoring models, in order to develop an effective cross-cultural mentoring model for personal spiritual growth. The conclusions are summarized as follows including missiological implication of the findings and recommendations for further studies.

Conclusions

The objectives of this research were four-fold: (1) to gain a deeper understanding of the mentoring models that have been developed in both secular and Christian leadership development, (2) to examine why the traditional mentoring model needs to be revised and reshaped into the new model for effective mentoring in cross-cultural ministry, (3) to find the factors among the Christian students in the University of Nairobi that help build an effective mentoring relationship for their spiritual growth, and (4) to provide an effective tool that can help those who are involved in cross-cultural mentoring among students in the University of Nairobi, and African students at large.

Since the research was carried out in order to answer three main questions presented in the introduction, the conclusions are summarized below in the order of research questions: (1) What are the traditional values of mentoring models? (2) What

are the new trends of mentoring model? (3) What are the factors for effective mentoring relationship in cross-cultural ministry?

(1) What are the traditional values of mentoring models?

The focus group members and the survey results show that young African campus students prefer to choose a mentor who has experience, age, and can properly exercise a certain authority. Members also expect their proper mentor to have empathy and acceptability. In regard to the factors to initiate mentoring relationship, most of them showed their preferences to friendship, mentoring need, and outcome of mentor's performances. They also emphasized that mutual trust, keeping each other's confidential information, and mutual understanding, are very important factors for maintaining the mentoring relationship. Some of them also mentioned that encouragement and proper communication make their relationship effective. They also expect mutual growth through mentoring relationship. Otherwise, the mentoring relationship may not go long enough. This implies that when one is involved in a mentoring relationship with young campus people in Africa, he should be equipped not only with a needed knowledge but also with inner traits such as reliability, trustworthiness, and understanding (empathy).

The research also revealed that the traditional mentoring that African young people went through was mainly characterized as hierarchical and unidirectional. So, mentor's age is considered equally with his experiences. Respect to aged and experienced mentor is encouraged very much. Mentoring by the opposite sex or by one from a different tribe is viewed negatively, while mentoring by a peer is encouraged.

Young African people in modern context, find that even though traditional mentoring was not enjoyable, it was effective to make who and what they are. They

considered that traditional values such as respect, experience, and so on are still effective in modern context. They also encouraged mentor to recognize that they prefer to have someone who treat them equal, accepts different opinions, and questions even if it can shake their positional authority.

(2) What are the new trends of mentoring model?

African young people in the campus claimed that traditional values can still be effective, but it should be used in modern context. They suggested that hierarchical authority must be discouraged, while communal responsibility should be encouraged for mentoring effectiveness. Most of all, they claim that mentors in modern age, should consider the cultural change if they want to be effective in mentoring mentees of modern age.

(3) What are the factors for effective mentoring relationship in cross-cultural ministry?

For the effective mentoring in cross-cultural context, young African campus students suggest that proper communication is a key element. In order to build a proper communication, cultural understanding, non-formal relationship (for personal level understanding), enough period of time to be given in mentoring, and so on are emphasized as tools.

They also claim that effectiveness in spiritual cross-cultural mentoring is closely related to the goal of that relationship. The initial goal for both mentor and mentee is to experience change in God. In addition, they identified that there is the mutual goal to grow toward God through mentoring relationship and that there is the individual goal, for mentor to raise his mentee to be a disciple of Jesus, and for the mentee to grow to be a disciple maker of others.

In consideration of a new model for effective mentoring in cross-cultural context, they proposed a holistic model. In the holistic model, God and the Holy Spirit play the role of an agent or supervisor between a mentor and mentee. A mentor can impact the mentee and vice versa. Through such spiritual interaction, both of them grow toward God in the likeness of Jesus.

Missiological Implications

The findings from the research carried out among students in the University of Nairobi, had several missiological implications for workers, missionaries, NGOs and others who aim to work or has been working in cross-cultural setting.

(1) Traditional mentoring model led by Kram in secular mentoring and Clinton in spiritual mentoring was dominantly “mentor” emphasis are not anymore encouraged in cross-cultural context. Building a proper relationship should be considered as a priority. In order to build a proper relationship, we must develop communication skills, deeper understanding of their cultures, and also build a personal relationship with partners from different cultural background.

(2) Most of the Christian workers face the issue of authority while doing God's ministry in cross-cultural context: "By what authority are you doing these things? And who gave you authority to do this?" (Mark 11:28, NIV) This research findings bring an eye-opening insight to answer this. In the holistic model, when a mentor who is from a different culture (or outsider) and a mentee who is from a receiving culture (or insider) identify that both are under the authority of God and Holy Spirit, they both can develop a mutual learning spirit with respect to God's authority.

(3) The research outcome will benefit not only in spiritual mentoring ministry but also in many situations where cross-cultural interaction occurs. Under the

deepening and widening trends of Globalization, most people are commonly exposed to cross-cultural environment. Most countries in the world, multinationals are found. In an organization, people from different cultural background are working together. Especially in most African countries, tribalism is still an issue at hand in modern context as well. The findings of the research shed a certain light on how an effective mutual learning and mutual growing experience can be realized in such situations.

Recommendations for Further Studies

The research proposed the holistic mentoring model as an effective tool for mentoring in cross-cultural settings. However, the practical applicability is not fully searched to prove its academic and missiological value. For example, there must be some practical ways or mentoring tools that can be used to promote mutual understanding of mentor and mentee, such as sharing their testimonies, life-stories, life-backgrounds and so on. A search for more practical method for making effective mutual interaction on mentoring relationship remains for further research.

In addition, during the focus group discussions, members raised questions such as: What happens when a mentee grows faster than his mentor? Will a mentee replace his mentor's position? Or will it be the sign of the end of the mentoring, and the mentee can go out to mentor others? These questions remain for further research.

In line with the above questions and in regard to the proposed holistic model, another challenging question remained unanswered: How can you prove that the mentor has also grown through mentoring relationship with his mentee? Even if it can be proved, who is to prove it: His mentee? or God? or Fruit-bearing of the mentor? Otherwise, is there a way to measure it? This also remains for further studies.

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APPENDIX A

Informed Consent From

Research Title: The researcher is pursuing MTH in Missions at the Nairobi Evangelical Graduate School of Theology. The research title for the degree is "Mentoring for Effective Cross-Cultural Ministry: A Case Study Among The University of Nairobi Students"

Research Focus: This research seeks to explore the factors for effective mentoring relationship in cross-cultural ministry which will lead the research to come up with an effective mentoring model for cross-cultural ministry.

Procedures: The researcher is asking the UBF members and some of students in University of Nairobi to participate a survey and in voice recording interviews. You have been chosen because you fit into the given criteria for the research.

Benefits: This study is expected to benefit to strengthening the current mentoring relationship that has been established in UBF ministry, and also expected to benefit to help other churches, mission organizations, and even secular institutions that are exposed to cross-cultural environment. It is hoped that the research findings and the effective mentoring model driven from the research will be potentially applicable to those that are involved in cross-cultural setting and will contribute to build up effective cross-cultural mentoring relationships.

Confidentiality: Only the primary researcher (myself) and the researcher's advisor (if necessary) will have access to the voice recordings and transcripts of the interviews. The material will only be used for research work, and your anonymity will be kept with priority. Even if it is necessary to use a certain name, pseudonym will be used at all possible.

Remarks: Your participation is voluntary. The researcher would appreciate your participation in this research. However, should you for any reason need to withdraw from this process, you are free to do so. If you have any further questions on your involvement you may contact the researcher on markenya@gmail.com

Date : _____

Participant's Signature : _____

APPENDIX B

Guide Questions for Focus Group Discussions

A. Factors for Mentoring Relationship

1. What factors would you consider for the proper mentor or for proper mentee?
2. What factors do you think matter most to initiate a mentoring relationship?
3. What factors do you think matter most to maintain a mentoring relationship?
4. What do you think should mentoring goal (or purpose) be? (Especially in Spiritual Mentoring)
5. In spiritual mentoring, can a mentee grow more than his mentor?

B. Traditional Values in mentoring relationship

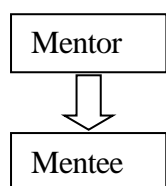
1. Where have you experienced mentoring relationship (if you have)?
2. How have you been mentored in the family or in your school? Have you enjoyed it? Do you think it was effective in terms of your growth/maturity?
3. What are the characteristics of African Traditional way of mentoring? What values can you find from such traditional ways of mentoring?

C. Modern Trends in Mentoring Relationship

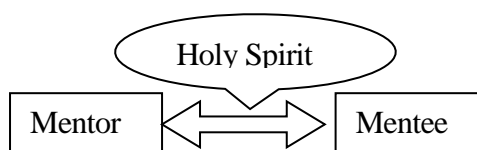
1. Do you think the traditional way of mentoring also works in modern society? (Especially among young adult?) If yes, in what ways? If no, why? And which other model/change would you suggest?
2. What new values do we need for effective mentoring for modern age?
3. In your mentoring relationship, do you think each of you is impacting each other to grow mutually?

D. Factors for Effective Mentoring in Cross-Cultural Ministry

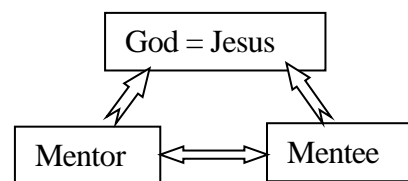
1. What factors (different from traditional factors) are important to build effective Cross-Cultural Mentoring relationship?
2. Which model do you prefer from 3 given models below? Which model works better in cross-cultural mentoring relationship? Why?



[Model 1, Hierarchical]



[Model 2, Horizontal]



[Model 3, Holistic]

APPENDIX C

Likert's Scale Survey Questions

Name: _____ Age: _____

Tick one: University: Graduate (), In course (), Not yet ()

Have you been exposed to cross-cultural mentoring relationship? Yes (), No ()

A. Factors for a proper mentor or mentee/mentoring relationship/mentoring goal

* Indicators: 1 - Strongly Disagree; 2-Disagree; 3-No Idea; 4-Agree; 5-Strongly Agree

		1	2	3	4	5
A1	A proper mentor should be someone who has enough experiences in what he is going to teach me about is my proper mentor					
A2	I believe a man's experience can be proven by his age					
A3	I'd rather prefer an older mentor					
A4	I would want someone who is confidential and trustworthy as my mentor					
A5	I want someone who can add value to my life as my mentor					
A6	For me, my mentor's age doesn't matter, as long as he has enough experience					
A7	My friend can also be my mentor					
A8	My mentor is my role model whom I want to be like					
A9	Mentoring goal is to strengthen each other or to change people					
A10	Mentor's goal should be to raise Jesus' disciples and a mentee's goal to become Jesus' disciple					
A11	My mentor should be somebody who understands me					
A12	I would consider someone whom I have known for quite some time for a proper mentor					
A13	I would like to have a mentee who believes in me					
A14	The more I trust my mentor the more I open up					
A15	In Africa, traditionally, a man's experience is closely linked with his age					
A16	I would consider friendliness for my proper mentee					
A17	In mentoring relationship, opposite sex wouldn't work or even if it works it carries certain risks					
A18	I would prefer a mentor whom I can share with freely					
A19	Friendship between the mentor and the mentee can be developed in the course of mentoring relationship					
A20	In mentoring, age doesn't count very much					
A21	The goal of spiritual mentoring relationship is for the spiritual growth					
A22	Opposite sex mentoring can be also workable if age gap is big enough					
A23	To maintain a healthy mentoring relationship, mutual confidentiality is most crucial					

A24	For a mentor, listening skill is important to make him effective mentor					
A25	For a mentor, communication skills are more important than his life-experience					
A26	A proper mentor should be a bit older than his mentee					
A27	In proper mentoring, age is not a matter or doesn't have weight					
A28	Spiritual circumstances (needs) are the major factor to initiate mentoring relationship.					
A29	A mentee cannot surpass his mentor					
A30	A good mentor should be able to have empathy on the mentee					
A31	In general, a mentor decides the mentee					
A32	For spiritual mentoring, a mentor must look for someone who needs spiritual help or growth					
A33	I would consider my mentor's spiritual authority. If he has a spiritual authority, he can mentor me.					
A34	Either a mentor or a mentee should have a need in order to initiate mentoring relationship					
A35	In order to maintain mentoring relationship, both mentor and mentee must see that both are progressing/growing					
A36	Confidentiality between mentor and mentee is crucial for maintaining mentoring relationship					
A37	When a mentee finds that his mentor keeps his secrets intact, a mentee can open more and relationship will build deeper					
A38	In effective mentoring, listening well is not enough, encouragement will work for effective mentoring relationship development					
A39	Spiritual mentoring goal should be to get closer to God through walking with Jesus					
*A40 ³⁰	Through my mentoring, I believe my mentee can grow more than me					
A41	Through spiritual mentoring, a mentee must grow to be a small Jesus not to be like his mentor					
*A42	When the mentee becomes better than his mentor, it is a sign of a successful mentoring					
*A43	In mentoring relationship, even if a mentee surpasses a mentor in some sense, he is still a mentee to his mentor					
*A44	Since a mentor and his mentee are growing toward Jesus, there is no need of competition as such to surpass each other					
*A45	A mentor is always a mentor whether his mentee surpasses him or not					
A46	In spiritual mentoring, one of the goal is to help one to develop a spiritual relationship with God					
*A47	In mentoring relationship, there is no point where the mentee can come to surpass his mentor because both are still growing.					
*A48	There is no way the mentee can surpass as long as the mentor is growing					
A49	Mutual understanding of intention for their mentoring relationship is crucial for effective mentoring					
A50	Winning each other's trust is crucial for effective mentoring					

B. Traditional Values in Mentoring Relationship

		1	2	3	4	5
*B1	In local church, I have been mentored not only in spiritual matters but also in professional matters (eg, business)					
B2	Family is one of the traditional way of mentoring in Africa					

³⁰ *marked questions are not included in Chapter 4 since it is lost its value for the discussion from the researcher's point of view.

B3	Mentoring in family was effective for me to a certain extent but not all					
B4	Mentoring in family did not help me at all					
B5	Mentoring in school helped me to become what I am now					
B6	It is only in church setting where partnering (or equal) mentoring relationship between a mentor and a mentee is possible					
B7	Traditionally, society itself used to play a role of a mentor for its members in Africa					
B8	The form of mentoring in Society is strictly one-sided: it gives you no choices					
B9	Society played a role of mentoring in traditional way by developing some values in members through taboos and norms					
B10	African traditional way of mentoring was mainly hierarchical					
B11	Mentoring in school is unidirectional					
B12	Both school mentoring and family mentoring are strictly hierarchical.					
*B13	Mentoring in the traditional African family was mainly hierarchical					
B14	Mentoring in my family setting was effective for my growth and maturity					
B15	Hierarchical mentoring in family, school, and society was not enjoyable but helped me be mature					
B16	In traditional family, it is hard for you to mentor your mom or your dad.					
*B17	I've never mentored my father or my mom					
B18	Hierarchical mentoring in family, school and society helped me to grow but was not enjoyable.					
B19	In a Church setting, a mentor and a mentee should stand in an equal ground and grow mutually.					
B20	In School, you have almost no chance to correct your teacher even if he was wrong					
B21	In traditional mentoring, age matters most, even more than one's experience					
B22	In traditional mentoring, mentees were treated as those who had nothing to contribute					
B23	In traditional mentoring, it is hard for you to mentor someone from a different tribe.					
B24	Traditionally, cultural background matters for mentoring relationship					
B25	In traditional mentoring, opposite sex mentoring is not allowed.					
B26	In traditional mentoring, if a mentor is not able to impart authority, he is seen as a weak mentor					
B27	In African tradition, if you are mentored by your age mate, it is considered that it will influence you negatively.					
B28	Respect is one of the values in traditional mentoring relationship.					
B29	In traditional mentoring, authority generates effectiveness					
B30	Traditional ways of mentoring still works in modern society					
B31	Due to urbanization, education, and vibrant exposure to information through internet and so on, traditional way of mentoring is no longer effective in modern society					
B32	Traditional way of mentoring can be characterized by authority where the mentor gives information to a mentee, the mentee was not supposed to question the authority					
B33	In modern society, people (especially the young adults) are very rebellious towards the unidirectional authority.					
B34	Traditional mentoring is stagnant, static, and not flexible: Thus it is not very effective in modern society. It has become more and more irrelevant.					
B35	If someone tries to mentor in traditional way, he will fail miserably					

	because our world is totally different from their world.					
B36	Traditional way of mentoring is partially effective and partially not effective					
B37	The content maybe changed in modern world, but the traditional values of mentoring such as authority, experience, age etc are not changed in modern way of mentoring.					
B38	In modern society, I want to be mentored by someone I can question and who is also willing to learn from me					
*B39	I believe I am equal with my mentor in impacting each other, only difference is that he has more experience.					
B40	In modern way of mentoring especially in a cross-cultural setting, communication is the one of the important factors for effective mentoring (or for learning-experience).					
B41	In spiritual mentoring, God is the final authority.					

C. Modern Trends in Mentoring

		1	2	3	4	5
C1	In modern mentoring, absolute authority and absolute experience from the mentor no longer work the way it used to work traditionally.					
*C2	When a mentor is a perfectionist, it becomes difficult for a mentee to find freedom to open up					
C3	In modern mentoring, even if the authority of a mentor is still necessary it shouldn't be explicitly communicated as it were in traditional way.					
*C4	one thing that is lacking in modern mentoring but was there in traditional one is communal responsibility: in traditional way, even if you have a mentor, you are also mentored in a community of mentors					
C5	Traditionally, there were values that everybody had a responsibility in contributing to order and cohesion within the community, but nowadays they have been weakened.					
C6	Traditionally, everything was communal, but in modern society, everything has become more of personal and individual					
C7	In traditional way, hierarchical mentoring worked because there was complete blackout to information, but in modern age, it doesn't work anymore because there is wide exposure to information through technological advancement.					
C8	Contrary to tradition, a lecturer can now be challenged by a student who acquired the new information from the internet					
C9	In modern setting, traditional values such as respect, confidentiality, etc are still valid					
C10	Cross-cultural interaction becomes more vibrant in modern society than in traditional one					
C11	In cross-cultural mentoring, it is important for both mentor and mentee to come to a neutral ground in mutual understanding					
C12	If you know the cultural elements of your mentee, you will be able to know how to help better					
C13	Traditionally, there were cultural boundaries in cross-cultural interaction, but in modern setting, such boundaries are minimum, almost freely interact.					
C14	In spiritual mentoring, mutual growth happens with the help of God					
C15	In spiritual mentoring, a mentee can grow more than his mentor at some point					
C16	When a mentee grow more than his mentor, the mentor cannot be his mentor any longer.					

C17	In my spiritual mentoring relationship, I believe I have impacted my mentor to grow					
C18	In my spiritual mentoring relationship, I think I am growing faster and more than my mentor.					
*C19	In my spiritual mentoring, my mentor always helps me but I had no chance to help him					
C20	In spiritual mentoring, encouragement is one of the factors that makes mentee and mentor to grow					
C21	A mentee can surpass a mentor					
C22	The mentor you have is not a perfect person, so he also should grow through mutual interaction					
C23	For effective mentoring in modern age, the cross-cultural understanding takes significant place					
C24	Whether it is small or big, in spiritual mentoring, I believe that both mentor and mentee are impacting each other and growing toward God					
C25	For effective spiritual mentoring, the attitude of learning each other helps a lot for mutual growth					
C26	In spiritual mentoring, patience both in the side of the mentor and the mentee is necessary to build up a proper mutual understanding					
C27	In spiritual mentoring, proper communication between a mentor and a mentee is very important					
C28	If there is no desire to understand each other's cultural background, mentoring relationship will not be effective.					
C29	Non-formal meetings will help build bonding relationship when a mentor and the mentee are from different cultural background.					
C30	Understanding your mentee at a personal level is very important for effective cross-cultural mentoring.					
C31	In modern age, people want to be freer to make a decision not only from instructions but also from any other options available.					
C32	Availability of wide information source such as internet, television, radio, etc are contributing people moving from hierarchical to horizontal mentoring relationship.					
C33	Hierarchical mentoring only works in rural area but does not work anymore in urban setting					
C34	In modern setting, the mentor remains above the mentee only in positional (or functional) sense, but in sharing and impacting for growth, they are horizontal.					

APPENDIX D

Presentation of Figures 5 - 100

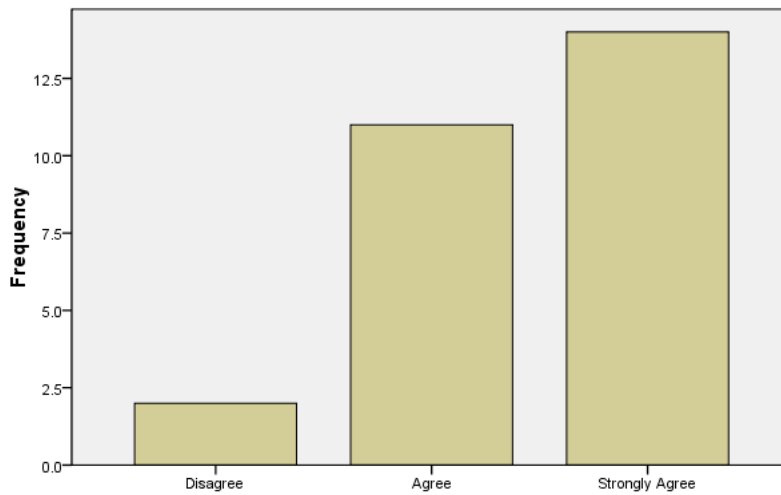


Figure 5. A proper mentor should be someone who has enough experiences in what he is going to teach me about

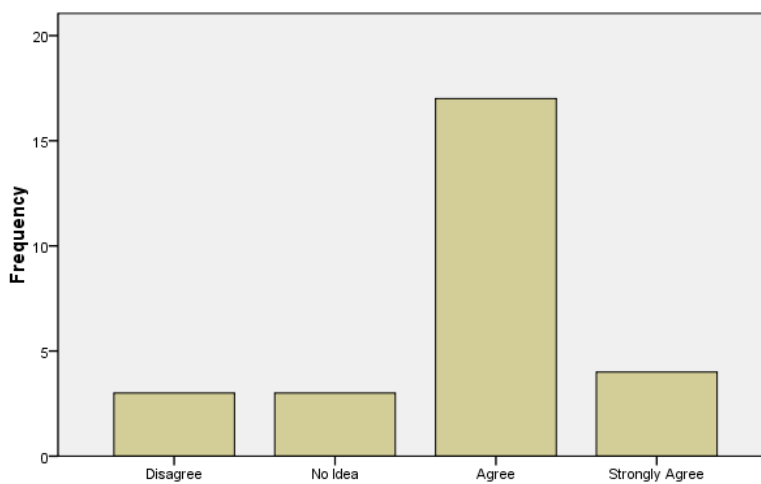


Figure 6. I'd rather prefer an older mentor (A3)

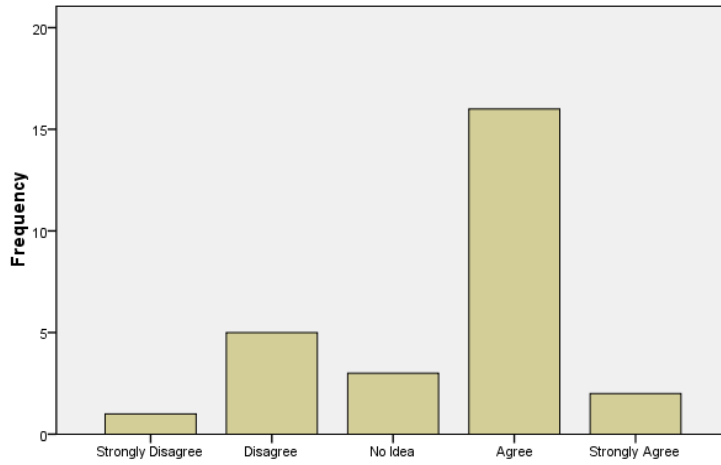


Figure 7. A proper mentor is a bit older than his mentee (A26)

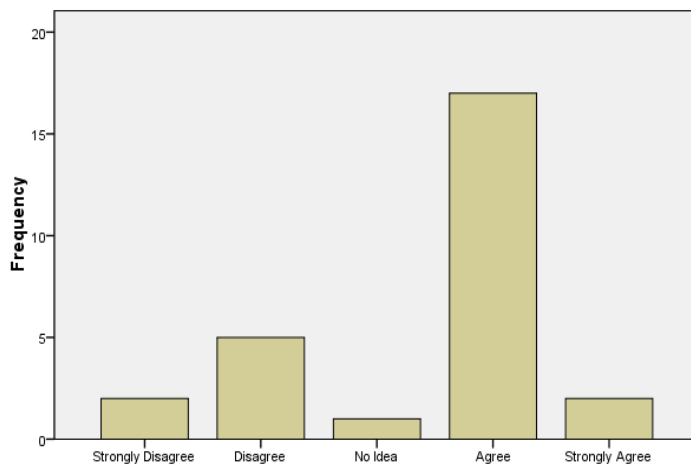


Figure 8. In mentoring, age doesn't count very much (A20)

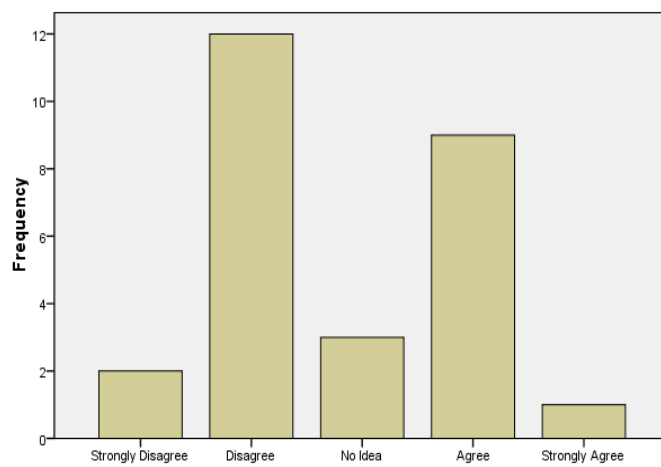


Figure 9. In proper mentoring, age is not a matter or doesn't have weight (A27)

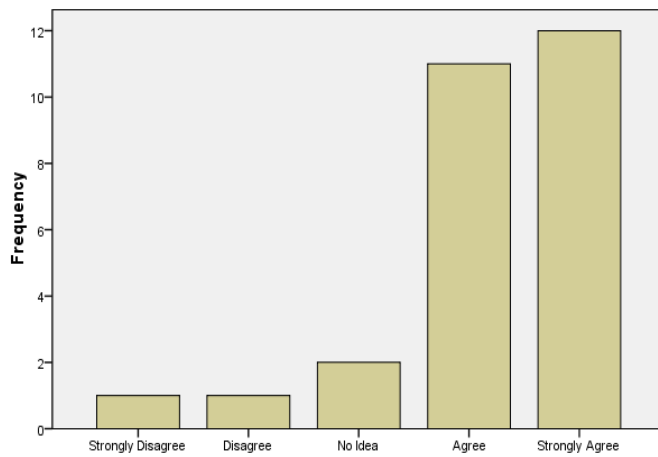


Figure 10. In Africa, traditionally, a man's experience is closely linked with his age (A15).

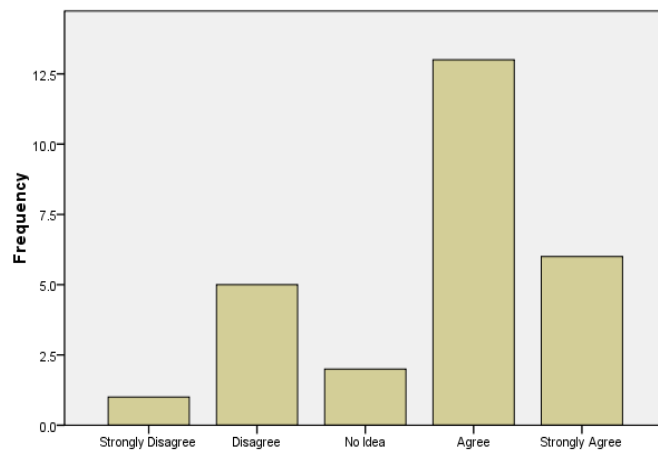


Figure 11. For me, my mentor's age doesn't matter, as long as he has enough experience (A6).

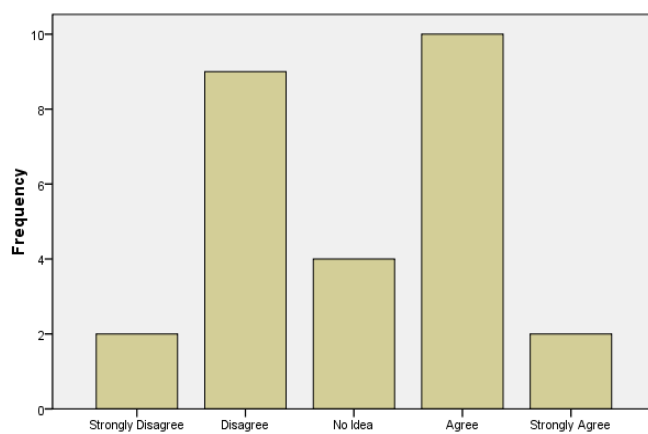


Figure 12. I believe a man's experience can be proven by his age (A2).

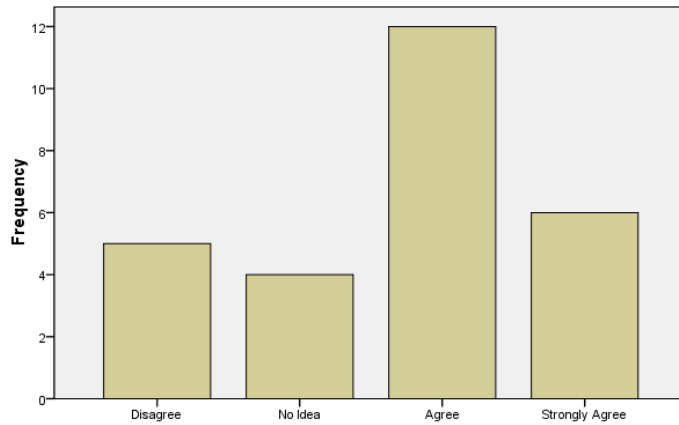


Figure 13. I would consider my mentor's spiritual authority. If he has a spiritual authority, he can mentor me (A33)

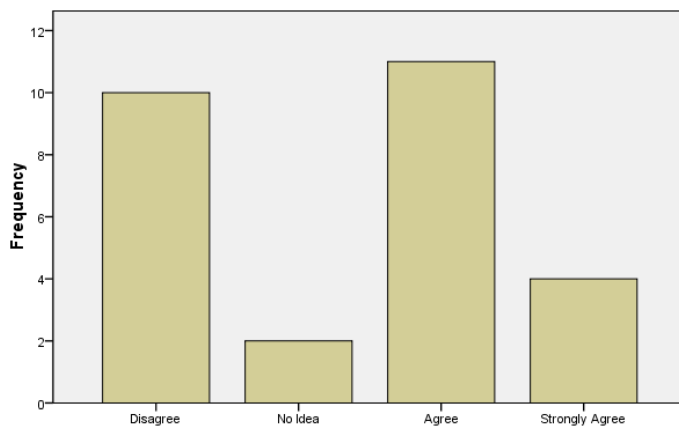


Figure 14. In mentoring relationship, opposite sex wouldn't work or even if it works it carries a certain risks (A17)

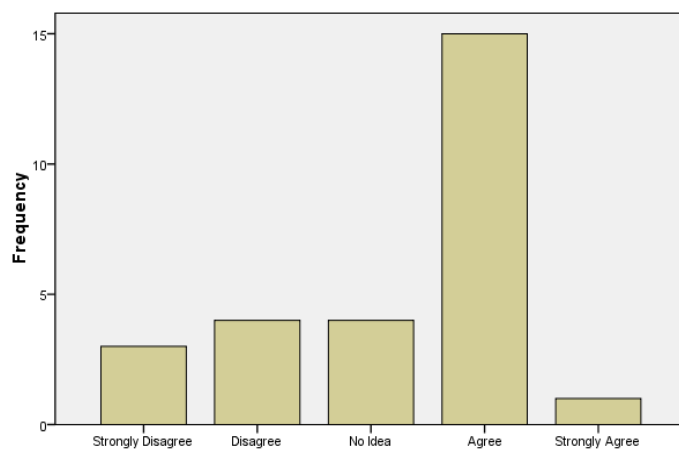


Figure 15. Opposite sex mentoring can be also workable if age gap is big enough (A22)

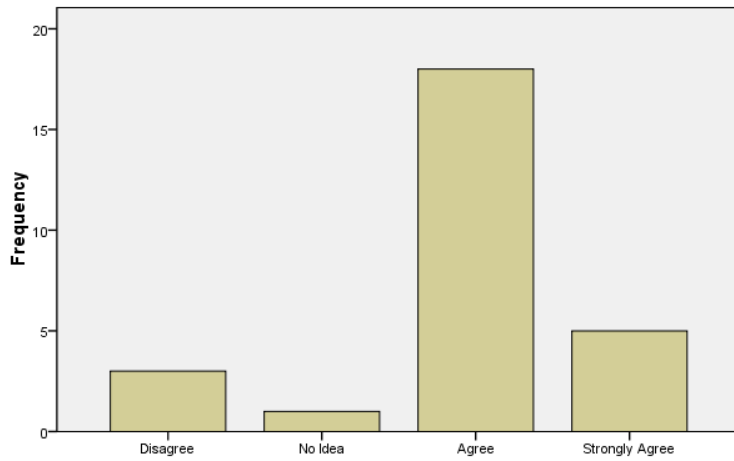


Figure 16. A good mentor should be able to have empathy on the mentee (A30)

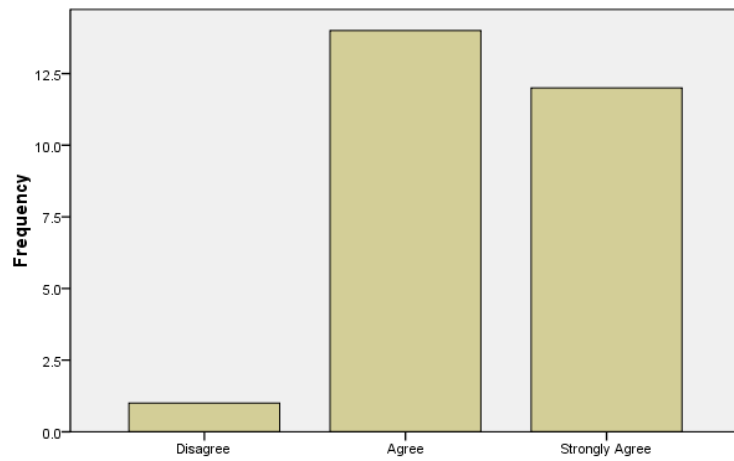


Figure 17. My mentor should be somebody who understands me (A11)

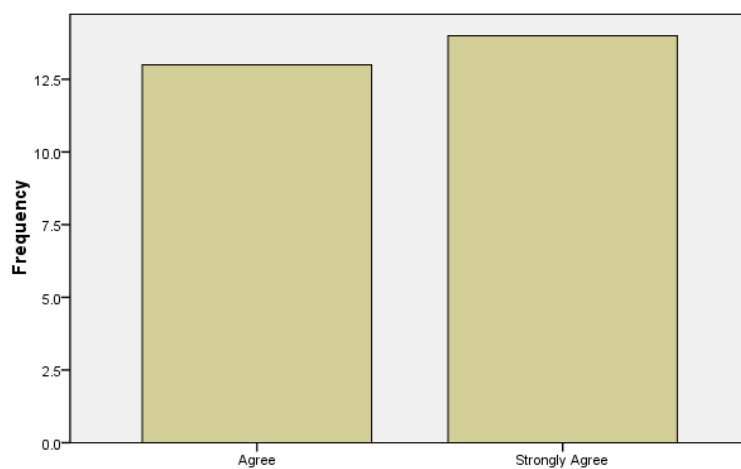


Figure 18. I would prefer a mentor whom I can share with freely (A18)

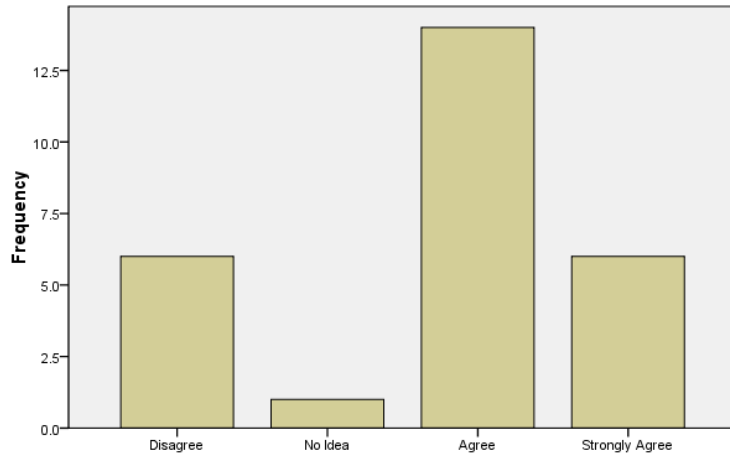


Figure 19. My friend can be my mentor (A7)

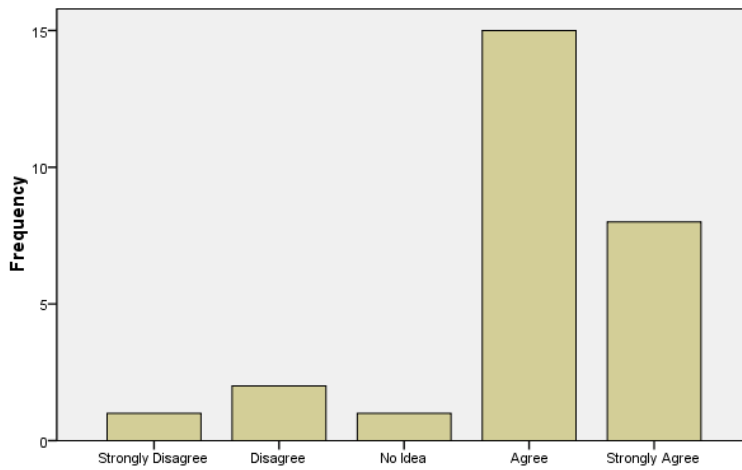


Figure 20. My proper mentee should be friendly (A16)

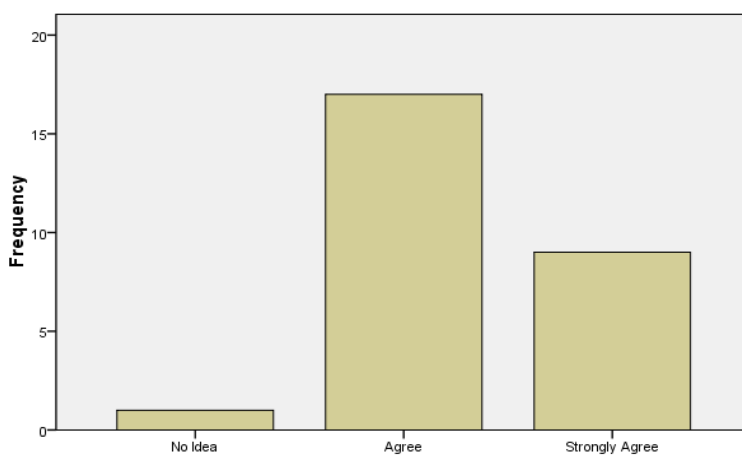


Figure 21. Friendship can be developed with time (A19)

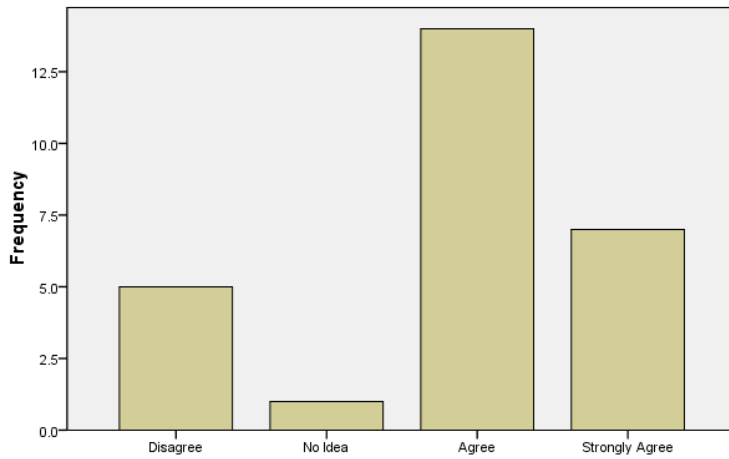


Figure 22. My mentor is one who has known me for quite some time (A12)

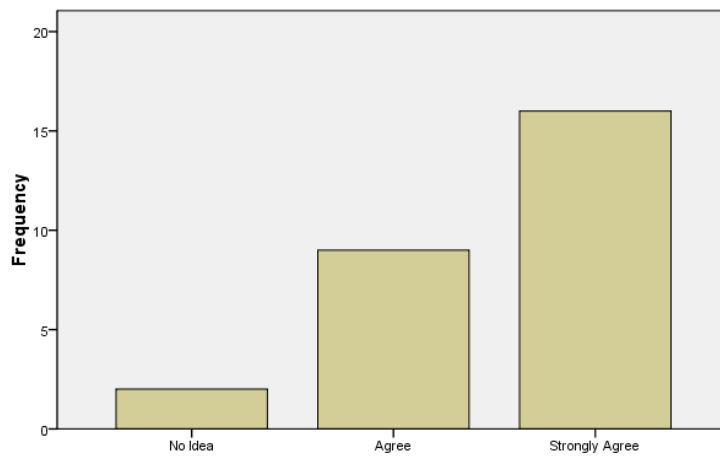


Figure 23. Either a mentor or a mentee should have a need in order to initiate mentoring relationship (A34)

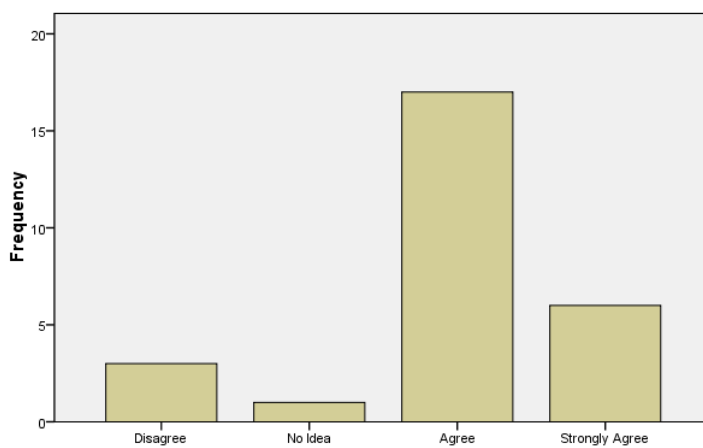


Figure 24. I want someone who can add value to my life as my mentor (A5)

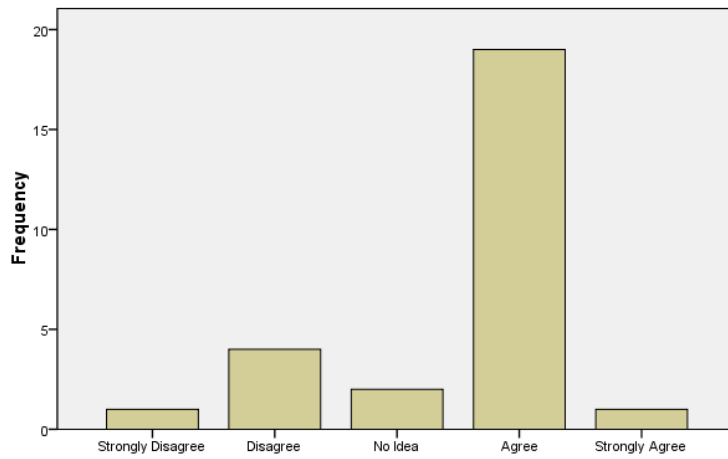


Figure 25. For spiritual mentoring, a mentor must look for someone who needs spiritual help or growth (A32)

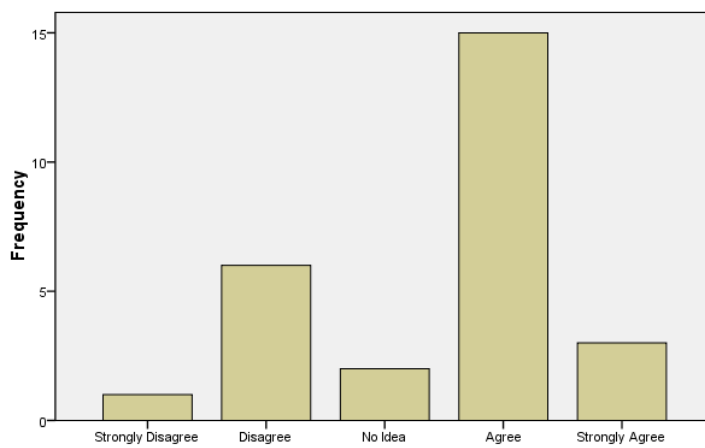


Figure 26. Spiritual circumstances (needs) are the major factor to initiate mentoring relationship (A28)

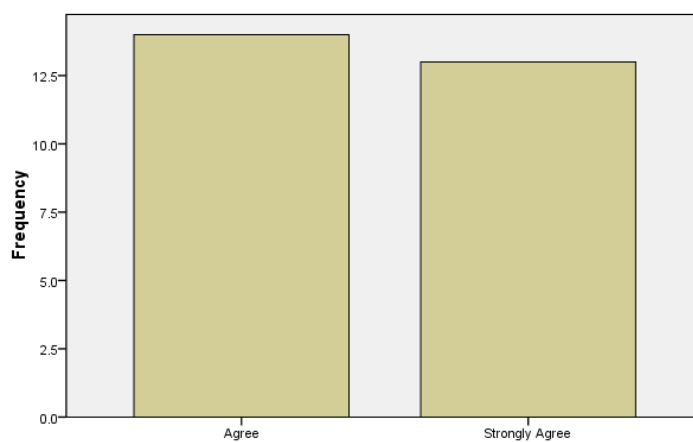


Figure 27. Wining each other's trust is crucial for effective mentoring (A50)

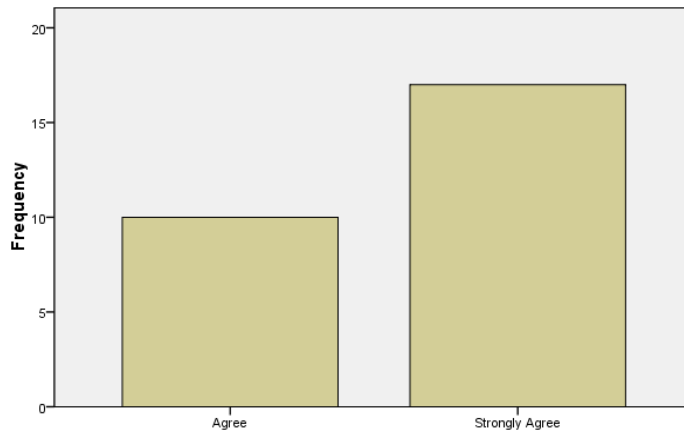


Figure 28. The more I trust my mentor, the more I open up (A14)

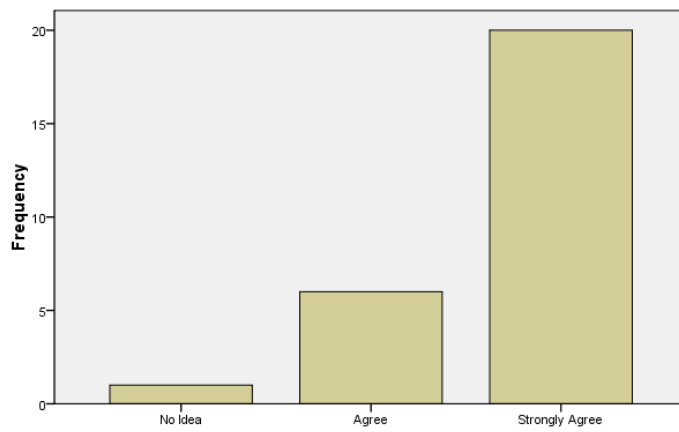


Figure 29. I would want someone who is confidential and trustworthy as my mentor (A4).

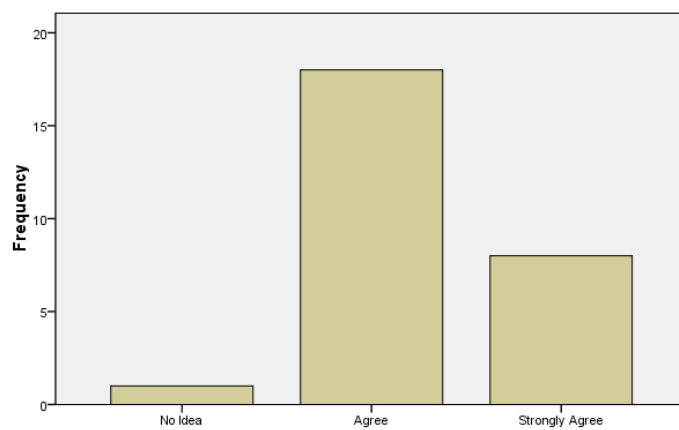


Figure 30. I would like to have a mentee who believes in me (A13).

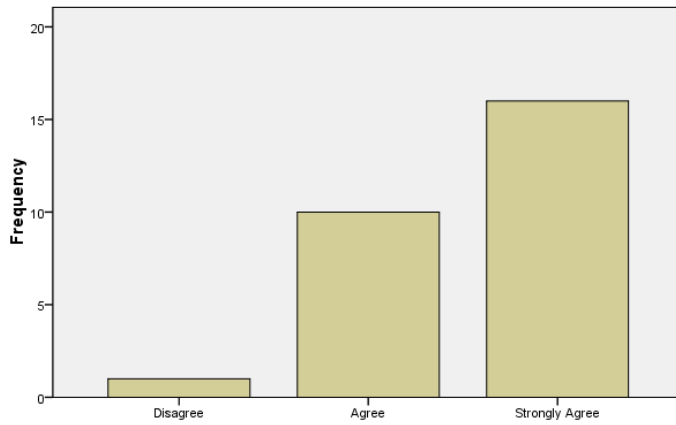


Figure 31. Confidentiality between mentor and mentee is crucial for maintaining mentoring relationship (A36)

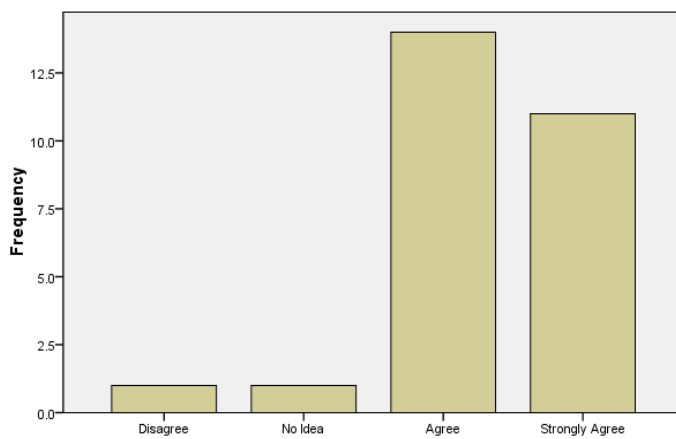


Figure 32. To maintain a healthy mentoring relationship, mutual confidentiality is most crucial (A23)

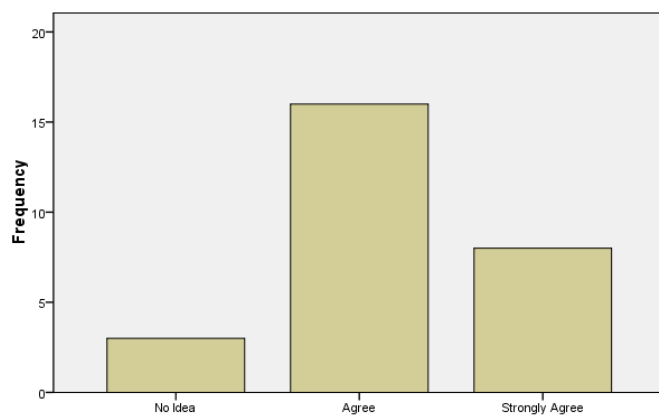


Figure 33. Mutual understanding of intention for their mentoring relationship is crucial for effective mentoring (A49)

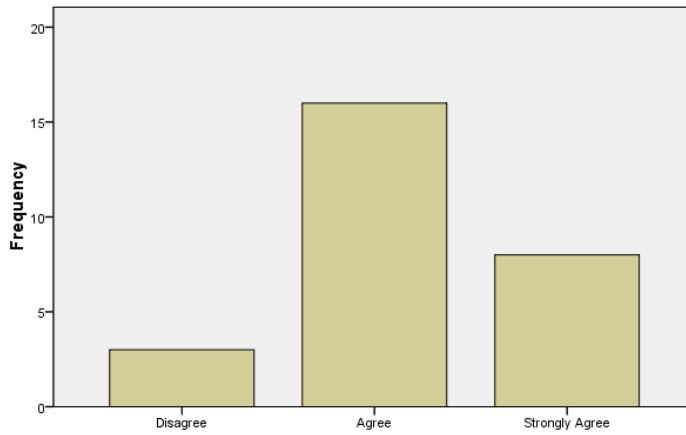


Figure 34. In effective mentoring, listening well is not enough, encouragement will work for effective mentoring relationship development (A38)

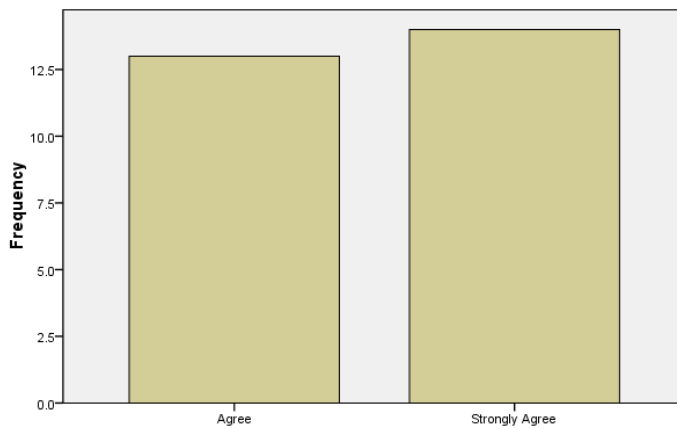


Figure 35. For a mentor, listening skill is important to make him effective mentor (A24)

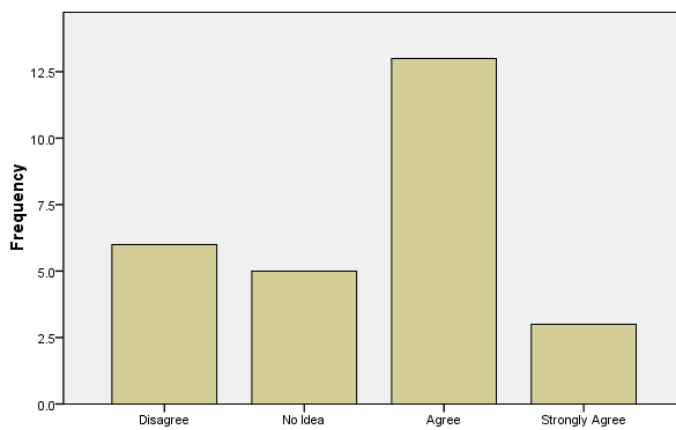


Figure 36. For a mentor, communication skills are more important than his life-experience (A25)

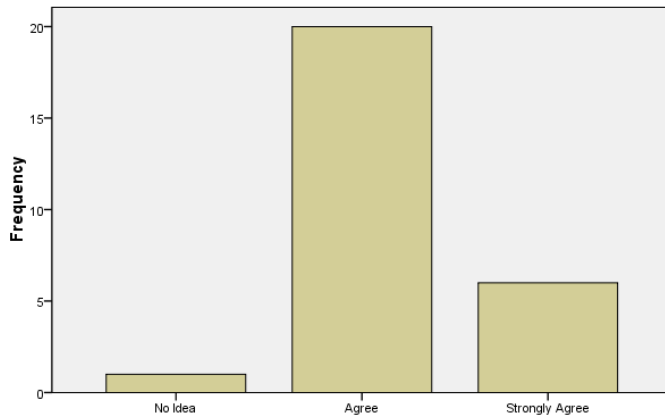


Figure 37. In order to maintain mentoring relationship, both mentor and mentee must see that both are progressing/growing (A35)

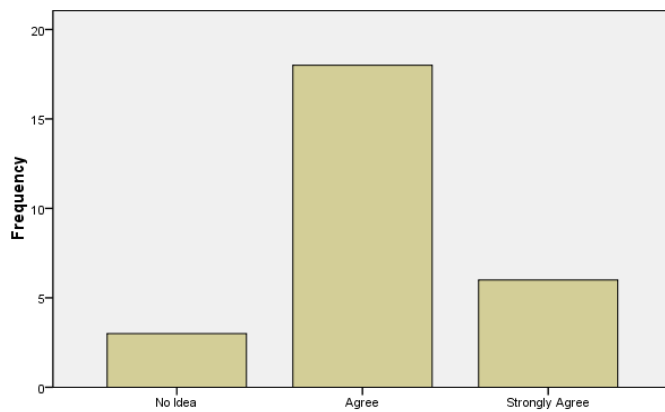


Figure 38. African traditional mentoring was mainly hierarchical (B10)

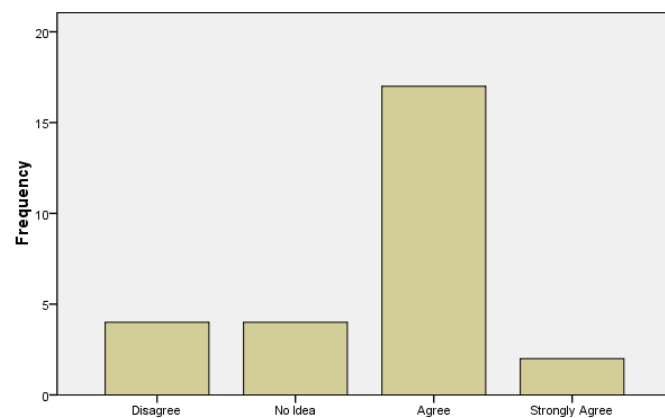


Figure 39. Both school mentoring and family mentoring are strictly hierarchical (B12).

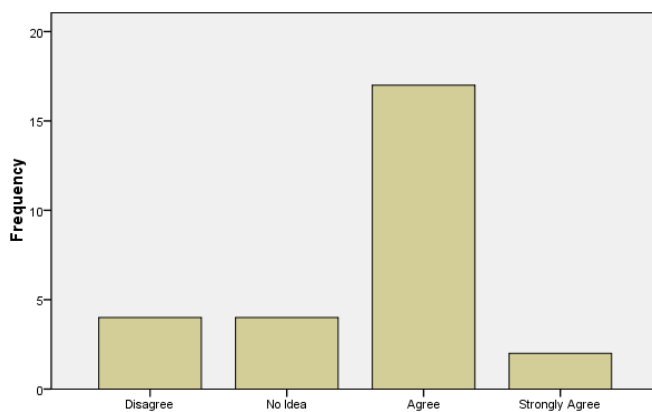


Figure 40. Mentoring in school is unidirectional (B11)

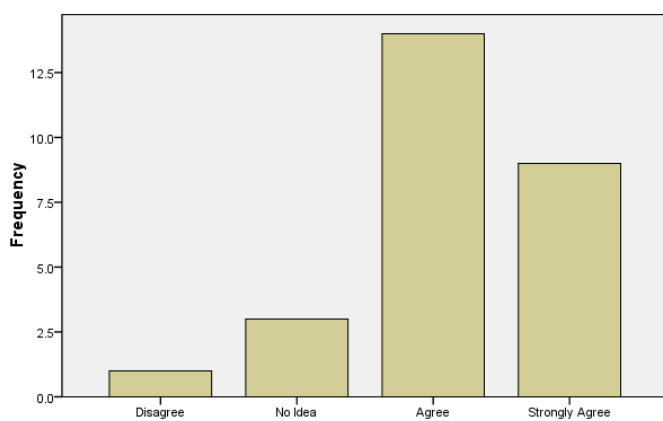


Figure 41. In traditional family, it is hard for you to mentor your mom or your dad (B16)

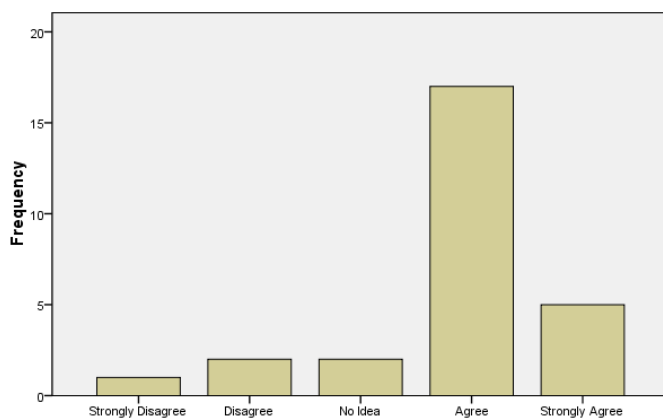


Figure 42. In School, you have almost no chance to correct your teacher even if he was wrong (B20)

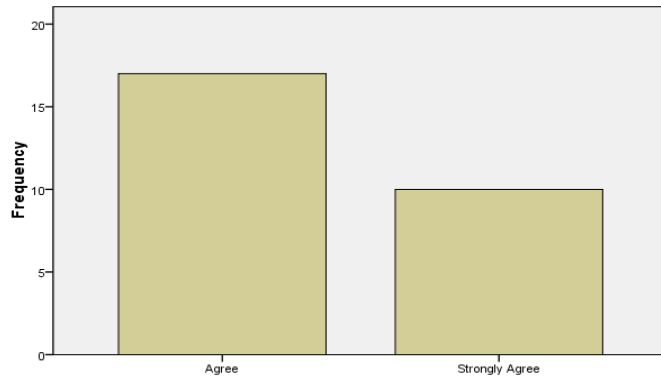


Figure 43. Respect is one of the values in traditional mentoring relationship (B28)

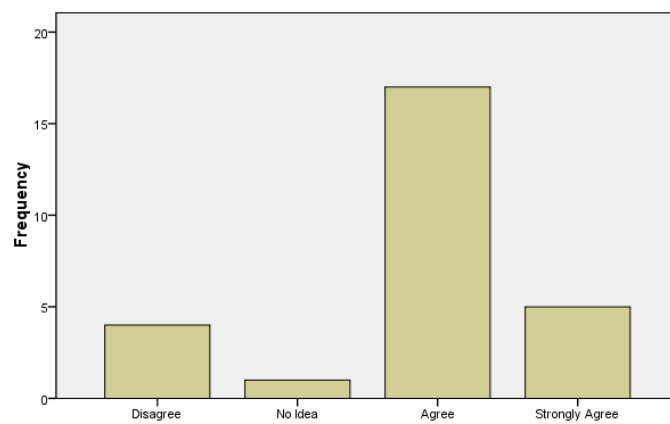


Figure 44. Traditional way of mentoring can be characterized by authority where the mentor gives information to a mentee, the mentee was not supposed to question the authority (B32)

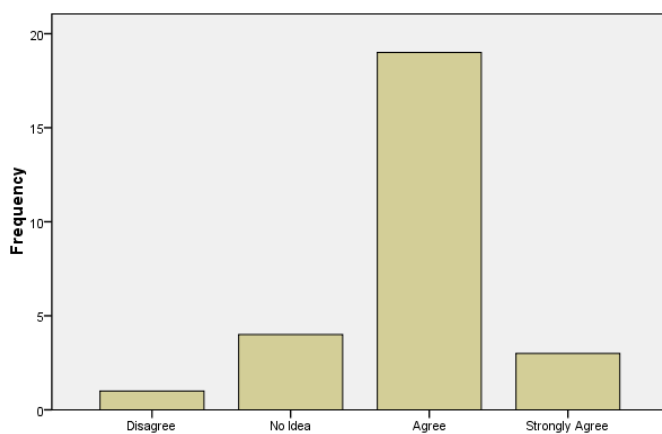


Figure 45. In traditional mentoring, authority generates effectiveness (B29)

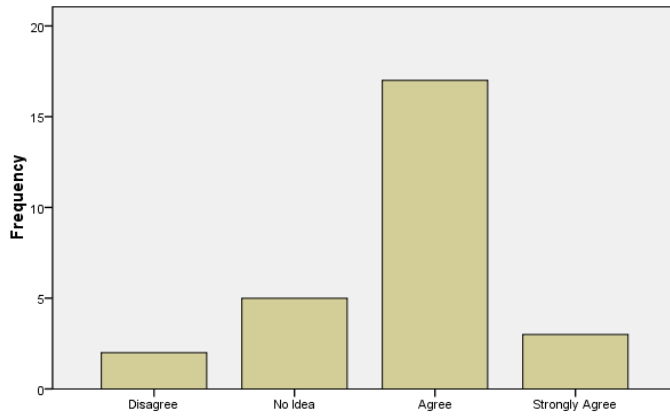


Figure 46. In traditional mentoring, if a mentor is not able to impart authority, he is seen as a weak mentor (B26)

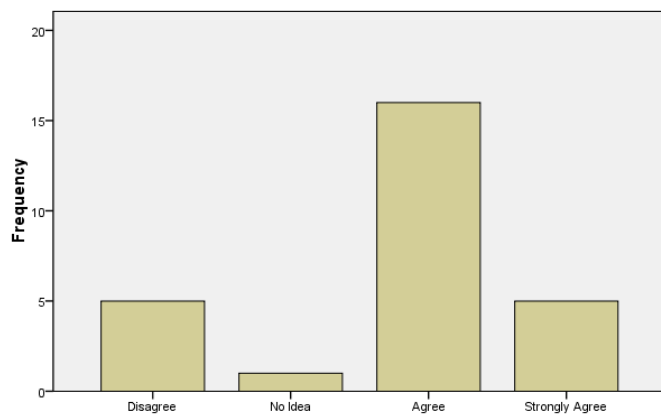


Figure 47. In traditional mentoring, age matters most than even experience (B21)

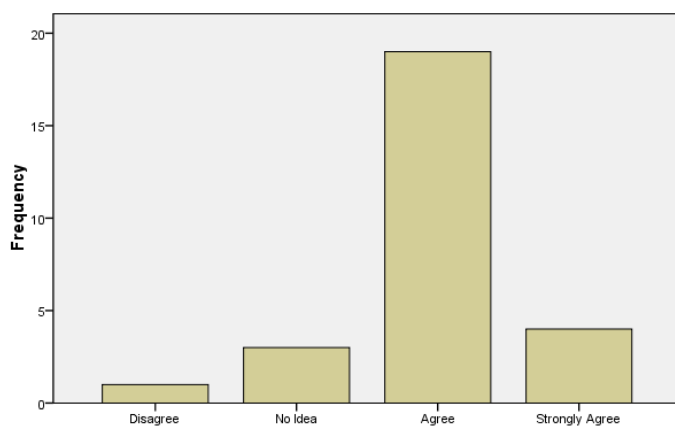


Figure 48. Traditionally, cultural background matters for mentoring relationship (B24).

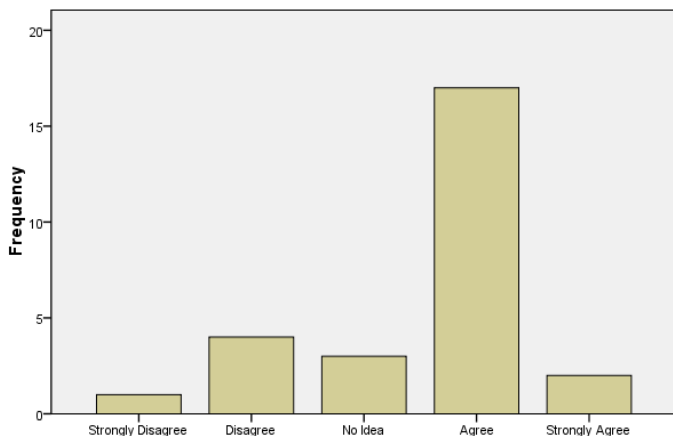


Figure 49. In traditional mentoring, it is hard for you to mentor someone from a different tribe (B23).

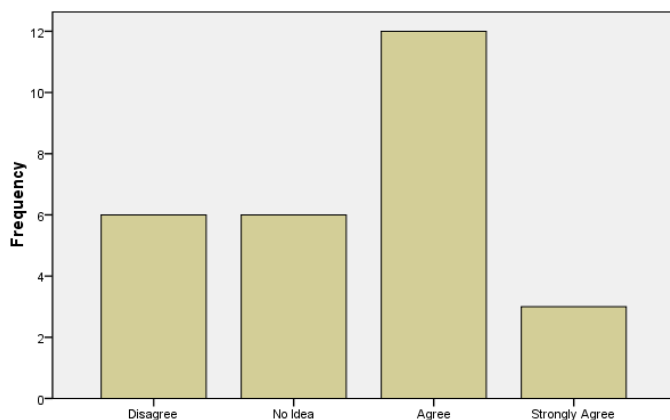


Figure 50. In traditional mentoring, opposite sex mentoring is not allowed (B25)

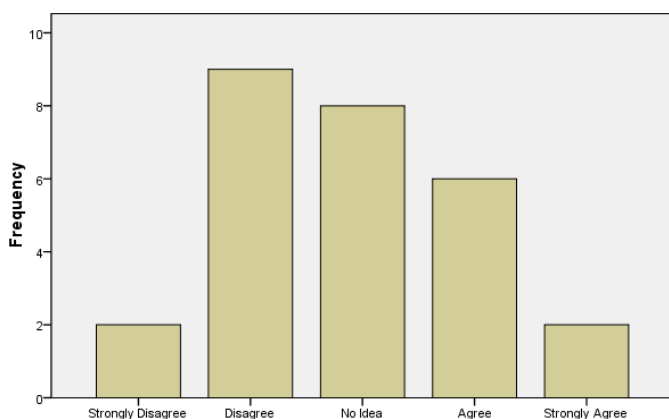


Figure 51. In African tradition, if you are mentored by your age mate, it is considered that it will influence you negatively (B27).

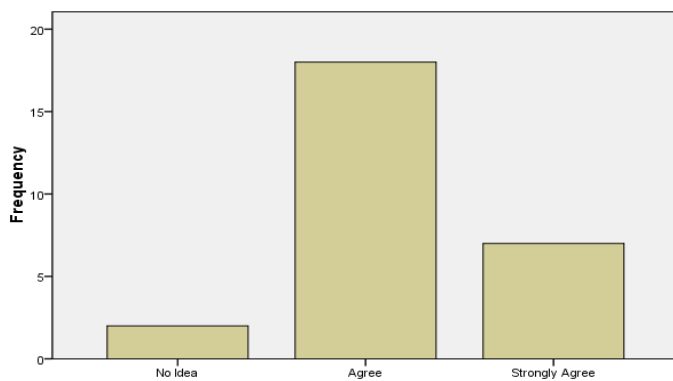


Figure 52. Society played a role of mentoring in traditional way by developing some values in members through taboos and norms (B9)

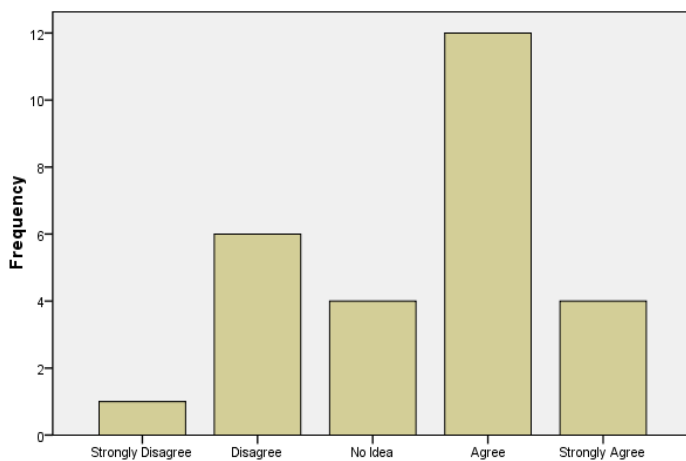


Figure 53. The form of mentoring in Society is strictly one-sided: it gives you no choices (B8)

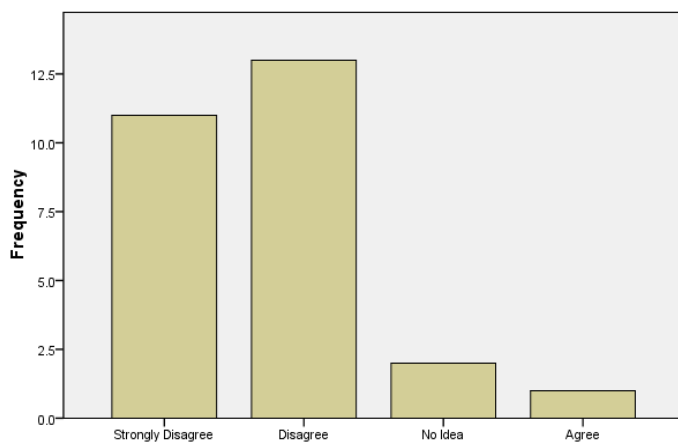


Figure 54. Mentoring in family did not help me at all (B4).

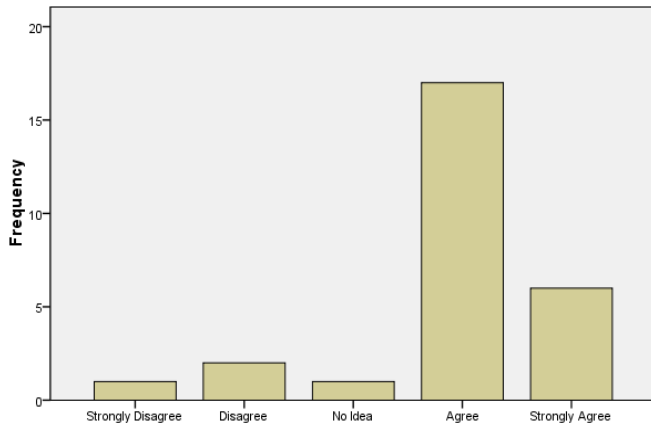


Figure 55. Mentoring in family was effective for me to a certain extent but not all (B3).

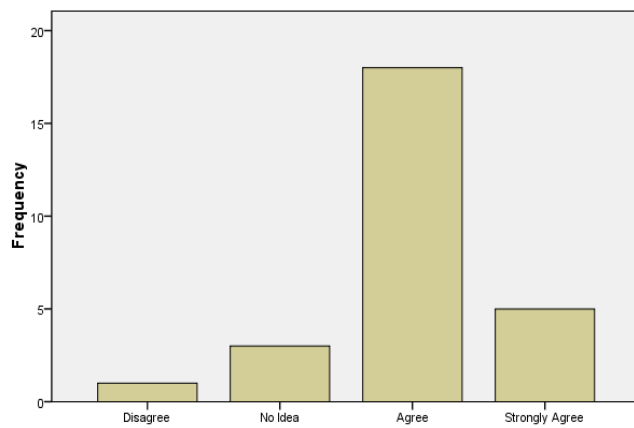


Figure 56. Mentoring in my family setting was effective for my growth and maturity (B14).

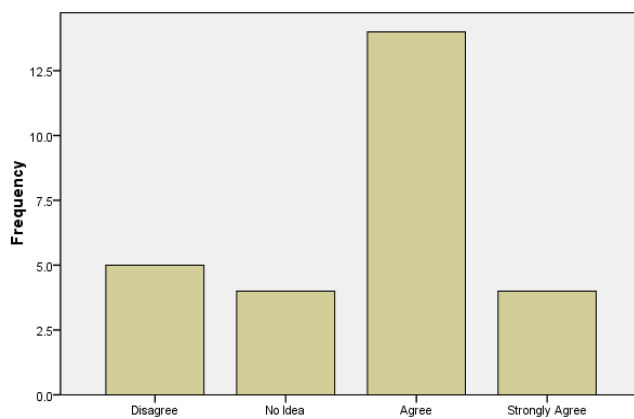


Figure 57. Mentoring in school helped me to become what I am now (B5)

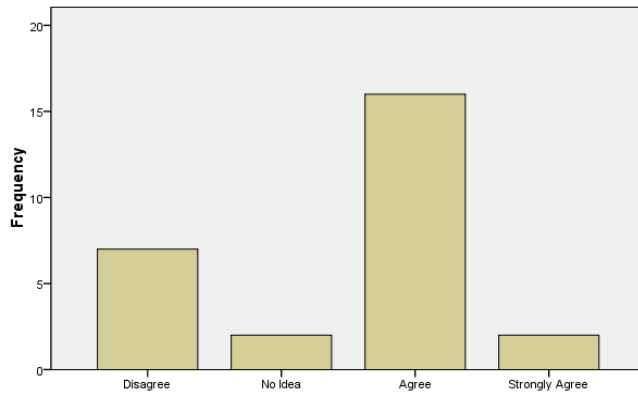


Figure 58. In a Church setting, a mentor and a mentee should stand in an equal ground and grow mutually (B19)

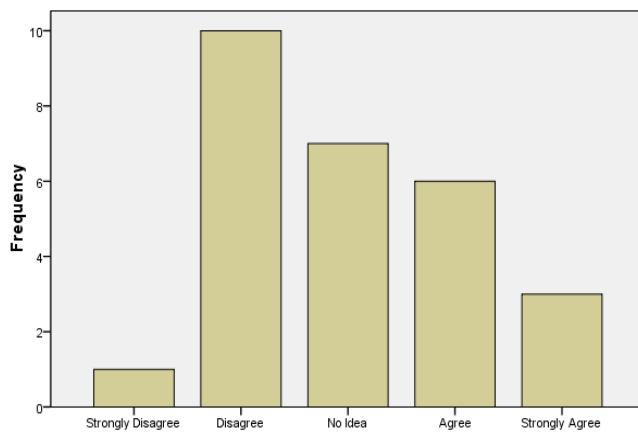


Figure 59. It is only in church setting where partnering (or equal) mentoring relationship between a mentor and a mentee is possible (B6)

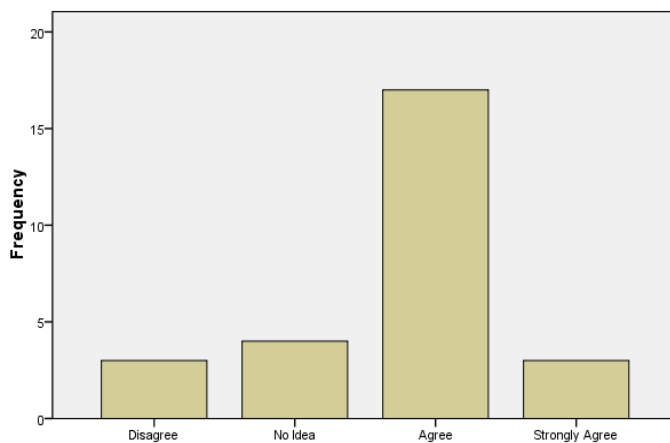


Figure 60. Traditional ways of mentoring still works in modern society (B30)

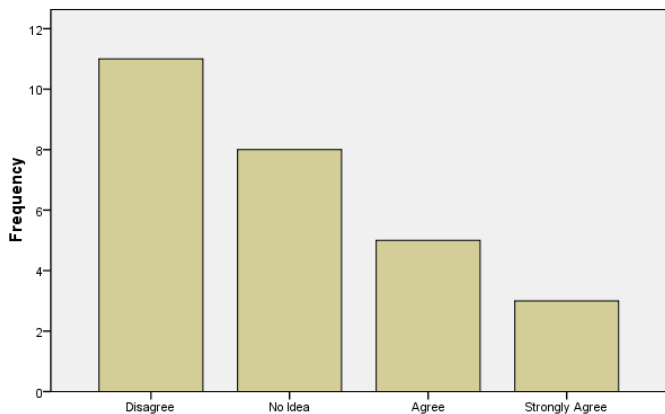


Figure 61. If someone tries to mentor in traditional way, he will fail miserably because our world is totally different from their world (B35)

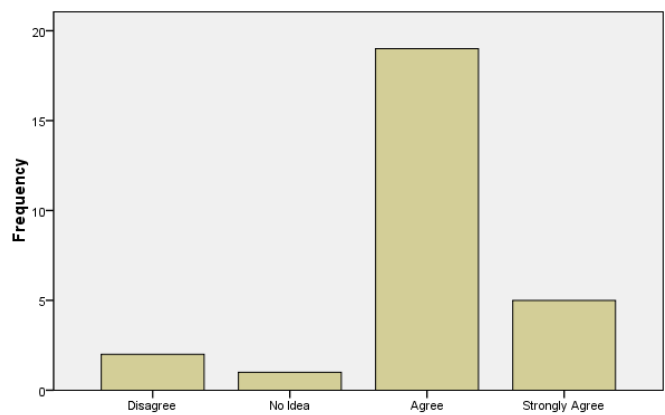


Figure 62. Traditional way of mentoring is partially effective and partially not effective (B36)

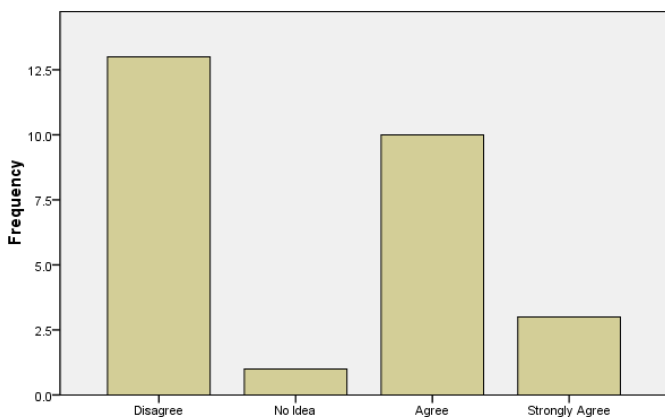


Figure 63. Due to urbanization, education, and vibrant exposure to information through internet and so on, traditional way of mentoring is no longer effective in modern society (B31)

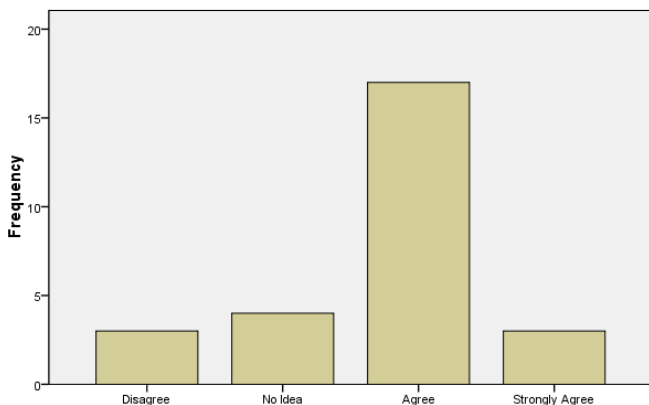


Figure 64. Hierarchical mentoring in family, school and society helped me to grow but was not enjoyable (B18)

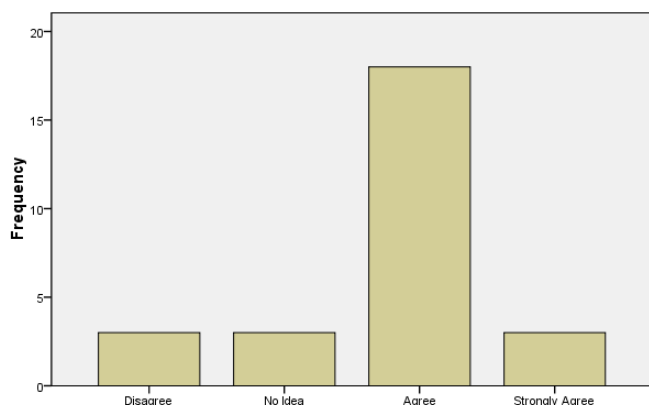


Figure 65. Hierarchical mentoring in family, school, and society was not enjoyable but helped me be mature (B15)

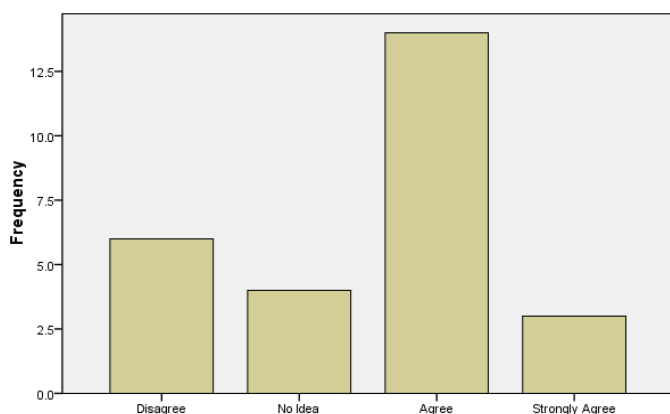


Figure 66. Traditional mentoring is stagnant, static, and not flexible. Thus, it is not very effective in modern society. It has become more and more irrelevant (B34)

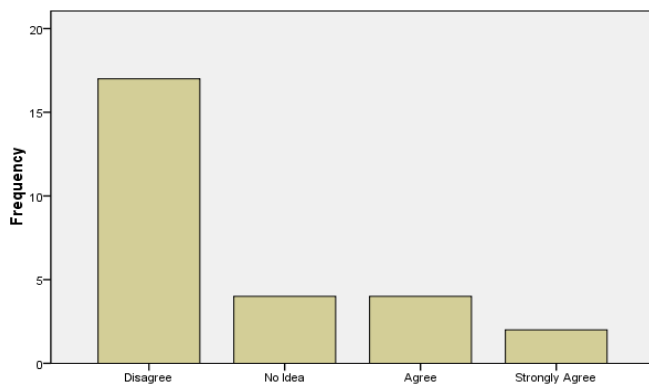


Figure 67. Hierarchical mentoring only works in rural area but does not work anymore in urban setting (C33)

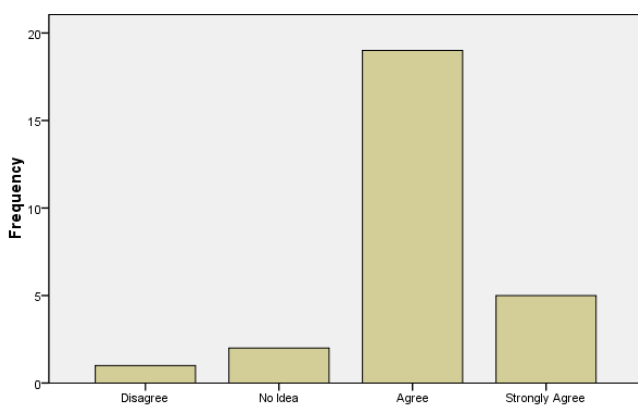


Figure 68. Authority shouldn't be explicitly communicated as it was in traditional mentoring (C3)

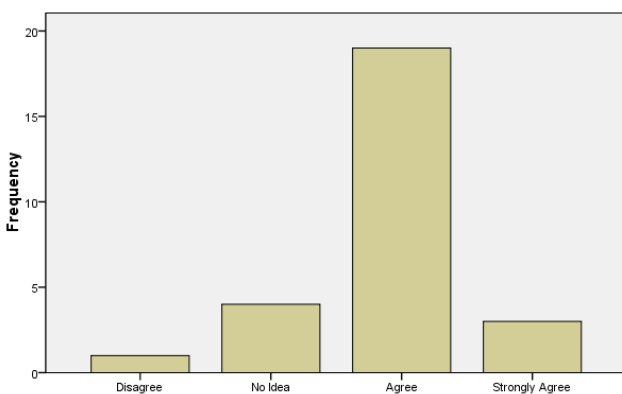


Figure 69. In modern society, people (especially the young adults) are very rebellious towards the unidirectional authority (B33)

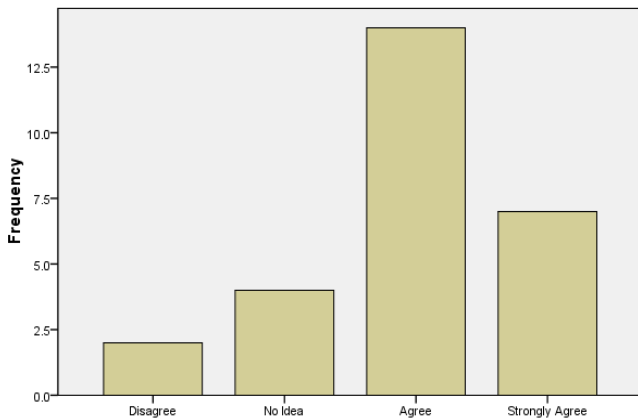


Figure 70. Absolute authority and experience no longer works in modern mentoring (C1)

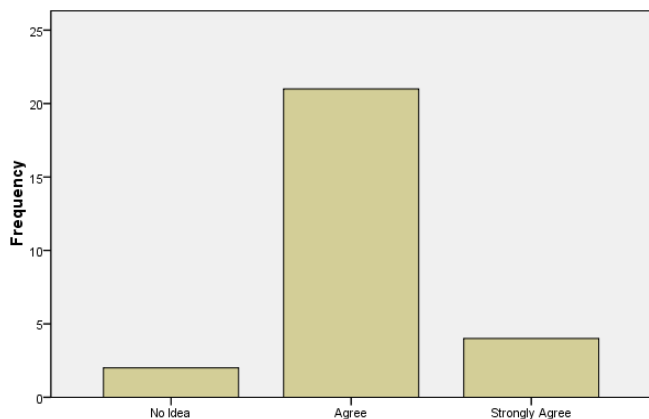


Figure 71. I want someone I can question and learning from me (B38)

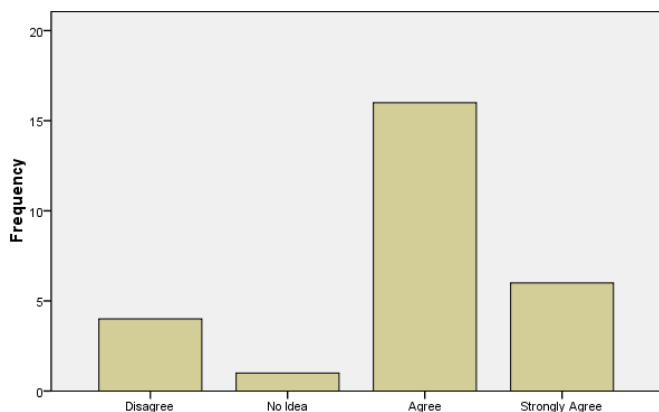


Figure 72. In traditional way, hierarchical mentoring worked because there was complete blackout to information, but in modern age, it doesn't work anymore because there is wide exposure to information through technological advancement (C7)

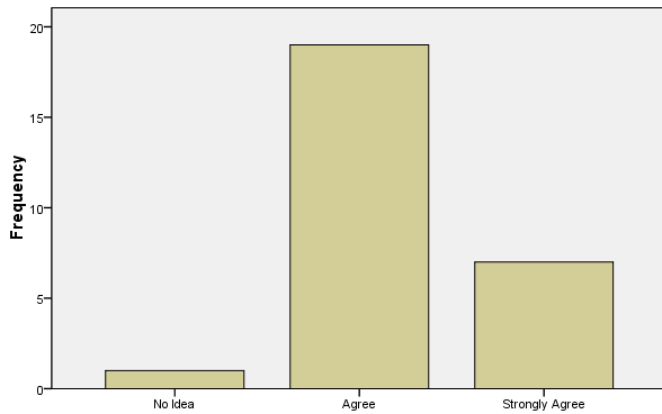


Figure 73. Contrary to tradition, a lecturer can now be challenged by a student who acquired the new information from the internet (C8)

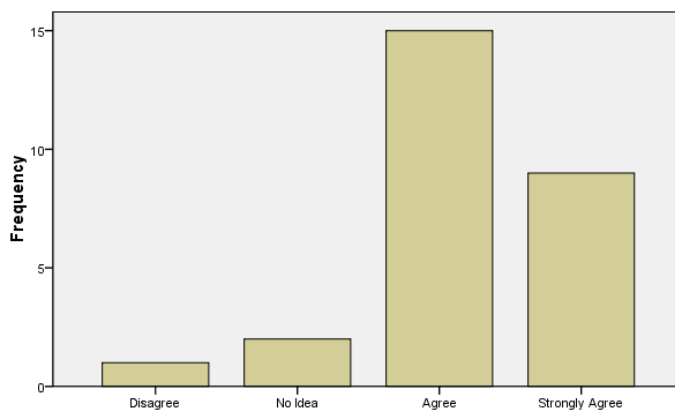


Figure 74. Availability of wide information source such as internet, television, radio, etc are contributing people moving from hierarchical to horizontal mentoring relationship (C32)

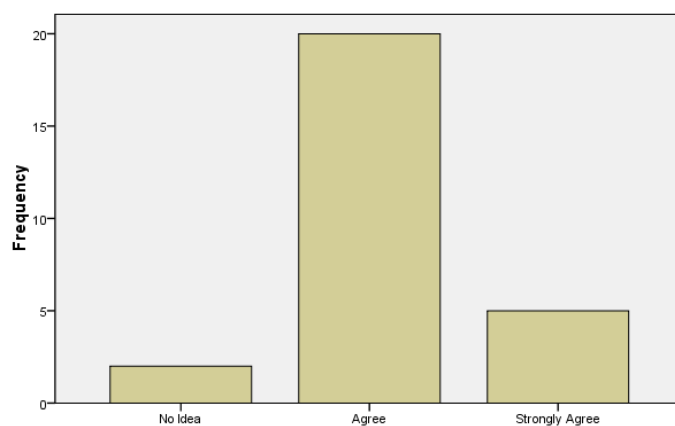


Figure 75. Traditionally, everything was communal, but in modern society, everything has become more of personal and individual (C4)

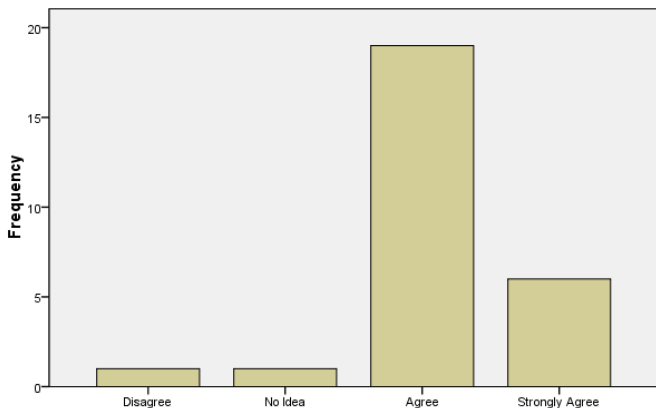


Figure 76. Traditionally, there were values that everybody had a responsibility in contributing to order and cohesion within the community, but nowadays they have been weakened (C5)

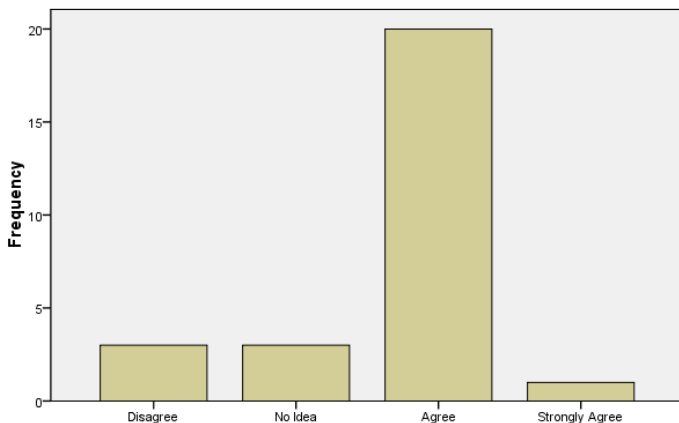


Figure 77. The content maybe changed in modern world, but the traditional values of mentoring such as authority, experience, age etc are not changed in modern way of mentoring (B37)

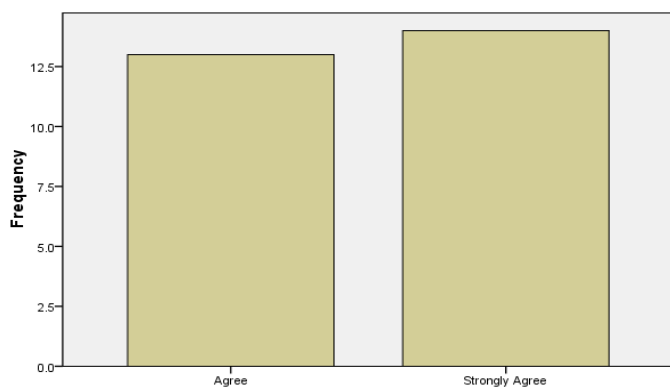


Figure 78. In modern setting, traditional values such as respect, confidentiality, etc are still valid (C9)

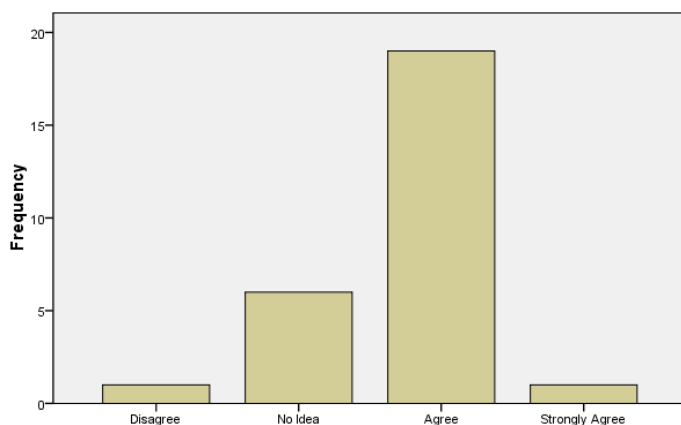


Figure 79. In my spiritual mentoring relationship, I believe I have impacted my mentor to grow (C17).

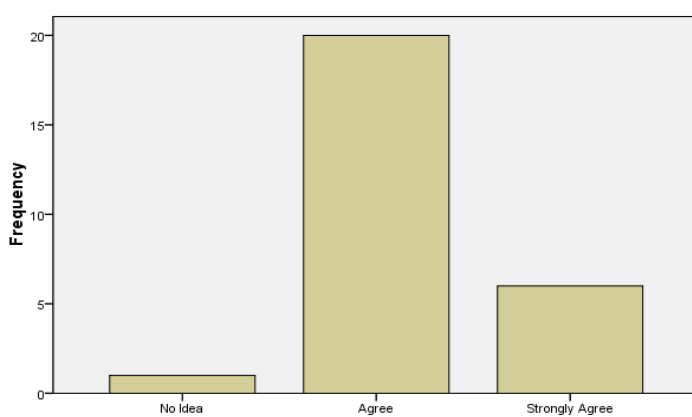


Figure 80. The mentor you have is not a perfect person, so he also should grow through mutual interaction (C22).

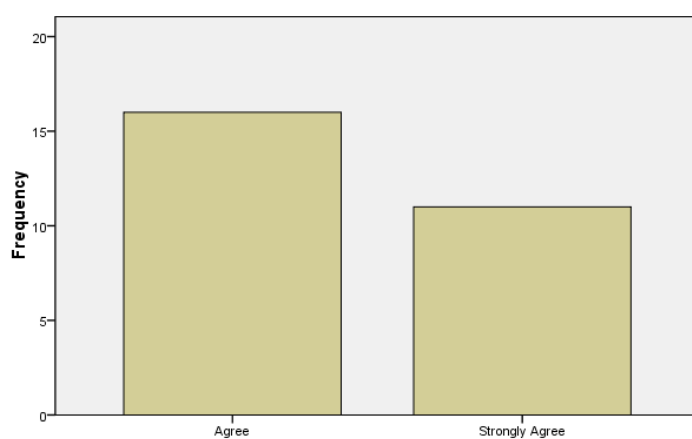


Figure 81. Whether it is small or big, in spiritual mentoring, I believe that both mentor and mentee are impacting each other and growing toward God (C24)

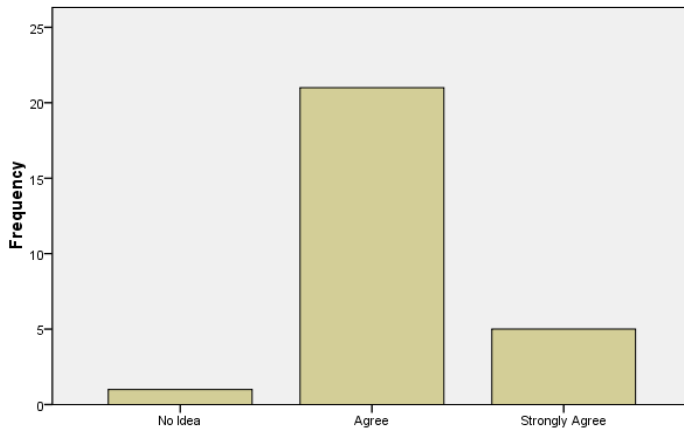


Figure 82. In spiritual mentoring, encouragement is one of the factors that makes mentee and mentor to grow (C20)

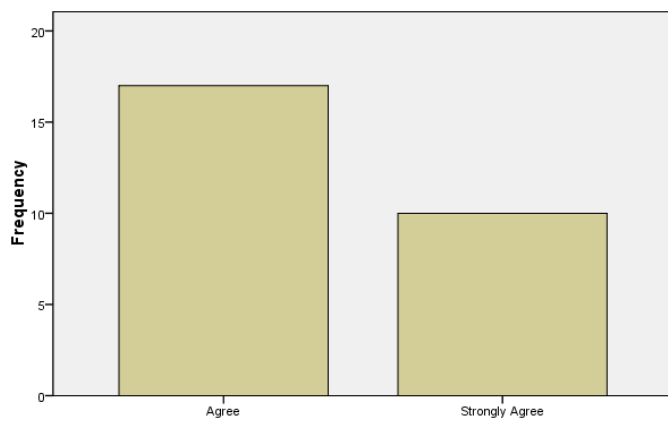


Figure 83. In spiritual mentoring, patience both in the side of the mentor and the mentee is necessary to build up a proper mutual understanding (C26)

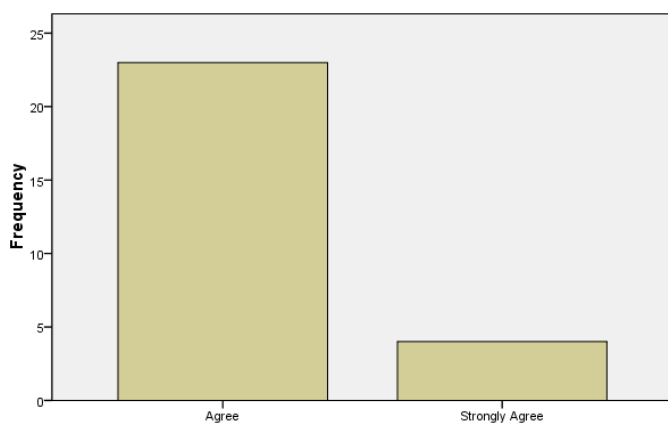


Figure 84. For effective spiritual mentoring, the attitude of learning each other helps a lot for mutual growth (C25)

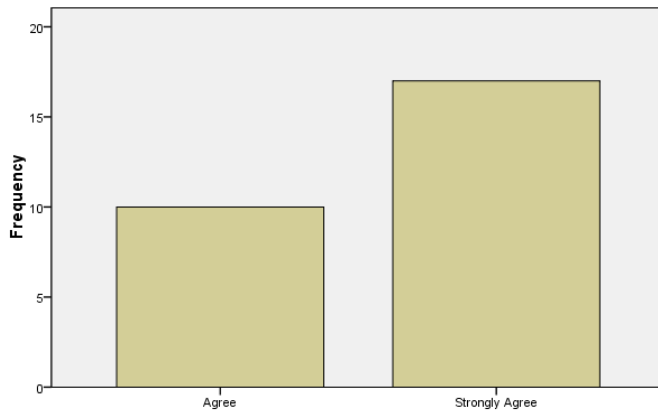


Figure 85. In spiritual mentoring, mutual growth happens with the help of God (C14)

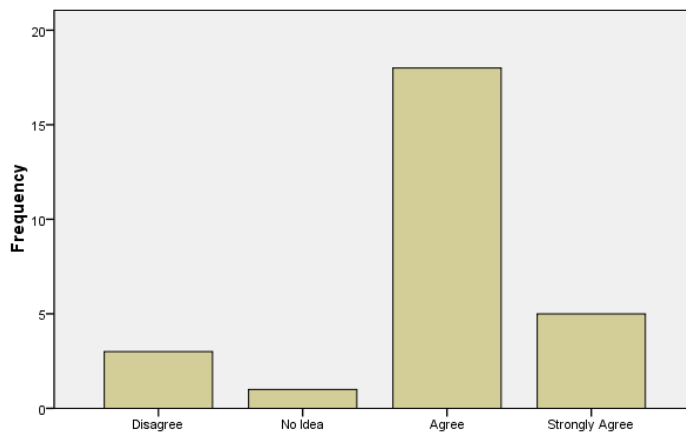


Figure 86. Traditionally, there were cultural boundaries in cross-cultural interaction, but in modern setting, such boundaries are minimum, almost freely interact (C13).

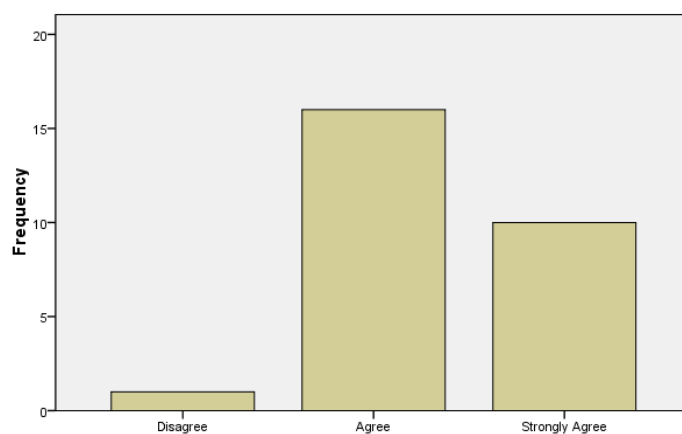


Figure 87. Cross-cultural interaction becomes more vibrant in modern society than in traditional one (C10)

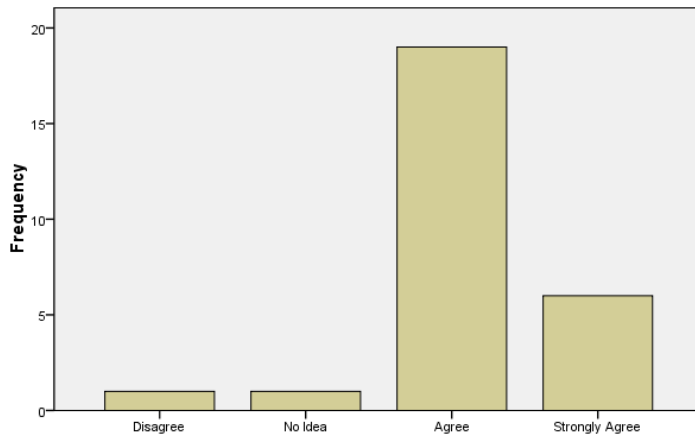


Figure 88. In modern way of mentoring especially in a cross-cultural setting, communication is the one of the important factors for effective mentoring (B40)

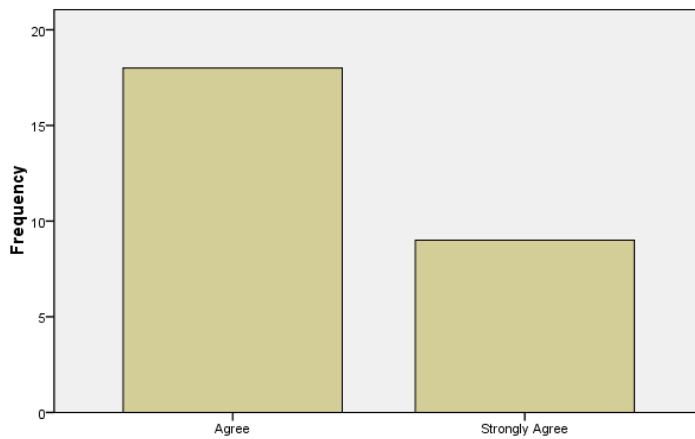


Figure 89. In spiritual mentoring, proper communication between a mentor and a mentee is very important (C27)

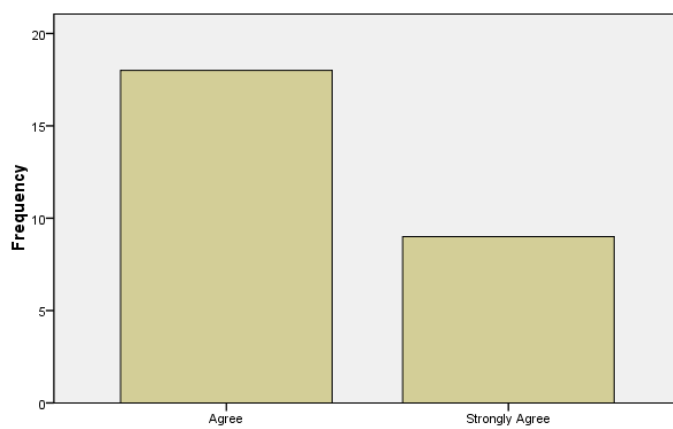


Figure 90. In cross-cultural mentoring, it is important for both mentor and mentee to come to a neutral ground in mutual understanding (C11)

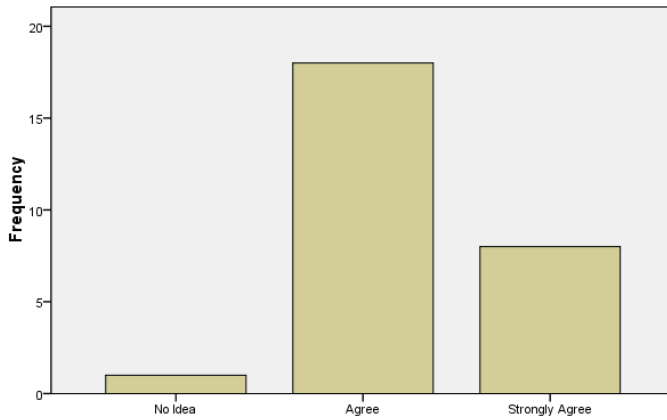


Figure 91. For effective mentoring in modern age, the cross-cultural understanding takes significant place (C23)

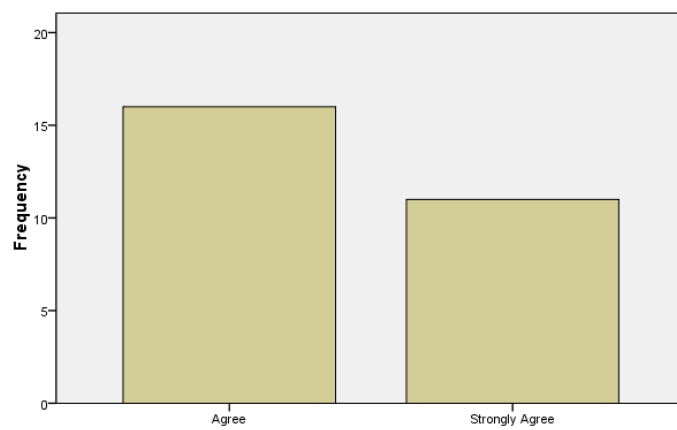


Figure 92. If you know the cultural elements of your mentee, you will be able to know how to help better (C12)

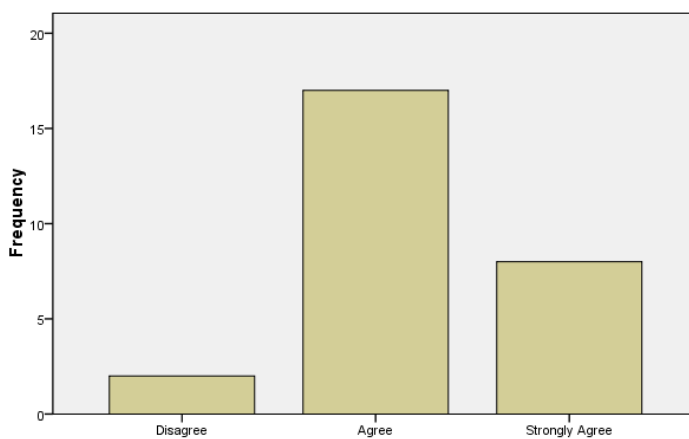


Figure 93. If there is no desire to understand each other's cultural background, mentoring relationship will not be effective (C28)

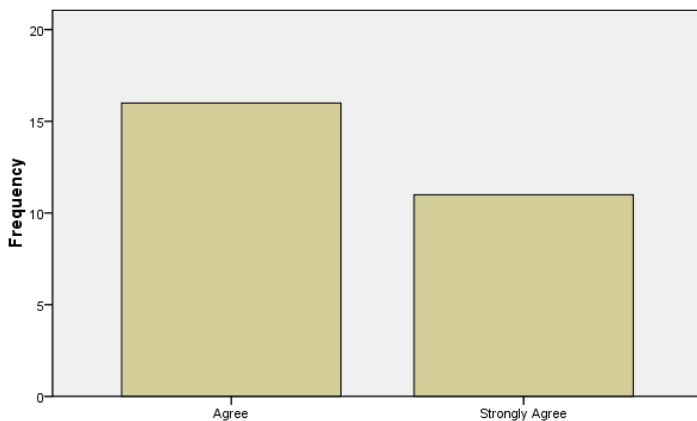


Figure 94. Understanding your mentee at a personal level is very important for effective cross-cultural mentoring (C30)

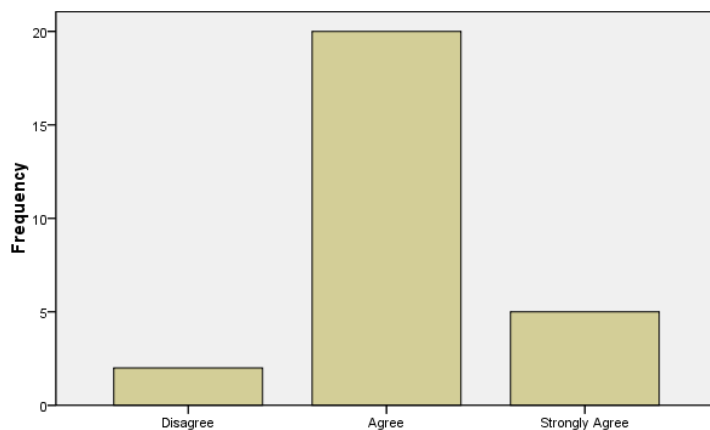


Figure 95. Non-formal meetings will help build bonding relationship when a mentor and the mentee are from different cultural background (C29)

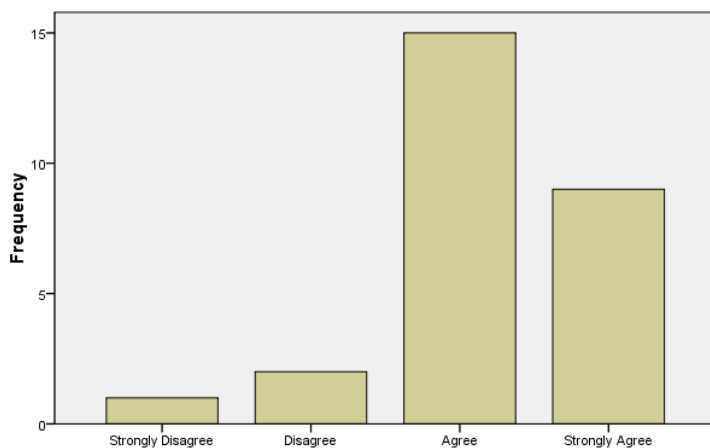


Figure 96. Mentoring goal is to strengthen each other or to change people (A9).

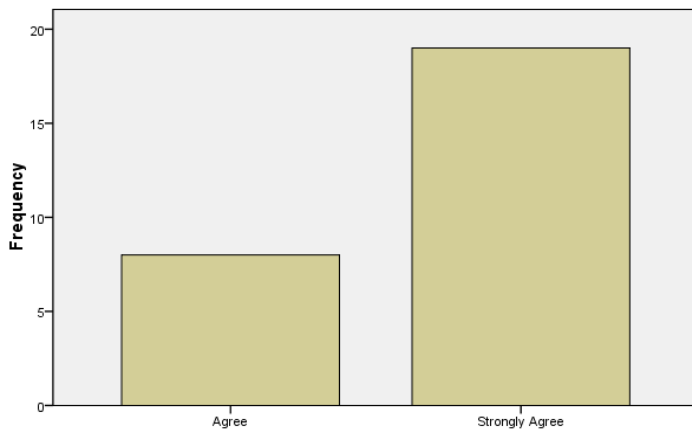


Figure 97. Spiritual mentoring goal should be to get closer to God and walking with Jesus (A39).

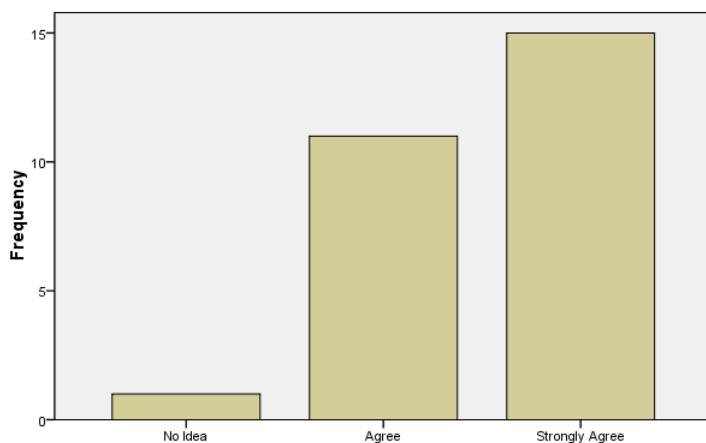


Figure 98. In spiritual mentoring, one of the goal is to help one to develop a spiritual relationship with God (A46)

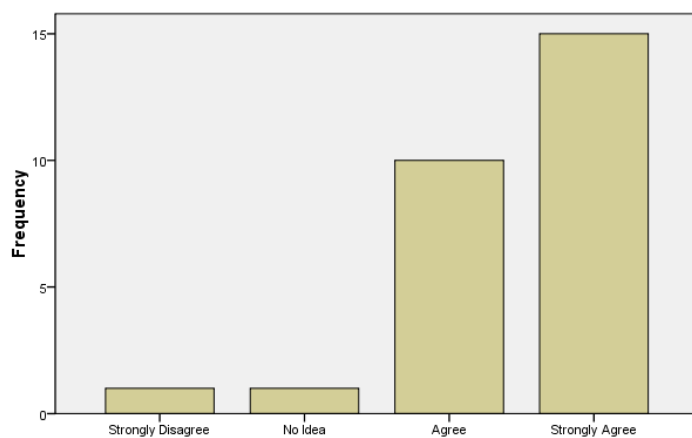


Figure 99. Mentor's goal should be to raise Jesus' disciples and a mentee's goal to become Jesus' disciple (A10)

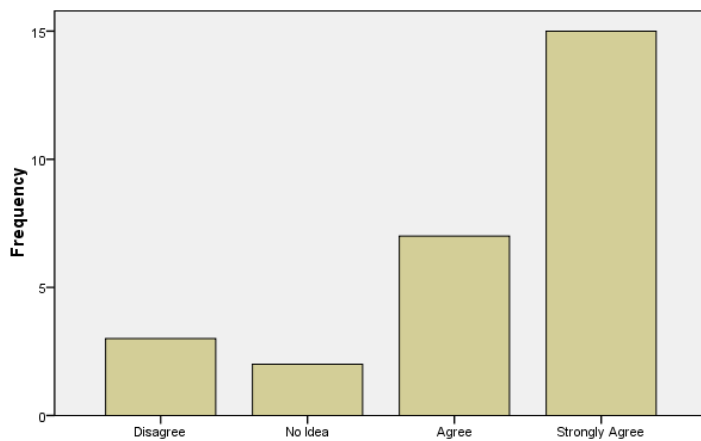


Figure 100. Through spiritual mentoring, a mentee must grow to be a small Jesus not to be like his mentor (A41)

APPENDIX E

Codified Records of Focus Group Discussions

The followings are the codified records of focus group discussions. Any needed quotations and references are made for Chapter 4 as given specifically to the following section of dictated records. Please note that the contents were presented with only bearable grammatical corrections in order to keep liveliness of discussions. The meeting and recoding is done in the following orders:

The first focus group:

- Date: 11th August 2010
- Venue: UBF Mission Centre
- Attendants: Kevin, Nancy, Juma, Otieno, Hanny, Janet

The second focus group:

- Date: 16th August 2010
- Venue: UBF Mission Centre
- Attendants: Wekesa, Wahome, Mumbi, Linah, Joram, Shammah

The third focus group:

- Date: 22nd August 2010
- Venue: UBF Mission Centre
- Samuel, Quinter, Don Sunday, Lucy, Kate, Fred, Murabu, Joram (Mark, Janet)
- * Due to the mechanical problem, only 55Min from the beginning was dictated.

The fourth focus group:

- Date: 29th September 2010
- Venue: UBF Mission Centre
- Attendants: Otieno, Juma, Lucy, Janet, Maingi
- * In order to compensate the part missed in the third focus group, discussion was done only on "Part C: Modern Trends in Mentoring Relationship" of the guided questions.

Focus Group One

(*Page numbering is codified to be used for Chapter 4)

A. FACTORS FOR MENTORING RELATIONSHIP

Q. What factors would you like to have as your proper mentor?

Kevin: When I look at the issue of mentoring, what comes to my mind is that there is a particular thing you want to achieve with the respect to mentor. There is something the mentor has and wants to give to the mentee. In that aspect I would think that experience is the most important -what does the mentor have which he wants to give to the mentee?

Janet: what do you say about friendship?

Kevin: I would believe it would develop. If the mentor can be predisposed to me becoming his mentee, I believe friendship would develop from there. With respect to sex, to me what needs to be given to me is what is important

Juma: First about age I would say if I have to be mentored I would consider someone of my age upwards. That sounds reasonable rather than someone younger because I can only look down upon them. I find it very difficult to give them that respect if they are younger than me. As Kevin said I think through mentoring interaction that is where friendship comes, I think, friendship is brought up by the mentoring itself between the two people. About opposite sex I would say I plays a role in young people because obviously that attraction between the opposite sex. You find that people are more receptive to the opposite sex than their own sex. To me I think it is a strong factor

Mark: do you think that one would be effective for mentoring?

Juma: Yes I think it can be effective if the mentor is mature to be able to understand the mentee and help them through the stages but if the mentor is not mature enough, then it might not be effective. If the mentor is mature and he understands the mentee that becomes very effective because he or she can be able to read the others mind and be able to know or learn whatever he really like to achieve and they may guide or direct them accordingly. So I think it is a strong factor. For me I wouldn't really consider experience I would also consider the skill applied by the mentor rather than experience because the mentor might have great experience but doesn't have the skills to pass the experience to help the one being mentored. So I think I would consider the skill of that person to mentor rather than their experience in mentoring if they are mentoring somebody.

Nancy: i just wanted to say what Juma has said about experience that It doesn't matter how experienced the mentor is, what matters is how skilful he is to mentor you

Mark: can you talk about skill, I think skill can be another factor apart from friendship that is just one example I would like to hear something more. if you are saying that skill matters what do you mean by skill what skill?

Nancy: For example, this mentor has passed through a situation that you are also going through, how this mentor will mentor you; you will see that you are going through the same thing and feel that the mentor is helping you. If still this mentor went through the same situation but the way he is putting it you will see maybe this mentor handled it the same but in a different way from the way he is telling you, so it won't help. I think the way the mentor is putting the experience across matters.

Mark: is there any experience between experience and skill?

Juma: Yes. Experience shows how long you have been able to be in that field doing that thing, whether it is professional job or spiritual upbringing, how long have you been able to be in that field? That is experience but Skill is how you pass that message or knowledge you have other person. What I would say, for me what I mean for skill is that how you pass across that information because if I am your mentee and you are my mentor, and the way you put it is that I have to accept all that you are telling me, likelihood is that I want to excuse myself from some things. If I feel that don't have space to choose it becomes difficult to respect and trust but when there is that full freedom that u have to choose because it is an advice then it becomes very strong. I can relate it with the traditional way where by if there is someone who goes beyond some set boundaries, he is normally advised by the old men but you see the way they do it, they leave it upon you so when they leave it upon you what happens is that you will think that if I don't do what they have said that means I am calling a wrath upon myself so it is actually my choice to follow or to fail.

Kevin: on the issue of skill I think I agree but I want to differ because the way I understand mentor/mentee relationship, you have to be willing to be a mentee of that person. Sometimes in the other

sense it may be difficult to push the other person to change his mode of delivery of that person. If I am an expert, say in survey, it would be difficult for somebody to come to me and tell me I want to learn survey from you in this way. The way I look at mentoring is that there must first of all be a need; you must actually see that that person has something that I need, so when you are going to the mentor you are going with the need so that you don't change the mentor in the way of delivery because after all he is expert although I agree that you will pull away.

Juma: I think it is a two approach; it depends on how the mentor and the mentee met. Sometimes, as you say it applies when the mentee goes to the mentor the mentee goes for the mentor but when it happens that fate brings them together they just meet without having planned to go to the other party. What happens to the mentee is that they feel that they lack something but humanly they don't want to show that they really want to be helped. When the two meet and there is that mutual respect, the way the mentor brings out his mentoring to the person, then you appreciate that but if you always feels that he is always down and he is always being guided or corrected then it becomes a problem because he really needs it but because he feels he doesn't have space it becomes difficult.

Janet: How would you describe a proper mentor in general?

Kevin: A mentor is somebody who has knowledge, skill or something which the mentee can recognize and want- to me that is a proper mentor. In my view it would be difficult if you don't have anything that you can give to me for you to be my mentor. That is why I am saying age to me is not really an issue; you must have content which I must come to seek so that you can become my mentor. That is my understanding...

Janet: does he need to be your friend before?

Kevin: not necessarily, as long as they are willing to take me in.

Otieno: I want to look at a mentor on that approach that I tend to think that a mentor always has opportunities to learn. I don't think it is always a guarantee that my mentor will be teaching me. I want to differentiate a mentor from a teacher, still even a teacher in traditional sense is informed of everything I need and he would never have opportunity to learn. Just to add on what a mentor is somebody who has something I need to gain from him and is also willing in the process of building my capacity in whatever knowledge I am seeking, to learn from me. You said you should not expect him to change but I tend to think that while I am a mentee, for me to effectively gain from my mentor, he needs to be willing to learn from me so that I can learn from him in the sense that he should have some provision to unlearn some things. For example, from training he knows some specific way as you said how survey will be delivered, how it should be learnt but since we have different learning capacities and needs, if he insists on that particular way, however much he is willing to mentor me, I don't think it will be effective for us. I want to define a mentor is one who is well experienced in the field that I am interested, has a lot of knowledge and is willing to help me learn from him as he also learns from him as he also learns from me. If he doesn't have opportunity to learn from me, I think we are not going to have effective mentoring relationship because I would rather rebel or leave him and find another mentor or my mentor might feel that I am not really ready so he better focus his energy on someone else.

Janet: will you consider age or sex?

Otieno: Age to me I think I will agree with my colleagues, it is critical. For me if my mentor is too young, I would look down upon him, it would take me time to begin learning from him because I will ever be feeling he is insufficient since it is natural to associate age with experience. That also depends on what specific area I am to be mentored, if it is a soft skill like tennis; without things told do with transformation of character, then age doesn't matter so much. If it is something to do with personality and moulding of personality, he/she should be of some age not too younger than me. Otherwise i feel he might, depending on his maturity fear or might not be willing to freely relate with me because there is some sense of authority he is critical that I trust that he has authority based on experience. Even if he doesn't have experience but he is bold and mature enough, I will give him some benefit of doubt that may be he was not in his moods or we are still trying to get along in the process he will be able to bring the true depository of what he has. That gives me the confidence to learn from him even what he doesn't have.

Juma: That gives me an afterthought about age. I think as well a young person can mentor me as long as there is detachment from the human person to the knowledge which he has. If he is just sharing knowledge which is so sincere and open and he or she he understands it very well, and is just passing it to me in a sincere way, then I can be able to absorb from it and learn but if it is presented in a way that he as a mentor he has to exercise authority. I think the authority here should be a specific not the psychological authority that may come I should be below.

Janet: Otieno, now that you are a man given that a person has all these other qualities of a proper mentor but she is a woman would you think she is a proper mentor? .

Otieno: I think she could be but again I tend to be relative. Generally I would not have a problem with sex but if the issue I have to learn strictly calls for an experience that has gender connotation which I feel that more so could be predisposed, I would learn more from a male as opposed to a female. Even if the female is well trained on issues to do with relationship from training for example, I might not trust her as a proper mentor from the fact that her not being a male might not have hands on experience to confirm or to add on to what she has learnt. Somehow I might feel that she is giving me more of theory or something she has seen from other people when I might feel personal experience. I tend to think that way for ladies but generally I won't have a problem with the gender of the mentor.

Janet: what factors would you consider for a proper mentee?

Nancy: here I think age will not matter, I will look for somebody who is willing to learn. Friendship also here is a factor to me and even sex also is a factor to me because my mind might be clear but this other man may be having some hidden agenda. So opposite sex is a factor to me, I would not consider experience, it doesn't matter to me. So a heart that is willing to learn; age doesn't matter and somebody who is friendly and that is all I consider.

Kevin: I think for me the heart to learn because as a mentee should be somebody whom I have something to give; if I have a good gift but you don't see the value, it can be difficult for me to give it to you. The first thing I look at is does he have the willing desire to get the information he wants? Is he willing to put it into practice? I don't really agree with the issue of age because if an older person sees something I have and he wants to get from me, I will be much obliged to give it to him but again just on the basis that they have the willingness to learn. This is because mentorship entails a lot of challenges; sometimes it needs tough decisions to be made like change character or to acquire the information to be given. For example, someone wants to go somewhere else and our meeting also falls at the same time, they will have to forfeit the other thing to come but if he doesn't have the desire to get the information, he will not be able to come and he will make me disappointed. I would prefer that someone has the desire.

Janet: would you go for a female mentee?

Kevin: if she sees something and she can clearly identify it that that is what she wants to get from me I will give it to her.

Janet: what if it is Christian mentoring?

Kevin: I would not mind, either way I would not mind but again on the issue of sex with this rider that we can clearly identify what exactly the person wants to get.

Juma: you can only carry a passenger you are very sure that you are safe.

Kevin: if we cannot identify clearly what our point is then I would prefer if we did not get into a mentorship arrangement with a lady. As Nancy said, sometimes it might be a bit complicated; I might be thinking for mentorship while the lady is there for completely different reasons. I think like Juma has agreed that the point for which we are mentoring has to be set up

Janet: I think mentorship is different from cancelling; it won't take a short period like cancelling.

Otieno: now that you have just said that mentoring is different from cancelling, I was thinking that mentoring may begin when I feel the mentee has a need which I need to guide him to learn from me. It might be a rare case where the mentee doesn't even know that he needs that thing. Out of genuine concern or love for him, I might feel that this is a person that if I develop a mentoring relationship with this person, he/she might be able to identify the need of building mentoring relationship. I think that could be another concern just from saying that he comes to me and he has to outwardly express willingness from me, of which I expect him to be open minded that it should not sometimes be the mentor who says I want to learn from you but in the real sense he is fixed about some things, that might be hard to mentor. I want to add to that second point that if out of love or concern for my mentee I feel there is something that is important for him to learn through mentor mentee relationship yet he is not aware of the need then I will be willing to give him an opportunity to begin developing that relationship in the hope that he can clearly identify that purpose or the goal that my colleagues are talking about and that is my expectation. They say he sees the need and expresses the need to learn but I also say that I as a mentor identify the need for him to establish a mentor mentee relationship. That might be an expectation for me to establish a relationship.

Janet: in that case I might see some need that I should mentor that person but may be that person isn't aware that he has a need. At the same time I may be thinking that I should have may be Nancy to mentor me, in that case the mentee comes to the mentor?

Q. Do you think friendship is a factor that you should consider here?

Nancy: I think friendship matters here because if you are not my friend I will not be willing to tell you what the problem, so I think you have to be a friend or else you have to create that friendship mood for the relationship to continue

Mark: to rephrase what you are saying is that friendship is not as such from the beginning it may come in the middle. The mentor and mentee build up familiarity, create some confidentiality and trust. Can you take those ones as factors? Don't be led by my factors you are supposed to bring more factors.

Juma: about friendship in that case we can talk of friendliness: approachability. If that case comes up whereby the mentee needs to go to the mentor then approachability becomes an n important factor because from a far I can be able to observe and see that he is approachable, it is easy for me to say my point to him. However good he is but hidden from the inside but I can't see that approachability it becomes very difficult to approach.

Kevin: I think I do agree with otieno, he has raised a very good factor; my first talk was on the angle of the mentee going for the mentor fort him mentorship relationship. In case it is the mentor who is initiating the relationship, I think also approachability is important. The mentor should make himself understood to the mentee so that his desire can be known by the mentee. Although initially he mentee may not have that desire or thought of that need that but through making himself understandable, the mentor can bring up the importance of having the mentoring relationship.

What factors do you think matter most to build an effective mentoring relationship?

Kevin: initially on the first question my point was that there should be a clearly seen reason for mentorship from both sides. In case the reason isn't seen, the relationship may fall flat because I may desire to impart a particular value to the mentee which I think he needs but he may want a different thing when he is coming for the mentoring relationship so we will be working at cross purpose. For me to impart the value I want to impart I will want to use this other road but he will not understand me because for him to get what he wants he has to go to another route so we will be walking at cross purpose.

Juma: I would agree with what Kevin is saying but I would put it in another term. I would say Mutual understanding between the two that is exactly what he is saying. The mentor and the mentee should be able to understand the intention of mentoring. I would really love to see the end where my mentor wants to take me so that every time I am given instruction or guidance, however difficult, I can try to relate to the end and it becomes easier for me to accept. If I can't see the end, it becomes difficult and at some point it may force me to stop because I can't see the end it is like it is only for a short time but if there is a clear communication where I am being taken in terms of mentoring it becomes easier for me.

Janet: Nancy if you are mentoring someone and you want that relationship to be effective, how would you build it?

Nancy: First of all I think I will have to win the trust.

Kevin: I am getting Nancy in the aspect of how you begin out but I think also in the long run because mentorship is a bit tough, it is different from cancelling because cancelling I give you advice and the principle of cancelling is that you don't give direction you just suggest and you let the person make the decision for himself but mentoring involves giving a solution and expecting that solution is followed through. It is be difficult for me to agree to what you are telling me unless I trust you. I think it is important in the beginning, in the continuity and in the end for trust to be there. The best thing is trust to be there is on the aspect of we have a clear direction. The instruction being given now should marry with our final destination, sort of help with trust so that you don't tell I am training you to be a good driver and you are telling me to go swimming or fishing

Juma: or I am training you to be a footballer and I am telling you let me just train you how to stop the ball and kick it after you know this I will tell you how to shoot and score. There must be a flow from stopping to making a move to scoring and getting a goal. If there is some discontinuity or some short focus it becomes very difficult.

Mark: if you are talking about spiritual mentoring, what should be the ending goal?

Juma: the Ending goal for me I would say is making the mentee to stand alone as dependable person. So in terms of spiritual maturity and trust they can be able to stand alone and having confidence to raise someone else. To grow until they become independent and really committed and at that moment they can't stand alone, at some point they may not always need a mentor only under some circumstances will they need a mentor.

Mark: to grow to be independent to stand alone to do what?

- Kevin: if I can add, that is why our mission is slightly different from the church outside in that we do mentor our members so that we can bring up people to be true disciples of Jesus who can also disciple others in that there is a clear goal
- Otieno: that leads me to add on the point you raised while talking about trust, trust is important as you mentioned, you talked about the mentee has the direction that has to be given at the end. Through the discussion I seem to take the angle of the mentor and the mentee more learning together because for that to be achieved from my position, the mentee must communicate the intention and that is the purpose that whatever we are going to do whether we are going to sometimes go against our wishes is for good intention so we have trust in that but it should emanate from both sides that we should be clearly convinced that we are working together to find a solution, I tend to think personally that I have failed if it happens to me that my mentor wants to find for me the solution I tend to think that in making that mentoring relationship to be effective I might lose him or he might lose me if from the beginning the kind of communication is like he is giving me the solution but I want for it to be effective the good intention from the beginning is like he is helping me to find a solution and we are working together to find a solution that he has then it won't be effective. Again if I take it with spiritual direction it is pretty hard that the mentee I have a good spiritual intention but I also know that there is different calling. So one thing that I am pushing on by faith is that I hope that as we walk along in the mentoring relationship it can be more clearer for me as well to really find the definite goal in terms of the spiritual growth of whom I am mentoring and I hope that he can see that clearly so that together we are convinced that our mentoring relationship is successful because we have attained the common goal that we wanted. .
- Juma: that brings me to the point we pointed earlier on about the mentor identifies the need of mentee although he may not be able to know. So I think it is a way of the mentor diplomatically having the need of the mentee upbringing him along as if they are cooperating but mentor strategically position himself to take the mentee to his need without the mentee feeling like he is led there by force. When they feel they are together diplomatically moving and helping each other, the mentor keeping in mind that I need to take this person somewhere because I see this potential in him, then it becomes more effective.
- Kevin: I just want to ask for you to help me out, there so this issue of mentoring and in my thinking I always try as much as possible to remove it from cancelling because cancelling is sort of I help you and together we see the problem and then you can come up with your own solution which you apply, I want you to help me.
- Juma: what I think is that mentoring involves so many cancelling joined together in a chain. It is like chain because cancelling is on a specific thing so I think mentoring is dealing with a specific thing at a time and trying to join them together to form a wholesome approach to bring out something that is wholesome because cancelling is short-lived and specific
- Kevin: I am again thinking on the aspect of mentoring from the aspect of taking somebody to the final designation –seeing the final destination and going there together. my understanding from my background is that when you are doing mentoring, you have to hold a stick at some point of the relationship to help the person something that doesn't happen in cancelling
- Juma: I totally agree with you, yes the stick has to be used but it should not be seen as the stick airs the ultimate, the ultimate should be seen as cooperation.
- Hanny: I think also in that line, for effective mentoring, the mentor should try to find out the common links or interest that will keep the relationship such that when the stick is raised they will remain held. Ensure the links shouldn't be broken to hinder the relationship.
- Janet:
- Juma: what I can add on maintaining is that here need to be that foundation which was which should never be developed and then there need to be continuous bringing in of new ideas and challenges in order to pull the mentee to the next point. Otherwise if there is stagnation, the mentee will not see the need to continue with mentoring but if there is continuous knowledge being given to pull him to the next level then it helps also to maintain because he always think I learnt something new I am likely to know something next time.
- Otieno: i think consistency in that case will be important. The mentee should be able to see that the objectives and direction is not changing. Whatever happens in the relationship that will appear as if you are fighting for something else or taking another route could make it hard to return the relationship to where you started and move on again. Consistency should be particularly from the side of the mentor.
- Hanny: I could take orient's point as progress. Another thing that could initiate moving in the relationship is hope. The mentor should inspire hope, that if you get to such and such a level you will have these advantages so that it will be effortful you see this and you will be able to do this.

Kevin: Mentoring entails steps towards going higher to attain a particular thing that you are looking at. Sometimes it may look far away and easy to give up along the way because you may look at a mentor and say I am not able to achieve what that person has achieved. That kills the whole desire to go on. The mentor should ensure that it is step by step, so that he can jump one step and feel he is done something goes to the next step and still have hope

Mark: Do you think the mentee can grow beyond the mentor?

Kevin: In that case, the mentoring relationship is over or successful and you don't need to proceed.

Juma: What happens at that level is that there can be an interchange of roles. Now that the mentee has overgrown the mentor, if there is another mentor who is above the one who was taking care of him/her then he can take over. It is at this level that experience comes in. If your mentor didn't have much experience, somebody more experienced come in and push them to the next level. If he can again overgrow the experienced one, that mentor has the role to push him up because he can have that kind of inspiration and he has that desire to move higher. The mentor can play that role of cheering on and trying also to earn but from there the mentor keeps that wisdom which he can still use it to push the mentee higher.

Hanny: Look at it from the football coach team, if the coach is told to be a goal keeper, they would score several goals- it is not so effective. From the way the time the coach handles the goal keeper until he becomes international, you find that the mentor might have his limits but when the mentee comes, he gains interest and can go higher

Juma: The same thing with teaching, at primary level you are pushed through the stage, when you go beyond their limits, they push you to next levels, next level until you become a professor and nobody questions what you do. So you become completely independent and you have motivation to keep that status to go high.

Otieno: Whether it stops or it builds, still it comes down to where it begins. Why I am saying this is that if a mentor begin a relationship with an expectation that at upper limit he is to come to my position, he is supposed to go beyond or making a copy of me. Definitely, by the time he is grown to that level, I will not have any more motivation or any sense of purpose why we should continue. That is why I am persuaded to believe that mentorship that works is where each party feels that they are learning from each other. May be from the beginning the relationship is such that the mentee learns from the mentor but both of them are learning as they move along and are slightly building each other. Sometimes as a mentor there are things you can help your mentee to do better e.g. there are things that I have failed and there are lessons I picked. It is only that I can't repeat that phase of life for me to be able to impart them in myself but I would be willing if I have a mentorship relationship with somebody am so concerned I would not want them to go through that. If they pick that lesson, definitely I would expect them to surpass my limit. When my mentee gets to that upper limit, chances are that we will still be learning because as you said mentoring is different from cancelling. He may have overgrown in some elements but learning being a lifelong thing, there are portions where the mentee learns from you for as long as the two of you exist. Perhaps what happens is who learns more from the other and at what point? But I tend to think it is a lifelong experience.

Juma: I think even if the mentee surpasses the mentor, the mentor remains because he is the one that forms the foundation of that mentoring. At some point however high they go, at some point it may happen something which may drop them down but if the mentor is still there, he will hold them at that level and help them maintain that high position so I think in the relationship however higher you grow, the mentor remains the mentor.

PART B:

Q. Where have you experienced mentoring relationship (if you have)

Juma: I have experienced three especially in family, school, church and workplace. I have also experienced self mentoring through experience. There are experiences you pass through, nobody might guide you but through your own character you tend to device ways of going through such situations and with time you get to learn and later you appreciate that it works.

Mark: Probably in spiritual world we may paraphrase as mentoring through God- God mentors you

Hanny: I think also in family level especially among ladies for example my elder sister, you find that the other sisters who came after her are actually looking at what she was doing and every time you find them aspiring to do the same way. I tend to think that peers or family members mentor each other.

Reference to question 4 part C on mentoring models

Mark: in the 3rd model, the mentor and the mentee are partnering but again both of them grow towards God. The Holy Spirit is between them to help them in their mentoring. The 1st model is a vertical

hierarchy, unidirectional. The mentor is a superman- Mr Know all and the mentee must listen. In the 2nd model, the mentor and mentee are equal, co working and in partnership together. The Holy Spirit is involved.

Q. Which one was the prevalent traditional way of mentoring?

Kevin: The way I know is the 1st model where the mentee is imparted knowledge. He learns from the mentor and when he has grown beyond a particular point, the relationship experiences a natural death because there is no more impartation or the mentee is now learning practically then the relationship goes down completely, that is the one I have experienced

Janet: what values can you find from such traditional way of mentoring?

Kevin: What I like about the 1st model is on its clear objectivity- what do you want to gain and how do you want to gain it? There is no 50-50, it is either, you want to achieve that or you don't; that is why you leave the relationship

Mark: Was it an enjoyable experience? Was it an effective way of mentoring?

Kevin: My experience of mentoring is 50-50 because there are enjoyable moments especially when I feel I have gained or achieved something which was needed to be passed across- there is that enjoyment in having achieved that. There is also the negative part where in the hierarchical sense of mentorship you have to show the desire to grow in mentoring experience by performing up to the standards that are required by the mentor. To some extent, sometimes it is very taxing and burdening to attain the standards that have been set. Sometimes when you don't attain, there is a stick not necessarily a cane but a negative or punishment e.g. when you don't pass exam, you have to repeat so it is bitter in that sense. It is sweet when you can see the intention and realise that it was beneficial, but painful when you suffer negative consequences of not having achieved the set standards.

Hanny: To reinforce that, I have two experiences. When I was young, I didn't know many things in school but there is this boy who mentored me out of his willingness to see that I can also perform since the first exams I did not really perform because I did not know the theme of schooling. Many times the when the exam results could come he was at the top of the class he was always considered as the well behaved boy in school. Most of the time when I approached him with the problem, he would have time to explain to me although one time I came to surpass him. I tend to think that mentoring relationship should be in such a way that the mentor finds time for the mentee, going an extra mile to see that the mentee achieve something even if the mentee has not asked for it. The mentor should find time to intervene even if it is not linked to the main objective because that will instil interest on mentee as he realizes that the mentor has a heart for me. The second experience was in campus where I had a classmate whom we used to compete. Every time I ask him something he would give me a negative answer, sometimes he would demoralize me and at the end of the day he becomes an enemy instead of being a mentor. So I think that traditional way of mentoring has positive and negative aspects

Juma: for me I experienced two, the first and the second models but for me I think the most effective is the second one. I would give an example of my two sisters whom I stayed with my two sisters. My first sister when guiding me was very authoritative, autocratic and aggressive. You have to do what she says and with time I grew more rebellious, more detached so I would trust what I do because I felt that whatever she told me was a must and I wasn't feeling okay. That led me to transfer to the next one who was a direct opposite. Whatever she was completely helpless and whatever I want or not it was upon my own decision to choose. I found that I had weak spot for that and anything she would tell me I would follow to the later and the slightest point she pointed out I would actually follow without questioning because I felt she had given me that freedom. I would say the model depends on character, on the aggressive or rebellious characters the first one is not effective for rebellious character and the second one becomes more effective. On the calm or conservative character, the first model can work if they don't rebel but it doesn't build the independent person. However much you try to mentor, they will always remain there because they are used to being mentored and directed. They will never have the motivation of going beyond because they are used to that system of being given everything they need.

Janet: Kevin, how have you been mentored as a Christian? Do you think it was effective in terms of your growth?

Kevin: the way I was mentored as a Christian is slightly different; in the previous one I work well with instruction- do this. To me the first model is very effective in that when given directions then in the working of those directions I find my own reasoning and I grow to appreciate the reasons why the instructions were given so I find maturity, actually I grow in performing. I have also come to

appreciate the second model which is a friendship idea, where it is put across in a sense that we are growing together although in my heart I still work best with instructions.

Q. Do you think the traditional way of mentoring also works in modern society?

Kevin: It still works although I would want to put a rider that the way our society has become is that it is difficult to find people who appreciate the authority and follow willingly. The way it worked with me is that when I submitted to the leadership, I got to appreciate their good point or what they wanted me to learn from them and as aspire to learn from them those things then I can see the authority and I can work towards it. You were asking if it is still applicable in our current modern society, it is applicable because once we appreciate the authority and desire to work to it, (for example there is the authority who is the boss in our work place who has the desire to help us grow, ensure that you are up to speed at your work), if you can be able to appreciate his authority and the instructions he is giving then you can grow in that environment and even mature because you will reach a point where you will see that this is why these instructions were given and you can grow. I think it is still applicable in our current society.

Otieno: I also went through the hierarchical model in family where my dad was the authority after sometimes of course he is really changed and now we are more horizontal learning together. What I wanted to say might be the misgivings in terms of the efficacy of traditional model of hierarchy; from my experience it sometimes could instil fear as opposed to respect. Respect enhances proper mentoring relationship which I think because of that hierarchy just the way instructions are given, more often the instructions are taken like they have to be obeyed to that latter without much questioning sometimes depending if the mentee is of the rebellious nature. I would take two examples from my family where my elder brother was like that and he really has to question that authority and actually what happened is that he became rebellious and from class five they were ever in some conflict and at some point he had to flee home. In fact even up to now that my father has become more horizontal it is still hard for them to relate, it has affected their relationship, it is like they can only relate well as a father and a son when they are in conflict, it is very rare. Another point to add I would say sometimes the weakness of this model is that it may lead to learning of undesired values, say because of fear like a person who would want to take anything. If the mentee is not wise enough to choose what is proper for him given the set of instructions he has received but out of fear and the kind of connotation that has been embedded on him that his mentor has authority and whatever he gives is good and should be taken in there are chances that it is possible for him to pick up traits or values which will not be desirable for him even to be a productive person –just because of fear. In that sense I think that relationship is a little bit weak, those are the traits which I think will make it less effective in the sense that somebody may out of fear not learn what he should learn because he just want to willingly please. Later on in life it might be there are some instruction that even if you get it in the flat horizontal relationship you might not pick them based on the fact because you still want to submit to everything. Later, upon your evaluation, you might not want to leave it all to them face value when you receive instructions, you take everything as yes even if you might not be sure or you have another opinion on how you can discuss and get a proper guidance on how you can build on from your perspective. You will just say I do even if it is unbearable but since it is authority again you see yourself as rebelling because you have that background of being given all. Sometimes it affects and you end up failing when you don't intent to fail to build the value that you have imparted not because you are rebellious but there is that element of fear and the perception that the authority is ever right and you shouldn't have second opinion, even if you have, you must have it in reservation which should not lead to discussion.

Juma: just to add something on the two characters I mentioned, actually the first model affects the end result because if you are mentoring to some level and you use this model when you are mentoring a rebellious person obviously what will happen is that they will focus more on how to counter the mentor rather than receiving the information being passed. In spiritual mentoring for example, they will not focus on spiritual growth but how to humanly counter the mentor. If you are using it on a conservative person, they will obey but they are always praying for the time they will have that window to run away. When the time comes and they have the slightest opportunity now the mentor has no mentee.

Hanny: something that is also prevalent in the African traditional way of mentoring, like in my family there is this cousin of ours who was the first one to come to the university, her like was always full of successes. In one way it affected me because I tried to imagine what made her to make it to campus while all the others who went to good schools did not make it. Initially from her way of persistent answers she could say it is because I was a Christian and I didn't involve in this and this and this. It

- inspired me to some point, she could say I fasted until my name appeared in this list, I managed to get an A in class because I spent the last week fasting and truly you find that she had spent the whole week without food just praying with her bible. So you find that that is one way you can also learn from it but the problem with that is that if the mentor drops, the mentee sinks but if you look at from the point that the mentor and mentee were at the same level, then if the mentor drops the mentee would tell him that this time around you went astray. The first and the second models were effective.
- Mark: can we identify some characteristics of African traditional way of mentoring from your own experience and what value can it add, why do they do that? Why do they believe that this is valuable to do so?
- Juma: I can say the main characteristic is culture: when you are born, you find a culture being practiced by everyone. If it means respecting your elder brother or sister, it is kept that way, and you find everyone doing it but if you were born in a family where nobody respects anybody you will also have the same characteristic. Even in spiritual ways, if somebody comes to the congregation and finds a certain culture where a pastor is respected by everybody and everybody follows the instructions, then they will follow the same. In that case, a culture which is already built is important for everybody who needs to be mentored.
- Otieno: In my community, respect of authority is emphasized as a critical factor if you need to be successful. The relationship is built on that hierarchy so that you never forget it actually it is coiled with some taboos: if you don't honour taboos, you will be haunted that a bad omen will follow you in your life. The intention was to instil the value of respect for authority which is critical.
- Juma: For the hierarchical way to work properly, the mentor should be respected if he is above. I think I can use the bible principle of when I am weak I am strong, on the face value, they need not to exercise absolute authority but they need to behave in a manner that gives the ones below its leeway to see as if they are in the same level. That is the only way they can open up and approach them with respect of their authority and then they can really learn.
- Hanny: I think basically two things emerge with time. Just like the traditional one, you find that the modern trend is based on superiority – being unique. If you can get a way of being unique so that the others by seeing his persistent uniqueness and gain interest into living your lifestyle. If the mentor cannot achieve that, he would use the long way which is effortful and troublesome. For example he has to adapt to the trends of the mentee by hanging around together and trying to find interests of the mentee. In the long run, through that they find a way in which they can mutually be together most of the time. In that way he slowly becomes the mentor for the mentee.
- Q. Are there some traditional ways which doesn't work in modern society? Which ones completely doesn't work
- Kevin: I think what doesn't work nowadays is the mentor having absolute authority or absolute experience. It used to work in traditional setting because of low but now people are competing for exposure. I still vote for hierarchical model of mentorship although I think it can be tampered with by friendship or love. The hierarchical should remain but not in the absolute sense as it used to be in the traditional way where the mentor had absolute authority. He still retains it but in the exercise of authority, he must be a little bit flexible in order to cater for the mentee.
- Juma: what I wanted to say is two approaches; It depends on which school of thought the two people have come from. If the mentor grew up in old tradition and the mentee from a civilized society, it becomes difficult for the mentor to implement what they learnt in their old age to this modern society mentee and vice versa. Something else I would say is perfectionism in terms of the mentor where the mentor has a way of he learnt through experience that some things have to be learnt in this way and they believe that it is only in that way for it to be able to work. When the mentor is perfect, it becomes difficult for the mentee to find space to grow because they think they can't be as perfect as the mentor.
- Hanny: It can't work in cross-cultural mentorship. The second one where the Holy Spirit is between them as a common interest applies. This is because each culture has its own values and things they don't want
- Otieno: Modern mentorship still doesn't believe in hierarchy. I tend to think that in cross cultural setting which is a characteristic of the modern society, the mentor and mentee need to learn from each other. Now we are more likely predisposed to cross-cultural settings where the mentor and mentee in a way will need to learn from each other. The mentor might need to learn the mentee's culture, his way of communication and the way the mentee perceives things so that he is in a position to impart what he has. Modern mentoring should create more opportunities for learning from each other. Even if the authority is still necessary, it shouldn't be explicitly communicated as it were in

traditional way because it was clear that you know nothing and I know all so you must listen, you had no say on what you should learn. I think that kind of perception of authority or hierarchy should not be there.

Mark: In that case are you saying that in monoculture, hierarchy works but in cross cultural setting learning each other will create chance to learn more?

Otieno: Yes. One thing that is lacking mentoring which was in traditional way is communal responsibility in mentoring. Traditionally, there were values that everybody had a responsibility in contributing to order and cohesion within the community. Even though you had a mentor, sometimes you would be overbearing and somebody on the backup who was equally concerned may be their age mate or a group somehow on the side would moderate because the responsibility of bringing up mature people in the society and order was a shared thing. Modern mentoring should not be exclusive i.e. I can't listen to anybody or nobody should say that I have a mentor/mentee and I can't listen to any other person. In modern age, there is self centeredness and a little bit of pride that you want to contain to yourself; people are more personal and individual as opposed to traditional culture where everything was communal. Whatever the mentor is lacking and the mentee might not be able to make him learn, somebody within the group could come in and together contribute to mentor one person. It is not exclusive that you are locked up in one room with one person There should be communal responsibility in mentoring is where you identify this is your mentor but appreciate that you are within a network of mentors. Sometimes when there is conflict or misunderstanding on some things and we may not be able to see them, somebody else may see it and help us maintain common links so that mentoring relationship is maintained until we are able to understand both cultures.

Juma: In traditional way, the hierarchical way worked because there was completely blackout to information, nobody had information only those who had gone through experience had information through experience. In modern society, there is exposure to information through technological advancement. By the time the mentor begins to talk to the mentee, they already have prior information. It is hard for them to believe what they haven't gone through but they are more open to learn something that encourages them to find more information. What works more for modern society is using information that is already in existence and trying to learn what the mentee is out to gain in their ambition. If they have an ambition to reach somewhere may be professionally or spiritually, if the mentor can be able to identify that he can use the same ambition to try and mentor them

Mark: Who decides who when mentoring need occurs?

Kevin: we had discussed and we saw there were two scenarios. There was the first scenario where it was the mentee's approach. He saw there was a need and he saw a mentor who could help him get over the need and then he approached. Then there is the second scenario where we saw a mentor who looked and saw a mentee who to his knowledge has the capacity so the mentor went to approach the mentee.

Otieno: I think there is the third one; we looked at the traditional where I said and I think it still applies us give an example of our fellowship where the society comes in and I call society the third party that is not the mentor or the mentee. In the society somebody concerned may be identifies some need that should be addressed in the mentoring relationship that is not known to the mentor or the mentee, he may bring it as a concern because he is not in the capacity to handle it brings it as a concern because he is not able to handle it. He brings it to the attention of the mentor or mentee who in turn raises the issue. So he brings it to the attention of the mentor and he picks it up or he brings it to the attention of the mentee and he picks it up with the mentor. Another mentor out of concern may be saw some information like an issue of a mentor regarding his relationship to his mentee then he get it or may be raises an issue to his mentee that I think you better address this issue or you really need to learn something from your mentor and you discuss it.

Hanny: how I understand what otieno is saying is like when a mentor has that illusion like this guy doesn't know what he is doing I can help him to achieve this objective . the challenge with that is that the mentor should always make sure that the objectives are on his finger tips so that with constant bringing out of the objectives the mentee will be able to see if they lie into interest or not otherwise if the mentor try to suppress the objective in one way or another he doesn't talk about them over and over again then that can be a problem.

Focus Group Two

(*Page numbering is codified to be used for Chapter 4)

A. What factors would you like to have as your proper mentor or mentee?

Wekesa: for a mentor is experience. Experience is the ability to have information. He has to be experienced in what he is going to teach. In mentee/mentor relationship for example, or in preaching, you should be equipped with the word of God.

For the mentee, somebody should be able to talk to me without feeling that he can't speak because you are there or because of fear.

Wahome: The first factor to consider is experience. Let's say they have experienced something and they are telling me something because they have already had experience. The issue of age also counts. For all of us if the person is much older for most of the African culture, we tend to associate experience with age. We tend to think that automatically they have gained experience. If the person is old and has been born again for a long time, you expect them to have experience. If the age is so near, he should have some attributes, something that you can see is remarkable in that particular field. For the mentee, I can say friendship, for you to share with that person; you can trust them with what they are doing. Age personally is not an issue but you expect a difference however, friendship comes first when it comes to the issue of the mentee.

Mark: Are you telling us that there is priority no 1, 2, 3... Like that?

Wahome: Yes. For the mentor I can prioritize experience first then may be age second and for the mentee, friendship between them then may be sex comes second.

Mark: Is opposite sex possible?

Wahome: May be in some special case

Mark: Can you say that is truly the kind of proper mentoring you are talking about in spiritual mentoring?

Wahome: In some cases I have seen it work but in most cases it doesn't. Sometimes I have seen people who have been mentored by someone of opposite sex

Mark: Ok, may be it should be very big gap.

Janet: Can you mentor a friend? What does it mean that friendship is a factor?

Wahome: you find that somebody who is your friend is someone you can share with and you can tell them more about yourself and indeed you can be able to identify with them. You feel free to tell them anything but if someone is not your friend, you will try to restrict the relationship according to the content. If it is spiritual mentoring, when you are talking to them, you will try to restrict the content of what you are talking about but when someone is your friend, you can be able to tell them even about other issues and other things about yourself without constraining the spiritual issue. In that case, you will be in a position to handle a friend, so I think friendship between the two matters.

Janet: in that case, are you saying that the person must not be a friend at the beginning but you should be able to develop friendship?

Mumbi: According to me I think experience counts but age is not that much. You find that there are people who are old but they cannot mentor you. May be someone is ten years older than me but I have more experience depending on the purpose of mentorship. I think age doesn't count that much. The issue of opposite sex of the mentor and the mentee will depend on may be the position. As you said, may be there should be a gap or how do you perceive this person?

Mark: What else apart from age, experience, friendship? Can you give others? Especially, you better focus more on spiritual mentoring.

Wahome: understanding, you can share with someone and you feel he cannot understand you. He cannot be your mentor if you are sharing with him and you feel he cannot understand you.

Mark: what kind of understanding?

Wahome: You know, if there is a way I might want to share but feel I am telling you something and you do not understand. You can ask questions like how can it be a problem? I won't be able to share and if I share and you have that perception I won't have words but I will stop there.

Wekesa: I agree with him. May be you are sharing with somebody and he is a drunkard. He is sharing with you so that you can help him but you ask him "how can you be a drunkard." I can also add something like trust, I think they work together. There are things which are secret to me and I can go with them to the grave but if I trust you that you are not going to pass my information externally, that the person I am sharing with should retain that and help me as a person, I am sure that he is not going

- to tell another person so that that person comes and tell me you are suffering from this, that will kill me quickly. Trust is very important, for me I always see that for a person to come to you for mentoring, that person has watched you for sometime and then he says “this person by the way if you tell him something, he wont pass it out to other people, he will help you as an individual, he will walk around, if it is an issue of prayer, he will pray for you and come and ask you, how are you?” all these things where he doesn’t expose you anywhere, so trust and understanding are very important.
- Lina: I can say professionalism is very important especially for a mentor, he should be someone who has the skills to listen to you and more especially he can keep what you have shared whether spiritual or other aspects of human person so that you feel secure when you are sharing. For a mentee, I will choose someone who will understand my situation whether they have gone through it or not. Experience to me is not a priority, you may have gone through the same experience but can you really feel with me? If they are able to feel with me then we can go on but if they are not able to feel with me whether they have gone through the same experience or not then you can not mentor me. Also, when I am looking for a mentor, they should be able to communicate, can they approach me? Am I approachable? Opposite sex of course I will wish that the mentor and the mentee should belong to the same sex. The few that have gone to the opposite sex, they never end there at the mentoring relationship. They go beyond and other things come to play. Whether you are a mentor looking for a mentee or mentee looking for a mentor, I would advice someone to go for the same sex with the factors we have discussed, the mentor should be a little bit older than yourself.
- Janet: what factors do you think matter most to build an effective mentoring relationship?
- Wekesa: before I answer the second question, I am looking at age in spiritual mentoring. Let’s say you are going home and your father has learnt the word of God, if age is a factor to consider then you are not supposed to mentor him because he is older. So you tell him “you are older that me lets look for someone else to mentor you” personally I think experience matters because it is you going to tell the person the word of God. If you read a verse and I know you will know what it says. To me age is not a factor or may be it doesn’t have weight, it will depend on circumstance maybe. For the second question, I wanted to share about listening skills because many a times, you can meet a friend who has a problem, the fact that you sat there and listened he will tell you “thank you very much, you have really helped me” and you wonder, “how have I helped?” to me I feel it is important because you share, he will feel that you are sharing in the problem yet you are not even participating. He is just airing it out and a problem shared is half solved and may be you solved it halfway by listening.
- Mumbi: To me I will pick circumstance. To initiate mentoring relationship, what is the circumstance surrounding it? What is pushing me to start the mentoring relationship? Am I spiritually weak? Or I am in that point where you feel you are going down, down and you need someone to hold you up and someone to walk with you? I think the circumstance will contribute a lot for me to initiate a mentoring relationship.
- Joram: I can talk of spiritual authority. I can sort of connect it with experience. If you have spiritual authority, you can be able to mentor me and with that authority it can attract the other person to come to you. Another thing I can add is empathy – putting yourself in the shoes of the other person you are mentoring. I think it combines with understanding. It is almost the same thing, the need – there is a need and that need determines the kind of person you want and they may vary. Is it related to spiritual or professional? The need is going to dictate the person or the reason you are going to choose a mentor.
- Mark: who decides who when mentoring need occurs? Joram said it depends on the need, does the mentor/mentor go to the mentee/mentee or the mentee go to the mentor?
- Wekesa: I think it is both mentor and the mentee. If I have a problem and I feel I have to share with somebody, it is me who is going to look for somebody, it is me who is initiating and may be I come to you. May be personally I feel I need to come out of this and I come and tell you and from there you decide that I have to mentor this person because may be I lack the word of God. Alternatively, it can be the way we are doing in UBF, you feel that first years need the word of God and we go and share with them. Of course some will pick up and say may be that is what I needed most. It is both ways, but I don’t know about society’s role
- Mark: Society is a setting like school or teaching institution where there is formalized mentoring, probably that is an example of traditional mentoring
- Shammah” society can dictate a mentoring need; the mentor or the mentee may discover the need and look for the other person. Society I think plays a big role if it can see the need for the young person or somebody may say which kind of mentoring is going to happen in religion, professional etc. the way society in which you are will always dictate.

Wahome: to initiate, you need communication, that way you are going to communicate with the person. Then to maintain, it is a factor that matters most when you are maintaining a relationship. When you are initiating, there is a time when the mentee in most relationship, they look out for a person who has grown in that particular field whom they admire and they tend to approach that person. If the mentor is the one who initiate and the person whom they pick as a mentee end up not admiring their spiritual life or they don't see anything that hold them. Lets say if it is bible study, they will come because it is a procedure, not that they come because they admire the mentor or something in the mentor, they just come because it is a procedure. There are a particular attributes they admire in the mentor and they actually the need of calling someone for bible study is not there because they want to become like you, they end up looking for you. According to me this is something that has affected the ministry so mush like when it comes to mentor mentee relationship. That is why we tend to have a lot of pushing. They have not gotten a mentor whom they can say I would like to be like that mentor or, that need of continuing with mentoring relationship

Lina: I think communication, a need has to be there anyway to initiate the relationship because one has to see the need, the mentor or the mentee then they can communicate. Once they communicate the other person's need then they will be able to exchange. I was looking at a situation where when you are sharing a testimony of something you are going through and I am going through the same problem then I will think this one can advice me or this one can accommodate me because we have been through the same thing and I have been thinking that I am dying alone. So I had a need and I was able to correct with you. In that way I realize that when I open up to you, you can advice me. About maintaining the mentoring relationship, you should be able to see that you are progressing. If you are not progressing there is no need of keeping on with the mentor. If in the bible study you are learning something, you can understand the bible and you are getting closer to God, then you will see the reason why you should continue coming each week. If it is not helping you then the next thing is that you don't even think of concentrating. Progress is very important in measuring whether you continue with the relationship or not.

Janet: how do you maintain a mentoring relationship?

Shammah: there will be conflict until you reach a level where you experience an understanding

Mark: if you say mentoring relationship is effective, does that also mean that the understanding

Wekesa: I will talk of confidentiality. If I am going to a doctor and I tell him I have this and this and this and he explodes with it, as much as I might have a desire which would be good for me to share, still he should advice me to hold on because may be I am not ready to share it out. If I am also not comfortable to share then I will tell my mentor that it is only between me and you. I don't want to find later that it has gone externally. When we talk about mentoring I feel you sometimes mentor some things and you feel this is a serious problem I am handling. So it is all about that confidentiality that can keep the relationship because the mentee will run away and say that I thought that man was a good friend but he was taking advantage of me.

Mark: when you talk about confidentiality, it means that as the mentoring goes deeper, the mentor and the mentee should be very open and should not hide anything.

Lina: when the confidentiality is highly upheld, the mentor and the mentee becomes one where one tells you everything. When it leaks out you can't be able to hold the mentor. The mentor anyway has little to loose but the mentee will feel I am sharing with the whole world yet I chose one person to share with. If the walls are tight the mentor and the mentee can work to help that person.

Mark: how can you guarantee that he won't tell another person (confidentiality)?

Wahome: you know the way you can tell someone something but you come and hear another person talking about the same thing. When you share with another person it may end up to the mentee and he will not share more because he will feel you betrayed but if you trust a person that they won't share with the world, it will remain between the two of us

Wekesa: another thing is encouragement. It is not all about the mentor listening to my problems and telling me it is ok. He should encourage me to do it, he should say try this you are going to make it , however hard it is try it will work. The mentee will go and try it out then it will work and he will come and tell you it has worked. So I think encouragement in maintaining in that it is like you are progressing to the same level

Janet: what do you think should be the mentoring goal especially in spiritual mentoring?

Wahome: it should be spiritual goal, not only just growing but growing such that someone else can see that this person is progressing. There should be progress not only sharing but after sharing you continue with the same problem.

Mark: what kind of growth?

Lina: one of the goals is getting closer to God through every walk with Jesus. The more you tend closer to God the more you tend to godliness the more you tend closer to Jesus of today. We all wish to be

closer to Jesus. We want to be prayerful, you can devote to the word of God and your relationship with people will be different. Even you realize the people find you as a centre of encouragement, prayer request and at the end of it you become a disciple of Christ in sharing and in word ministry where you can share the word and even in action speak for God with a clear indication that this person is working in one to one in mentoring, sharing etc. you will be getting all that energy from God

Janet: Wahome said that when you are looking for a mentor whom you admire and would like to walk with him. Do you want your mentee to be like you, grater or to reach a certain level?

Wahome: what I understand about spiritual mentoring is that someone has to have the need. You can first try to identify the person's calling after identifying that he can grow progressively because many people according to how I have witnessed, if you ask they cannot tell you this is my spiritual calling after identifying that he can grow progressively because many people according to how I have witnessed if you ask they cannot tell you this is my calling. That should be the key goal of the mentor. First help the person to grow according to that calling or vision. You can be able to help that person to [progress initially. As they progress the qualities will come automatically as long as they are progressing towards the goal.

Wekesa: what Wahome is saying is right; the target is to be a small Jesus. If I am a mentor, it will be for us to be like Jesus not like me. I am also weak; I have my own weaknesses which I am struggling to overcome. There is no place where you will say the mentor is 100% perfect. If you are going to him to mentor you, there are also those qualities he is poor in and he also needs a mentor. It is all about if he is going to mentor me in spiritual matters to know God so that I can be able to talk to him vertically without relying on him. Not that when I have a problem, I go to tell him that I don't have fare and I am passing all my problems to the mentor instead of talking to God directly. In spiritual growth, you can measure by how I am handling issues. May be when I had a problem I could go to my parents but now if I have an issue, you realize that I become prayerful. That is a change of perception, how you look at things is not how you looked at them at the initial levels of mentoring. The target should be that the mentee becomes better than the mentor.

Janet: what happens when the mentee becomes better than the mentor? How do you relate?

Wekesa: it is a prayer comes true.

Mumbi: don't you think that at some point you will think that this one is growing at a higher rate? It comes to a level of competition that the mentee has grown to a level of challenging me.

Shammah: there, the mentoring relationship has fulfilled its purpose

Mumbi: should we continue or stop?

Wekesa: You as the mentor become the mentee.

Wahome: there is a time when one mentor from Korea visited a missionary in Kenya who happened to be his mentee. His mentor remained to be just a mentor while he came to Kenya as a missionary.

That is one case where the mentee has grown to be better than the mentor; you are no longer also mentoring because the mentee has moved out on his own. At some stage if the mentee is really growing he will grow until he is no longer doing mentoring and now you become a better mentor.

Mark: that is what we call discipling. In spiritual mentoring, if we develop the third model, you will be able to see that the mentee grow to be a disciple of Jesus.

Janet: Mumbi, what should be your mentoring goal, to grow up to some point?

Mumbi: no it is normal for human beings. In normal circumstances, someone can be in mentoring relationship but after sometimes they break up and the mentee starts his own church because they can be thinking that I have grown and I am a bit higher than him and we can't be in the same church.

Mark: according to mentoring church, if they can grow more than the mentor, he can pioneer another church. That is a healthy mentoring method.

Wekesa: in mentoring, our target should be that this person grows until he surpasses you in that he becomes like you. You can help him solve problems and when he later face problems that are linked to what you helped him through, he should surpass you. In spiritual mentoring I don't consider seniority in that if it is the word of God he can also be able to mentor you. He can say I have learnt this verse and understood it, he passes it to me and I pass it to him, we should not start competing so that he can say "you know now I can handle these things I should be sitting in your seat" or he becomes my senior.

Wahome: if someone is growing in spiritual mentoring, there is normally an element of humility in Christ. There is no way you will reach a level where you despise your mentor as long as you have humility.

Janet: I think you will always share together.

- Lina: a mentor is always a mentor whether you have surpassed him or not. The mentor and the mentee are in a relationship where each one is benefiting. If you surpass him, he will not become your mentee but you can mentor him while he is still your mentor that is why I think it is a relationship.
- Wekesa: the mentor should be challenged that I have mentored this person and now he is surpassing me. He will then start working on his growth.
- Mark: You will be mutually growing or growing together.
- Shammah: in spiritual mentoring you cannot really measure the growth of the person you are mentoring. In spiritual mentoring you are trying to help someone to discover his own spiritual direction. You are not trying to make them to be your friend or to come to where you are, you are making him develop a spiritual relationship with God. When you see he is in the right path,....., you will say yes he is there, it is the challenge. He has to continue being supported in that direction and not the mentor's direction, his own direction. So I think it comes to a point where But because he has been in this journey longer he can help this person to continue with the journey.
- Janet: I have a friend who works in a bureau. A woman once visited that bureau to photocopy her materials. That lady sensed that the client was distressed and she offered to help her by first opening up and that led the other woman to also open up. In that way the young lady led her to Christianity in that she shared her situation that she was also once with the same problem but God helped me. She led her in all spiritual matters and within three years, that woman grew to become a preacher in the church while her mentor just a member without any leadership position in church. However she didn't feel bad because they maintained their friendship.
- Wahome: if someone is growing spiritually and the mentee is also growing spiritually there is no point that the mentee can come to surpass him because they are still growing. It is only that the mentee started the journey at a later time or period.
- Mark: mentoring cannot be competition but mentoring.
- Wahome: they are both growing and you will find that the mentor has experience, have passed through a lot and as long as they are also growing the mentee can grow in his gift, may be he has a gift of faith. In other aspects, the mentor surpasses the mentee and there is no way the mentee can surpass as long as the mentor is growing
- Shammah: in the factors to consider before choosing a mentor, we said you choose someone who is an authority figure, somebody who understands and empathizes you and whom you will feel is like you or in a way you have similar traits. As a mentor you feel this guy is like me when I was young. It happens naturally, in a way, that person whom you will develop strong mentoring relationship, you have similar traits. As a mentor you won't have to tell someone to change some things because you may be also having some problems. I can see myself in you, I can see your problem and in a way you develop together.
- Mumbi: we should also broaden question three to include what challenges you come across while mentoring. It is like there are factors which hinder the maintenance of a relationship
- Wekesa: we have said that the mentor grows and the mentee also grows. There is no point where they can meet. I may not be having challenges around me as a mentor and I decide to stagnate but the mentee faces the challenges and handles them therefore he surpasses me. As a mentor, there is a place where you will feel challenged. When you become equal or feel he has surpassed you then you will feel you can stop this thing. That challenge should come at some point.
- Wahome: sometimes the mentee feel This person has grown too much and you start to think I have to work on this and this and this. When you are mentoring, there is a point you can reach and see various aspects and feel that may be it is something that when you stay like that, you cannot grow but when you are sharing with someone lets say when you are mentoring someone or you are being mentored you can see them. It will strike you out and you will actually see that this person has grown and it will strike you suddenly that " I think it is in this area that I am not good enough, how do I deal with this type of situation" you will feel challenged and you will start working on it, you start praying and you start growing. I also think that there are some things that the mentor could start growing but it should come as a challenge that if the mentee has come to this level and whatever if it is a weakness to you, it is not something to run away from or fear how you are going to handle. It should actually challenge you to say I need to work on it so that you feel better than the mentee.

B: TRADITIONAL VALUES IN MENTORING RELATIONSHIP

- Janet: where have you experienced mentoring relationship?
- Lina: I have experienced mentoring in church especially in UBF where I undertook to be taught the bible. Through bible study and sharing I have been able to grow spiritually and in other aspects of life. I have also experienced mentoring relationship in family where I come from. My elder sisters

- have taken up to teach me few things in life here and there; how to pray and all that. So I think I have been mentored in church, family and even in the university I think we are mentored by our lecturers who will tell us about career direction – this is good for you, this is not good for you etc. I have experienced mentoring in school, church and in family.
- Shammah: I have two major places where I have experienced mentoring. First in church where I have been mentored spiritually and secondly I have been mentored professionally. I have workmates who have been mentoring me professionally on how to do my business.
- Mumbi: as for me I will start with family setup where I was being mentored by my parents. I think I would say firstly that my father has been a good mentor and has been guiding or giving me guidelines about life. I think I will talk about mentoring relationship according to me because even when you are in your family, you are being mentored by your parents. When you grow up also, someone older than you just within your family setup will mentor you. I also experienced mentoring in campus and also in church.
- Janet: we have been told that school is part of traditional mentoring that has been formalized. In African traditional mentoring, we also have other forms of formalized mentoring. Have you been mentored in your family? Have you enjoyed it? Do you think it was effective in terms of your growth and maturity?
- Wekesa: I have been mentored in family and in school. Whether I have enjoyed it or not, it is a yes and as no. whether it was effective in terms of my growth, it is also a yes and a no in that I grew to learn the basic view of life like reading, logic, typing etc. in a way it was effective but it reached a point where it becomes a bother. It was effective to a certain extent but not all.
- Mumbi: I tend to understand that I have been mentored but in an informal way like family relationship. I think when you take it in school set up it is formal way where you are given guidelines like how to choose your courses. Of which on the third part of the question whether I have enjoyed, I think I have. I have enjoyed mentoring in school and that is why I am who I am because of the stress I had to go through. Whether I think it was effective in terms of my growth, yes it was effective. Apart from natural growth, I think I can grow from society depending on other people's [perception about growth. It has been effective.
- Janet: in reference to mentoring models, the first model is hierarchical where the mentor is at the top imparting knowledge to the mentee. In the second model, the mentor and the mentee are at the same level growing together and impacting on each other. In the third model, they are at the same level but each one is growing towards God. Which among the three models did you experience in school or in family? Did you enjoy it? Was it effective?
- Lina: with the kind of mentoring I received in family, I think it is the first one where the mentor is at the top and myself I am down. It has been quite effective especially because through that, when you are growing up you are told to obey and so you obey. There you don't question because you are not in the same level. You are told this is good, pick it up and you pick it up. From the school it is still the same because mentoring most likely comes from the administration or teachers and it is one way. You have no chance to mentor the teacher, the teacher only mentors you. That one still has been effective although rough. Like when you are beaten, you don't feel good but at the end say three or four years later, you come to realize that if I had not been beaten, may be I would not have been the person I am.
- In church it has been effective mentoring experience although not the first model but the last model where the mentor and the mentee are almost at the same level and are both growing towards God. I think I have enjoyed all the sources of this kind of field from the aspect I have talked. For me they have been effective although some of them have not been enjoyable but at the end of it you come and look back and say even though I was caned, it worked, it was good they caned me.
- Mumbi: in traditional setting, it is only the first hierarchical model. According to me it is only your parents, big sister or big brother are the ones mentoring you. That is the case according to the traditional values. It is hard for me to mentor my mum When you take it in traditional values, the mentor and the mentee would take the first model. Also in a way, in the church it has been the first model because I am looking up and I am seeing that my father is the one mentoring me.
- Janet: when you are young, you parents are older and are teaching you about the bible
- Mumbi: when you talk about experience also, may be they have gone to church for a longer time than you so you will have to be down. For the third model, I think it applies to my peers or people you are together in the same level where you are growing together.
- Janet: what are the characteristics of African traditional way of mentoring? What values can you find from such traditional ways of mentoring?

- Lina: one characteristic is teacher student relationship whereby the mentor is the one on command and the mentee is on the receiving end. It is almost strictly, you have no opportunity to correct them even if you see something you want to correct. It is unidirectional. Another characteristic is that if it is not easy to inflict, then force can be used to instill it, it is not optional.
- Mumbi: in traditional way, age matters a lot, it counts regardless of experience. It is automatic; no matter how far or how old you are, someone who is mentoring you should be older than you. I would also want to strengthen the point that it is unidirectional. That nobody when in mentoring relationship as a mentee have a say. The mentee never have something to contribute. Actually the mentee is seen as inexperienced, you have to be given and you put into practice what you have been told. In traditional way it is also hard for me to go to someone from a different tribe. I think also cultural background matters because people tend to think that when you are mentored by someone from a different background it will be seen as they are giving me ideas which I am not supposed to have. The society has been polluted to think of it in a way that it is not supposed to be that way. I think cultural background matters.
- Lina: on top of that, it doesn't allow opposite sex kind of mentoring where a man mentors a woman. In the real way the women mentor the girls and the men mentor the boys. That is why you hear that when a girl gets pregnant prematurely the father will always say the mother didn't mentor her girl. In that case it shows that it was her responsibility, "she didn't do it now see the consequences!" The same case to the boys; if the boy is not upright, the mother will always say my husband did not mentor or take care of his son. Still it is restricted to same sex.
- Wahome: there is the issue of ability to impart authority. In the traditional setup, if the person was not able to impart authority they were seen as a weak mentor but if they were able to impart authority in their relationship, they were regarded as a good mentor.
- Janet: Wahome, have you been mentored in family? Has it been effective? Has it been enjoyable? Which among the three models were used?
- Wahome: it has been effective because it propels one to work hard and you don't find chance to idle.
- Janet: what values do you find from such traditional ways of mentoring?
- Mumbi: first, I will look at it in a negative way. As we have seen earlier about African traditional ways of mentoring, it is strictly the first model. It will never be the second or the third models No matter the intervals or the age difference at least it should be in a way that everybody should contribute, I can say my perception about something, how I view something.
- Janet: when you are talking about traditional way, was one allowed to be mentored by someone of the same level?
- Mumbi: in African way, if you are mentored by someone in the same level it is considered that it will influence you negatively. So it is strictly the first model and also age counts. It counts a lot in that if you are of the same age, they will say that one will spoil you. Some people will tell you "don't befriend so and so, he or she is a bad company". In question one, factors to consider for a proper mentor in traditional way is age.
- Janet: what values will you find from traditional ways of mentoring?
- Wahome: Respect When there is a difference in age there is always respect but when you come to the modern age where the mentor and the mentee are contributing equally, sometimes there are things that the mentor can try to mentor the mentee and there is a problem in that if he doesn't find interest you find the person rebelling that I cannot do that but in the traditional setup such a thing cannot happen because the mentor tells you how to go and they used to go that way. That issue of authority generates effectiveness. If the mentor was a good person who will not have some negative attributes, then he would make a very good final product. But the disadvantage is that if he had attributes that are not good in mentoring then the mentorship could not be perfect.
- Lina: what values can I find from traditional mentoring? I think it is a way of instilling or enforcing universal standards of doing something. I remember when we were young, when you enter to a bus which is full and you get a seat, if another person who is older than you comes you will have to stand and give them a seat whether you paid it or not. That was standard such that if you are a child and you don't stand for an older person, you will be looked at as a naughty person. There was a standard way of behaving and it was a way of putting standard values in young ones so that as they grow up they will respect elders, put them in their position and mostly they will always be respectful. When an elder person comes, he stands. I think it puts that environment of mentoring to be effective because the rest who do not seem to be obeying that right instruction, they will be considered as people who are outcasts or who do not really belong to the society.
- Janet: Wekesa, have you experienced any mentoring relationship in your life? Was it effective in bringing about your growth and maturity?

Wekesa: it has worked, basically I think mentoring starts from an early age where you are mentored in family.....

They tell you if you pour food on fire, you will get ringworms so will always say that I don't want to get ringworms but in real sense they are telling you that you should not waste food. They tell ladies not to climb trees, this is because they don't put on trousers so if they climb trees and by mistake I am passing by then..... To me I feel they really make work easier. I look at them and realize that nowadays you don't struggle to know. During circumcision, you are told that you are now an adult and there is a way you should carry on. All these things I think they work although some of them are very bad. In school, I can't explain much because it is all about somebody teaching you. Some of them become members in that you go to a school where teachers tell you to go. For example they can tell you that science is good, and then someone will decide to do those subjects.

Q1. Do you think the traditional way of mentoring also works in modern society? (Especially among young adult?) If yes, in what ways? If no, why? And which other model/change would you suggest?

Janet: do you think traditional way of mentoring also works in modern society?

Lina: Yes they do. Because I am looking at it that the society where I am is modern. I think traditional mentoring has brought me to be who I am even to sit with these people whom you consider modern. You realize that traditional way of mentoring is far much effective than modern way of mentoring – sorry to say but I think it worked. The traditional way had a way in which you cant question much but even the mentors themselves they will have evidence that what we are saying is true because this is what we have been through and this is what we come to conclude. If someone has done an experiment and have gotten the results and they are simply presenting you with the results and telling you that if you do this you will get this. So I am saying it will work effectively in modern society.

Shammah: what is the difference between traditional and modern way of mentoring?

Lina: from the characteristics we said majorly that the mentee has no stake and always receives instructions in the first model. It is one sided but in the modern way where you can give back the response, it loses authority especially where the mentee questions your character as much as you want to tell him to do it. When you start questioning someone, you stop believing in him and you are likely not to pick the positive thing that they would like to instill in you because of that lack of respect. She tells you to do this and you say I don't want to do. The traditional way is very effective even in modern society because you won't even have that chance of starting to disrespect the mentor because when the respect is wrapped off then you are likely not to be mentored by that person.

Janet: A characteristic of the modern society is that there is civilization. You find that earlier in traditional society, you stay in your own community but with urbanization and education you go somewhere else where you meet people of different communities. There is also exposure to information, people get more information from the peers than people who are older than them. Do you think the traditional way of mentoring works in modern society?

Mumbi: I think No, because we have come to a place where as young adults, it is not working any more. How long and how much time do I stay with my parents or those people who are supposed to mentor me traditionally? Nowadays, people have become very busy, so committed to other things such that it is no longer working because you don't find time together, you don't even meet and if it happens it is once in a rare occasion. That is why it is not working for young adults but I think it should be working because it is effective as compared to modern ways of mentoring.

Wahome: the traditional way is characterized by authority where the mentor gives information to the mentee, the mentee was not supposed to question the authority. In modern setup, the young adults especially are very rebellious towards the authority. If you try to use authority towards them they will be thinking "who are you to come and tell me this and this?" on the other hand if it is spiritual mentoring and the other person knows that it is God, they don't question much. I find that the third model where the source of authority is God at the top can work in modern set up as long as you know that the source of authority is God.

Wekesa: when we talk of traditional way of mentoring, I am trying to think of those practices like wife battering. Traditional mentoring in a way was enhancing those things. To me I think there are those that work, the problem now is that after going through school it is hard for us to follow them because some of them are not working.

Janet: in what ways are they working?

Lina: is wife battering a way of mentoring?

Wekesa: that is a practice but it is taught by somebody, for example you are told that if you don't beat a wife, she won't respect you

Shammah: I tend to think that traditional way of mentoring is not very effective. It is stagnant, static and not changing. The society changes faster while mentoring way is not changing, so it is becoming more and more irrelevant. The way we are mentoring each other does not affect the kind of communities we live in. They are far much different from the communities that our parents lived in. If they try to mentor us the way they were mentored, they will fail miserably because our world and their world is totally different. It is like they are trying to teach us how to live in our world yet they are not part of our world. I think partially it is effective and partially it is not effective.

Wahome: the situation I am trying to pass is that the question is asking more of if the method that was used can be used in modern setup. Like you mentor a person the way it was traditionally using the first model but you are mentoring them the way society is today not according to how society was earlier. I tend to think that the question is more on the method not that how you are mentored not to beat your wife. The content changes but the way it was being done where there was a mentor who was the authority figure whether it can be done in the modern set up.

Mumbi: I think I agree with that, the way it was done, the relationship that existed between the mentor and the mentee, whether it can be done in the modern setup. E.g. when you go to the mentor, age counts and those characteristics which used to be there remain static but the content goes according to the current setup.

Shammah: I think the method had to change during traditional way to because the mentor knew what the mentee needs to do and what he needs to learn but in our current changing society, the mentee has very different circumstance so he needs feedback so that he can be able to advice based on that feedback. The method might not necessarily be very strict like the way teachers used to have unquestionable authority. They should also consider the changing angle of the reality of the mentee so that the mentoring can go on.

Janet: what model is used nowadays?

Mumbi: the second model is working. You don't want to be mentored by someone who is having the authority like the first model. In modern society, I want to be mentored by someone I can question, you know in the traditional way I cannot question my mentor. All he is telling me is to do this and this and he wants me to do it. But in the modern way, I want it to be in a way I can ask questions related to the subject. I want to be almost in the same level; it is only that the mentor has more experience.

Wahome: in traditional way, you find that your father is drinking but is telling you not to drink and if they find you drinking they beat you up. In modern setup, it is no longer working in that if someone is doing something, you find that they don't have the authority to tell you not to do because they are already doing it. Even if they told you, it cannot be effective; you don't consider their advice based on that issue. May be in some way it can work but in some way it cannot work. May be it needs modification for it to work

Mumbi: as for me, I would take 80% working and 20% not working – (80:20)

Lina: I am thinking that because of the availability or accessibility of information in the modern society, we do not find it necessary to go to ask someone a lot of questions or to go humbling before a mentor for information. For a mentor, to maintain that, they have to device another way of running away to the internet but you can always turn to them for the information. At the same level, I think the mentor and the mentee is not too good because the mentor inflict a lot of authority on the mentee such that the mentee feel timid for a while even when they are grown up they still feel inadequate, that he still need someone to guide him. To quote pastor mark Yoon when he says “some mentee who never grow to be a mentor” you don't reach a point where you say I can handle a bit of this problem. In the relationship where the mentee can give a feedback with that kind of interaction, they get to be confident and then they also grow to be a mentor. But if every time you are subject, you tend to think that you are subject forever, I am just here to be mentored.

Janet: which model would you suggest to be used in modern society where everyone is exposed to information and people from different communities come together?

Wekesa: you know, in the new way of mentoring, if it is a Kalenjin and a Luhya, the communication has to be there. If there is communication, we can learn each other. As we have talked of traditional way, we have never had a revised model for traditional way of mentoring, the new generation is always coming but there is no new model. You know there are things which must be there for you to get away. To me I realize that the new way should embrace the spiritual mentoring whereby someone is taught to know God in the beginning then from there the fear of God comes and he will be able to know

Janet: if it was spiritual mentoring, which model would you use for preaching especially to a person from a different community?

Wekesa: I have never preached but it depends on the setup because you have to go there and survey what they like

Shammah: in spiritual mentoring, you don't connect someone with his God. It is only that the mentor is making sure that this person makes his connection with God right. That is the common objective; we should interact in a way that I help him interact with God. It is the only way for me to help him get there because I am also heading there. If God is the focus and the mentee has one focus, then they can achieve that, they help each other doing one thing and trying to reach a goal which he is also pursuing so that they will have one goal.

C: MODERN TRENDS IN MENTORING

Janet: what new values do we need for effective mentoring in modern age?

Lina: whether or not the new values, we can borrow values from traditional way of mentoring like respect. In modern society it has been very low because of technology and other things. I think it is very important if we could borrow the respect and implant it in the modern mentoring relationship so that it can work. As long as I can access information for example I can read the bible but do I really understand? I need someone to impact it; I need someone to interpret for me at some point. Respect is very important because that is the only way you can believe and trust that what the mentor is telling you is true.

Wahome: I think also understanding should be there especially cross-cultural. For example a person from coast is different from a person from western province. They don't understand the cultural values of different people and cross cultural becomes a bit tricky because you lack understanding. Once there is no understanding, it is very hard to mentor a person. In the traditional setup, we never had to have that but in modern society we need a lot of understanding. You need to know that people in this area are like this and from the other area they are like this so that when you are mentoring them you already know their background and how they behave in their society so that you can mentor this person. You should take a step of knowing his values so that you don't cause any conflict. In modern setup, when you contradict their values it affects their progression, they start thinking "is it really the right or the wrong mentoring?" it creates some confusion in them then it may be difficult for the mentor to help the mentee achieve the goal that they are looking for.

Mumbi: as Lina said, actually according to me I thought we should give them new values. We possess the old ones, we look at them not even as old ones because values such as respect and confidence should be there in modern mentoring. It is like we are looking at it in a different perspective. The societies we are in people are exposed to information, so using the idea to know that we should translate The ones which we had under traditional setup like confidentiality we should still pick up like confidentiality, nothing is changing. According to me, not that they are new we are perfecting the real values of mentoring.

Wekesa: I will follow what you have said; when I am sitting here I can say this is mentoring. May be this is not what was happening. I can say we need to revise them so that they fit this generation

Janet: what if it is spiritual; mentoring in cross-cultural setup, do you need new values?

Wekesa: what we need is just to have the knowledge of other culture then you come up with a way of making it better.

Janet: in that case, do you need to understand the other culture?

Wekesa: you can't tell them that what you are doing is better because you will just spoil. You understand them first then from there you can be able to know what you are lacking and maybe you can learn.

Mumbi: according to that point of cross cultural, it is not so much about new values; it is coming to a consensus. Because for me I feel this is not the right way to handle this. If I understand yours, I won't mentor you that I understand yours, you have to tell me for example that we cook black ugali in luhya land, you have to come to a consensus, come to a neutral ground. If this one is too much for you let's put it on hold and if it is too much for me let's put it on hold. In a way it is like coming to a neutral ground and an understanding. It should be in a place where nobody has to complain about something or "I don't like the way you perceive that or what is that for?" may be in my traditional mentoring or in my setup I feel confidentiality is the most important point when you are coming to the mentoring relationship, but you feel that it is a matter of pouring your heart like this and that. So what happens when the information you give doesn't matter? To you, you are thinking that you keep the relation in this way but to me I find that if you have released one statement of the information that is the end of the relationship. You are thinking, what is wrong with that? Or there is nothing wrong with that. That is why I am saying that let people come to a consensus and a neutral ground. If it is not surprising me and it is not surprising you, it can work

Wekasa: I think consensus is something I have experienced in my marriage. In our place, my wife cannot greet my father but when you go to their place it is disrespectful not to greet. When you look at these things you realize that you need consensus. You see, I will now go to their home and greet but when I go back to our home you find that I can't greet. I have another example of my sister who is wedding soon. In our home my parents go to the girl's side to negotiate but in their side you find that the ladies side comes for dowry negotiation. You realize that it is either they meet in the middle or one of them to put down the tradition so that they can talk it out. Basically you need to understand, sometimes I think it is good to know why they do this, and from there you will be able to know how to help.

Mark: when you talk about traditional mentoring and modern age, did they look at cultural seriously in traditional period or it is taken seriously in modern way? How was it handled in traditional way and why it cannot be handled in that way: eventually people pay more concern to your rural side because it looks like it is becoming more of modern trend because nowadays people are more into intermarriages. In modern age, education has changed people and is becoming modernized. I can see modern people are freer to choose their life partner regardless of tribal line. In traditional way, how do they take the cross-cultural mentoring? It seems like they didn't have to take seriously but in modern age there is more frequency of intercultural or intertribal connections.

Shammah: traditional setup had guidelines on that when a woman gets married she will belong to the man's side and actually they had boundaries, there is no way you can bring your traditions there.

Wahome: let's say Wekesa has gone to marry Lina, during the ceremony he has to follow their tradition because he is the one who has crossed over. Once they marry then Lina goes to Wekesa's home and she is the one to follow their culture. Since you are the one crossing over you go to follow the culture of that place but once you marry her she starts following you culture. There used to be such rules which were followed for example if a member of certain tribe beats a boy from another tribe, they used to follow certain procedure that we need to call this elder etc but in modern age people don't follow those procedures so much and the issues tend to come up more and more because they are not following that is static. That is why modern setup the issues are more because there is no clear line to handle cross-cultural issues.

Wekesa: personally, I think these are still issues which are in existence. I know in some tribes if I say I am going to marry a Kamba, you are told that you are going to be disowned and the game stops there. In other words, they are still conservative they don't want to marry from outside. Currently, I think the issue of tribalism where people live on clashes like the post election violence, a tribe fighting the other one, to me I feel cross-cultural marriages especially can really help in that.... In modern society, we don't have a problem interacting with other tribes the problem is that when you go home, they still have a problem. You find that it is us who can help them by telling them that these are people, we are all Kenyans. I feel that them, they are changing but still there are those which are not able to change. I can say there are those who have gone through tradition more than the Luhya whether in circumstances. Where you move around the village for two (it is a long process of circumcision), but now when you go to our place, it doesn't exist anymore. But I feel if you go to places where there are still the old wazees, they are still practicing old traditions. Nowadays there are more spiritual than more traditions because traditions are now being washed away.

Q3. In your mentoring/shepherding relationship, do you think each of you is impacting each other to grow mutually?

Janet: in your mentoring/shepherding relationship, do you think each of you is impacting each other to grow mutually?

Lina: yes, I think so because the model we adopted in shepherding is the third one where you want the mentee to grow towards God and therefore each and everyone is carrying a burden. If I look at it the way we do morning devotion, in the evening, you tell the mentee "let's meet for the morning devotion" and then the mentee comes but you don't come. During the day when you meet she tells you "I came but you didn't come" and you say I tried but I couldn't make it. So she tells you "please come tomorrow" she is trying to encourage you and you are also trying to encourage her and you are working together by the help of God. Even during the prayer time you pray and she prays, you tell her to pray for you as you also pray for her time and therefore there is that thing of I have helped you and feel you have also helped me. There is the mutual growth for both of you. In this third model which is mostly being applied in the modern world I think there is the mutual growth for both the mentor and the mentee.

Mumbi: I also think there is mutual growth. Somehow, it will depend on the level where you are starting from and where you are going.

Janet: you have a mentor, how are you impacting on her? Is she impacting on you?

Mumbi: it is one way, I think there is a great difference but that is why I talked about level because my mentor is a missionary but I am still struggling. I feel there should be another model where one is growing more than the other.

Mark: another model?

Lina: where the mentor and the mentee are not in the same level;

Wahome: she is not impacting much on the mentor/mentor

Mark: that is one of the concerns actually

Mumbi: that is according to me because mutually is like you are balancing

Mark: are you saying that you never experienced that way?

Mumbi: I am saying that it is one way – it is not a mutual growth

Mark: if you are saying that you are growing but your mentor isn't growing, what is the reason why the mentor doesn't grow by you?

Mumbi: why I think it is the first model, it depends on many other factors that I am growing faster than my mentor. I never find a chance to encourage her, all the time she encourages me. She will help me but I never help her. That is why I am saying that when you are encouraged you grow up. Everybody needs to be encouraged on a normal situation but when you never give back always suppressing

Lina: so I think the mentee never gets time to give back. You are not trying to tell your mentor that you have been so nice thank you at least to encourage her so that you impact on her.

Shammah: when we started, we said that for a mentor and mentee relationship to work, if there is no communication or the mentor is not providing the right communication that will not be a mentoring relationship.

Mark: one of you said she is growing, in what sense will you show that the mentor is growing? You see maybe the mentor didn't understand your language when you started the relationship but after five years of continuous mentoring, she began understanding your language, she is not only mentoring me. then you can say emotionally feeling or external prove that she is growing or there is some bit of understanding of your culture or you can see that her English is improving because of the relationship. These are all the elements that you can say she is growing; you need to see all angles in terms of growth mutually affecting you. If the mentor was humble enough for example maybe she is struggling in her English, take Korean missionaries for example, sometimes she will check technicality – am I right using these terms? It is acceptable, that is also a mentor learning from you so that she can grow. Even if it is a small thing, you are impacting the mentor to grow and from that angle we see mutual growth. When Mumbi says that she is growing more than the mentor, she doesn't have to check mentor's spiritual growth and in that case we can see the broader concept of mutual growth.

Wekesa: personally if you ask me if my mentor is growing, if I can take missionary Mark Yoon as my mentor, I can say he has grown and I can say I have also grown. The way we are approaching things with him is not the way we used to handle things, we can discuss and then we can reach an agreement. We say go research on this and let me research on this, and then we are going to sit down and come on an agreement. Before it was all about coming from one side, so it is either you receive or you quit. So that at least we can sit and say let's discuss this in detail and then we reach an agreement.

Mark: you are telling me that it was growing in the sense of one-sided communication but now mutual communication. In that sense we are growing, I want to hear that individual way. In that sense do you think you and your mentor are growing in this case from one-sided communication to mutual communication? What effected kind of change?

Wekesa: I have seen something like learning each other. My mentor is trying to know me better. When you read the word of God and you realize that I have something and I need to write in a testimony, so when you share that the mentor has a problem with the cultural background and maybe I am also so harsh to them and I don't want them to be submissive and from there you start growing because the mentor knows where your problem is and also he helps you towards solving it. That is why as you share with the mentor, you realize that when I do this my mentor will not be happy. So I also need to keep time, I have to come when my question paper is well prepared and at least have some time to discuss. Not all about reaching there and you have every question but you are trying to answer and you don't understand. Basically I think I can call it patience because I know it takes time.

Mark: so what characterizes your growth? Through understanding each other? When you understand each other, you gradually start overlapping – oh I understand why mentoring is a challenge because through mentoring experience, the mentee can understand the mentor and the mentor understands the mentee in spiritual way. That also is initiated by understanding your other story like family background, life background etc and that is spiritual mentoring.

Wekesa: I think it can apply anywhere for example with me when I married, I thought we understand each other. We could sit in that house and it is boiling hot such that she came to realize that when I do this Wekesa is hot. I have to cool down, it is like we go hot when she is hot and we can't speak. Somebody has to just say "I agree" then the other cools down. At one point you are able to synchronize and agree in that each one of us has his own ways of doing things and we have to agree at one point so that we can do things together, if we are not doing things together we cease to be married couples.

Wahome: I think when we grow spiritually, let me give a situation of my mentor when I finished campus. For a long time, he didn't attend the bible study. When we met him we could ask "when are we going to have bible study?" and he started coming. So I think I impacted something and definitely he impacts me spiritually. I don't have a mentee but I used to have one, I believe it can be mutual growth. There is a time when I was staying with my cousin and I told him we have to go for morning devotion every day. The first day I woke him up and we came for morning devotion. The second day I was very sleepy, he woke up and woke me up, actually if he wasn't there, I couldn't have come. So I had to come and for the whole period I stayed with him I always came for morning devotion. When I stopped staying with him like now when school closed, it is like now I stopped coming for morning devotion. I can say he was impacting on me to grow in that I was coming for morning devotion and I was impacting him in various things where he could come and ask me I could try to sort it out and I can say we used to impact on each other.

Mark: is there any change where you can say mutual relationship is broken rather than growing?

Shammah: I think it comes back to the basic, if there is no communication it can't work. It will be conflict because In that case, they will reach a level where there is no respect and with that the relationship will not work

Mark: eventually you are saying there will be some kind of relationship or may be before going down it will be broken.

Janet: what factors are important to build effective cross-cultural mentoring relationship?

Mumbi: I think cross-cultural understanding personally will be a factor, like you understand my culture. Let's say Janet is my mentor and I am the mentee, there are some things according to her they are okay, but according to me I feel it is not working. She has to come to a mutual ground you understand my culture and I understand yours. I also think to build an effective mentoring relationship, you should have a desire to learn her culture and be committed to that because I don't think that Janet is my mentor and I am her mentee but there are some things I don't want to know about her culture and there are things she doesn't want in my culture. So there is no desire in that we will try to know the word, like lets not concentrate on what you think about that but lets concentrate on the word of God. There is no desire to understand my cultural background or hers. In that case, mentoring relationship will not be effective. It will be there yes but it will be very weak because as I am saying, I will not share. That is exactly the case with my mentor, her cultural setup compared to mine are very different. It is like hard to understand her background and her to understand mine so that we can come to understand each other. So there is also desire and commitment to understand the cultural difference

Wekesa: I have a question, where do we have that time of knowing each other? It is because for me I can say with my mentor in bible studies, we come and go straight to answer questions like one, two, three etc. that time of interacting where you say how are you? How is the job or family? Is sometimes minimal in that you don't have time. To me I feel there is also need that you meet at least you have lunch, at least talk something different so that he can ask me about my job or family. I share it, we go outside in fact. Through that you can be able to know that this guy doesn't come to bible study on time because he doesn't have money. You see I can't even call you, I keep quiet and run away. There are circumstances say during the conference, you go to a mentee to ask if he is going to come to the conference and he tells you no I am going to a relative. That is not the issue; he doesn't have fare or money to pay for that conference. So you realize that if you could meet in a different forum and say okay it is not about bible study, we want to share with each other. How is your financial status? He will open up and tell you, currently I don't even have money or HELB and you realize this is where the problem is. To me I think we are limited in that we just learn the word, there is no part of knowing what I am going through or whether I am applying it or not.

Mark: in that case how much should testimony sharing help?

Shammah: I think testimony sharing is very spiritual, there you talk about spiritual life and try to avoid putting personal issues in there. The kind of knowing each other can come in a different way where we talk just something which is not structure. You know some of these things cannot just come out; you need to understand that this person needs to understand you.

Wahome: apart from cultural understanding, you find even among people of the same culture, like Lina is a Kamba and her mentee is a Kamba, you also need to understand the mentee at a personal level. Like how are you doing? That forum is always spiritual that when a mentor calls, he thinks it is bible study. When the mentee is troubled somewhere may be they don't have money and he mentor is calling\g them for bible study, they feel – how is someone calling me for bible study when I don't have something to eat? I think it comes with that sense knowing the type of mentee, we don't only look at the spiritual need, like trying to look at what other needs do they have and I think even if you cannot help them that understanding which the mentee feels that my mentor understands me when I am in this kind of situation. So whenever you are calling them, they will not feel this is a bother, they will feel this is a person who can understand me, able to connect and say this is a person I can go and share, a person he can go to and say I think today we cannot have bible study I have this kind of problem. They pour it out, they talk it out, sometimes they must listen to you and you feel better. The next time you are going to have bible study, that person is going to grow more because they feel there is that connection and the trust. They feel that you are actually a person they can look up to. So in general, understanding of a person is a factor.

Wekesa: I think Wahome has a point because I know circumstances where the mentee cannot pick my calls because he thinks that when I call it is bible study -Are you coming? So we reschedule. There is no circumstance where I can call and we have a different story. He always knows I am not going for bible study because I have a CAT tomorrow so I am going to switch off my phone so that he cant find me and we cant communicate. So I feel we need sometimes to change the forum so that the person feels it is not only about bible study he sometimes calls when I am down. He will call and say you didn't even sms to come for bible study, are you okay? I will realize that they also care for me and I tell them can we reschedule it or sometimes I call them to come we have lunch, we walk together and talk about different things like books, home so that they come for bible study knowing that this guy is living a real life. It is not only me who only suffer maybe because I don't know the word of God but my mentor also have problems and is trying to solve them. If I share what iam going through with them, they will feel he told us that thing. I remember when I shared my testimony about how I had a problem in school and I had to repeat they told me it was exactly the way you told us. So I realized that they also want to listen to my story, they have their own problems but they are scared that they have sins and that is why they end up like that. It is normal but then they feel they have a problem “this guy is holy and he doesn't experience these things”

Mark: in our ministry if you want to create that kind of time, the local shepherds or the missionaries could be better? If your group is chosen, because more than five of you are more exposed to this type of cross-cultural issues, Do you think Korean missionaries are improving, growing or stagnating?

Mumbi: I think my mentor is growing, mine is very good. It depends.

Mark: that means you should say she is growing.

Mumbi: I dint say she is not growing but that my rate is a bit higher.

Mark: generally what do you say?

Lina: yes, but very slow. One, because there is no time for missionary Jackie to ask me –how many are you in your family? Which born are you? How is your mother or father? How is your home? - So that she doesn't have any other information of my background and may be she cannot understand why I behave the way I behave. That is majorly because of time and when we are meeting it is for serious business. We really don't have time and another thing I cannot put them down and that is the only forum I can really share my heart out. When we go to her house she is ever cooking and there are so many people so I may never have time. So I realize that it is easier for students getting ourselves to understand because we can even go to Uhuru Park, chat until we sleep. We have a lot of time to idle together but we don't have time to idle with the missionaries.

Mark: it looks like we need to create more apart from bible study or mentor mentee relationship, we create more communication for the sake of sharing.

Jackie: one thing I feel is crucial is that generally if I want to visit the mentee, I have to think about it several times. I can say let me have bible study with Lina so that at least I have some confidence so that I can mentor her general life. Generally in Korea's case, when we have bible study it is not just bible study alone, one passage really makes you to open your heart so that you can really approach. If I just say I visit Lina's house I may go and tell her I just want to see you and from there I can be stuck because of fear. Otherwise if she has problems, even if I had a busy schedule, I would go. Many a times after she delivered her baby, several times I thought of visiting her at least on Sunday but I fear her because she might not say anything because I just appeared; so I could not. But if we have bible study I can say we learnt this and that overcomes my cross cultural hindrance. After bible study at least we can know each other even though for a short time, I can tell her I am concerned of these things and hear her opinion what she is saying. In that way I can approach even though it is

cross-cultural. But you know if I just appear, she will say what is wrong with you, there must be something wrong.

Mumbi: according to that point, you don't have to think of what you are going to say when you call. It will start from simple things like -how are you, goodnight, how was your day-simple! It will start from that then it will progress naturally, you don't have to put a bit of effort.

Jackie: if I say Hi Lina then she says okay, then I don't know what to say next.

Shammah: I think this is the cross-cultural setting that we are talking about. The Korean culture is structured but in Africa, everything is free. If for me I want to have a relationship, I just go and say hi and it will just come. For you, you need to understand how your mentee behave and the Kenyan mentee will appreciate. You just come to the house and even if you don't have anything, you are just happy. You just have tea and you talk about tea and you feel very nice because we don't have the structure like what you are going to talk about.

Mark: for us if we visit your room, it will look more official; coming without informing any body is hard. I have actually read that book about cross-cultural setup

Wahome: when you are calling, don't make it so official, you can call and say hi, how are you, how was your day, how are you doing, I was wondering if I can find some time so that I can visit you or so that we can talk. That way you have created a mentality in that person that you are just coming to talk and it is not official.

Mark: I used to hear from mentor Kelvin when he calls me or visit me like how has your day been and that is the kind of conversation that he used to ask me, so I wondered. Now I can understand and familiarize because he is tricky sometimes.

Wahome: if you start asking questions, it makes the person to be free, now someone can talk something more like actually I am available or I am busy we can meet later.

Mark: actually when I had an issue with mentor Kevin because he delayed for the meeting or he didn't inform me, first of all I start thinking what I am going to say and I call and he says by the way

Janet: I think it should be on by one at a time. If you have many mentee you shouldn't take all of them out otherwise they won't open up.

Wahome: they don't open up when there is another person.

Shammah: I also think that in mentoring, some of the shepherds have too many mentee so that time is too limited to just purpose on one mentee. So it will take him/her three or four years to actually realize because they don't have time. It is because from Monday up to Sunday, you always have bible study so you won't have time. If you are working and you have mentee, may be you should focus on one mentee and let others get other shepherds. That will be more effective, you will be able to learn them because the more time you have in any relationship, the more you realize this are the kind of things or topics he likes and you will have a common point

Mark: you should give him more time?

Lina: just to share a small thing that I learnt. A times what you are talking is not what is important, but just idling around with the mentee gives them a lot of confidence " she loves me she just come to spend her time sleeping. I remember when I was working, during the evening when Wekesa has a bible study, then I could go to Stella Awinja to visit some mentee, sleep in her bed, she goes to the tuck-shop to buy biscuits. With time, though I wasn't talking much but just going to sleep there was making me learn. I came from the office go to sleep in her bed just to walk after the bible study and she feels nice. I realized that with time, she really grew to feel that I love her so much, even when I delivered, she was always coming. She identified herself with me and she feels very comfortable with me because she feels I really like staying with her. At that point I realized that this is also important, I don't talk much but just being there was enough to tell her that I are about her because I didn't go to any other person's room but I particularly used to go to her room. I realized that relationship is a complex thing and there are a lot of ways we can handle relationships.

Mark: may be missionaries should also try that way. I mean can you go beyond cultural values if you try?

Shammah: it is very possible

Wahome: bit than it may not be possible for it to work that way for example you have missionary Jackie. Let's say when you go for lunch together, you are taking a meal together. You are just there talking to them but with time you will find that there is something to talk about. At first there won't be something to talk about and you feel that it is a barrier but with time you will find that they feel free they say – she cares for me , she buys me lunch and you will also overcome that

Mark: there must be some kind of

Wekesa: I realized that sometimes mentee always have a problem; they don't like eating food in senses because food prices are higher than normal. When I take my mentee there I want to buy them food they will tell me I can go and buy some in the mess and remain with more, infact buy food and

remain with some money. So I realized that it is also my duty to go to their mess not to buy them from there, I go to their mess and we eat their food. You tell them “order I will pay every thing” but now when you try to eat then they will say “oh! You can also eat these?” – No this food is okay. So he will feel that this mentor is nit that on my head I also have the same issues like we can go to a different place where we can eat then after that we do the calculations and say that food I have eaten is costing around five hundred shillings, if I were given that money, that is enough for a month. So you walk away having a lot of questions. Sometimes it is like there is no strict way of doing things. You also have to change if you say you have to be going to their mess all the time, then they will say this man is so mean, he can't take us to a different place. There is no standard way of doing things, actually to fit in the mentee's shoes is very important but how, I don't know.

Mumbi: according to me I think we can put in a totality like, to have an effective cross-cultural mentoring relationship, you take the mentor and mentee in totality. It shouldn't be one sided, everybody have to be in certain dimension, you have to view it in totality that there are cultural differences, day to day life, spiritual growth and all that everything together.

Wahome: I think there should be a third one, may be where the mentor and the mentee are not in the same level, you raise one part higher then you have Jesus at the top. The arrows just remain the same such that the mentor is more grown spiritually than the mentee but the sharing of information is mutual and both growing towards God. Then the source of information is God and can be identified even in the relationship. I remember there was a time we used to have problems especially in this ministry where you find that you are told you are supposed to obey and you ask yourself, am I obeying a person or what? I thought there was no clear understanding where the authority is coming from. But when it s clear that actually it is because of this, the mentee understands that I am being told this because of this so I am guided this way because of this and this and this

Mark: even in terms of authority issue, you better put God first then mentor and mentee.

Lina: I also agree with Wahome that the reason we may not choose the first module is because the mentee also needs to understand the mentor. So then the interaction is very important so that you understand the mentor's cultural background and she also understands me. From that understanding now, we can develop a relationship and work it out. And besides, both the mentor and the mentee should only focus on Jesus because unfortunately there are people who are not sure who they are following, whether it is the mentor or where the authority is coming from and they really consist of a group of people. When you really do not know where the authority is coming from, then you don't have a direction and you tent to mislead other people because the behavior of one person in a group can dictate a lot of things. It is very important that the mentor and the mentee are able to interact and communicate and we clearly know where we are going because that is very important.

Wekesa: I want to support because when we look at what we are talking about I am always being told that you become a mentor, before you become a mentor, you are a mentee first of all. Then you grow you don't say i am now a mentor infact I can't be a mentee. It is either I am teaching or I am not doing anything I can't be both. In other words we are all growing. You can substitute mentee with mentor. The mentee is also mentoring in the other side. We are all learning. For example, when I tell my mentee how I struggle to do some things, they say oh! So you also struggle! I am also going to struggle because my mentor does the same thing. But if I try to be perfect, the mentee will be scared. Infact he says, I think that is not my platelet me try somewhere else. We are all growing and that is why Mumbi's growth is very funny because one person is trying to grow but is slightly short and the other is growing fast. The good thing is that we are all growing. Everyday you are learning something especially when you talk about the bible, you should be becoming better every time you look at the bible so that you are all growing and the mentee will say oh, my mentor is growing and I am also growing. It becomes a complete sharing where it is not comi9ng from one end that is why the arrows are pointing both sides. That one is helping the other one and the inverse is happening but when you look at the direction for the first model, it is only one.

Q. What is the problem of the second model as compared to the third model?

Mark: What is the problem of the second model as compared to the third model? What is the difference or shortcoming so that you can say this is much better? Your conclusion is the third one but can you have a comment on the second model?

Lina: There's no God in the second model.

Wekesa: What if the mentor is not growing? The Holy Spirit may not be there, so the relationship is like the first one. I feel like we have to work for the Holy Spirit to come and guide you. Spiritually we always fluctuate and maybe sometimes you feel you are so low, “I don't feel like praying, I am tired from work”. And when you come to share with your mentee, you are so dry; sometimes the Holy

Spirit is not there. I come and tell my mentee, "God is telling us this, in other words, I am isolating myself out of that; i am just referring to what the bible says and what God wants him to do. In other words, am struggling in my own ways but if I say that it is the Holy Spirit guiding us, the mentee or the mentee has to accept so that everything i am hearing is coming directly from God. Sometimes we are low and sometimes not. It is fluctuating sometimes.

Mark: The second one's limitation is only building up relationship without involving God very much and eventually it will be helping each other only.

Jackie: Especially mentor Wahome mentioned the third one. The third ones case, you are drawing closer to God. Normally God works to humans through his people, he never do it it directly. Generally he chooses his people even as authority so that the mentee can obey the authority. God always choose people and give them authority and then they can obey. That is why we mutually learn each other. However, we follow the authority and the word of God.

Wahome: So, are you proposing that the mentor should be above the mentee?

Jackie: Yes.instead of same level, maybe for the first model, the mentee thought that he is lower than the mentor but he is not. God is helping them to grow. So instead of the mentor and the mentee at the same level, the mentor can be a little bit high.

Focus Group Three

(*Page numbering is codified to be used for Chapter 4)

FACTORS FOR MENTORING RELATIONSHIP

Q. Factors for proper mentor?

Janet: what factors would you consider for a proper mentor or for a [proper mentee? First we are going to start from factors for a proper mentor.

Lucy: experience- someone who can add value to my life. Also age – I think somebody younger than I would not feel free to interact with me or they will feel inferior due to age difference. So for my mentor to feel good and also for my own benefit, I'd rather prefer an older mentor.

Samuel:

Janet: if at one time you will want to have a mentor in any field, what factors would you consider?

Quinter: I would want somebody who is confidential and then I would want somebody whom I can trust. I would want somebody who is knowledgeable and highly educated. I will not accept somebody who is not educated; I want someone who I can emulate.

Janet: that is academically, what if it is for spiritual purposes?

Quinter: I would want someone whom I have seen growing in that field.

Don: first, my factor would depend, if it were academics, then I will check somebody in that particular line who I know has been doing well and that if I follow, then I will know that I will have the same success. In line of spiritual matters it would be somebody whom I know from the testimony that he has been giving that he has the spirit of God. Some people get saved but they don't have the spirit of God and that is what the bible says. We can have bible studies but we don't even have the spirit, may be you don't have the Holy Spirit. My mentor in line of spiritual matters should have the Holy Spirit. I do not consider age.

Q. A proper mentee?

Janet: what if you are a mentor and you are looking for a mentee, the person you want to mentor?

Don: I would consider somebody whom we are friends; we must be friends first for me to mentor someone so that there will be no limit of our speech, we can speak anything if we are friends.

Janet: Can you mentor your friend?

Don yes I can.

Janet: who would you consider for a proper mentee?

Lucy: somebody who has a need; there is something that I can help or there is something he is getting from me. also a person who is opening up so that when you establish a relationship he opens up , showing that I want this one from her, whatever I have is for the good.

Kate: my mentor should be somebody who understands me. I cannot open up to somebody who will condemn me.

Janet: will sex or gender be an issue?

Quinter: it will be an issue, for example

Murabu: for a proper mentor it would be somebody whom I have known for quite some time so that I can know that he is led by the spirit of God.

Fred: I would like to have a mentee who believes in me otherwise if I find a mentee who

Q Factors to initiate M relationship?

Janet: what factors do you think matter most to initiate a mentoring relationship?

Joram: there should be a need or the reason whether it is career or the spiritual need

Quinter: that interaction should be

Fred: for us to be close

Lucy: she should accept you regardless of your weaknesses, she accept you if there comes ups and downs during the mentoring

Murabu: if I am the mentor and the mentee

Don: for the relationship to start there must be an example or a result somewhere. I must understand that oh! It has worked so that I can initiate but if there is no example or somebody who has been mentored, then I will not want to initiate because I will say I have not seen there result. For me a result must be there; something which has happened first so that I can go on and say it has worked, let us start it.

Samuel: the motif of that kind of mentorship - that is why I realize won't expect him as a man or a lady to raise issues that concerns a man. I should be able to develop the right motif of such kind of mentoring or at least be of the same sex so that it does not conflict such kind of mentoring.

Joram: Trust- somebody can trust is very important

Q. Factors to maintain a mentoring relationship?

Janet: what factors do you think matter most to maintain a mentoring relationship?

Quinter: Once you have initiated, if there is no progress or we are not doing anything then I won't be happy. If I am not seeing any change in the mentor and I think we have gone nowhere or there is no progress, I think there should be termination of that relationship. As a mentor there is something I want to achieve and I want to ensure that the mentee achieves it.

Janet: who should determine?

Quinter: The mentor. For example if the mentee lacks determination, the mentor should ensure that the mentee grows for the mentoring relationship to continue.

Lucy: according to me what should be there is friendship –m you must have friendship. Friendship will determine the level of openness between the two of you. It will even determine how relaxed you are even when you are sharing. Another thing also I think for the relationship to be maintained there must be cooperation either from the mentee or from the mentor. Somebody has to cooperate for the relationship to go on because if one party wont cooperate there will be a stand still

Fred: the desire to attain the level of the mentor

Janet: what will maintain the relationship?

Lucy: Both parties should be confidential. I don't want a situation where what I discuss in the evening, tomorrow I meet someone and he tells me the same. I think they should be confidential. The moment I hear that, the obvious thing is termination of that kind of mentorship. The more I trust you the more I open up.

Murabu I can talk of punctuality when you decide on a particular time so that the mentoring can be nice. When you all meet at an agreed time and whatever you planned will take place.

Fred:

Samuel: what kind of relationship are you comfortable in during the mentoring period

Lucy: I think even on the side of the mentor, some people don't express it but you should be able to know that if a mentee says this he means this, you should be able to pick the meaning. Some people are not free

Mark: the mentor should be very sensitive to the mentee? What about the mentee's role to maintain the relationship? It looks like we all mostly talked of the mentor's role to maintain the relationship.

Don: I think if you are a mentee. If it is spiritual and are factors like temptation then you will say I need to get this person for mentoring but if you don't fall into temptation you will say i am ok there is no need of going to mentoring relationship. Say hello there is no problem to discuss then some mentees will be satisfied and run away.

Lucy: as a mentee you should take your mentor seriously because the moment you are going to the mentor, you realize that there is something you wanted to achieve and therefore you take them seriously. Otherwise if you don't take them seriously

Fred: let me say one more role of the mentor. For the side of the mentee, I think the mentee first of all realize

Janet: Don, you talked about friendship being a factor, which level and at what time should friendship start in the mentoring relationship

Don: first you become a mentor then friendship but if you become friends you open up because there is nothing you fear. I think you may shy off from saying something if you are not friends.

Q. Mentoring goal?

Janet: what should be the mentoring goal especially in spiritual mentoring?

Murabu: in spiritual mentoring, it should be spiritual growth; we should be strengthened spiritually. Our goal should be that we grow strong.

Quinter: if you had a problem

Mark: to solve the problem? Is that the goal?

Quinter: that is what I am saying. By encouraging that person. For example we need just solve the problem then mentoring should do what? Just solving the problem is the goal then eventually? The mentor can help him to solve the problem eventually at the end if it is the goal of the mentee, let the mentee solve the problem by his own ways. There must be some stage where the mentee succeed or bear fruit. In that case we are taking the progress if you are dependent on the mentor to solve your problem, then it should be at the early age but when we talk of growing at the end he should not solve your problem then you can see the mentor's point of view, you achieved that goal of making you grow spiritually.

Janet: actually mentoring should be different from encouragement or canceling, you can encourage your friend that you will overcome this problem but with mentoring you have been with the person for a long time and you will help the person develop to be something. As we said earlier on, we call it shepherding in our ministry, mentoring should be something that goes on up to some point. What is it that you want this person to achieve? What is it that you want this person to become? What is the goal of mentoring?

Lucy: one thing, the moment we began she was better off; she was too prayerful than me I desire and it is my prayer that I even be a better mentor than her to even surpass her, she has been an example to me and now I should be better than her.

Janet: if you are a mentor, what should be your mentoring goal?

Lucy: my goal should be spiritual; at the end of everything is to grow. One thing is that I will ensure and I will be watching that what she came for me is she achieving it? Are you getting anywhere? And that one is my goal, to see that they get what they wanted to.

Samuel: I wanted to add to what she was saying. You are a better you. As a mentor, you help that person to be better at least be like you. For the part of the mentee, you should be able to take your mentor as a role model, you want to be like or more than him. Both parties should have a reference point, the point here is the mentor. Then I think another goal is to strengthen or to change people who have different perceptions about different issues in life. You should also bring a positive change in that individual where he realizes I have grown!

Janet: we have said that he/she should be like you or better than you. When it reaches that point when the mentee has attained that goal, will the mentoring stop there?

Samuel: no. in fact I was thinking that one of the goals is to maintain a close relationship between them. I don't want a point that I am a mentor and she is a mentee and then this person is not growing into the kind of mentorship that he or she is trying to keep you. That close relationship is very important because you will be able to look at the progress afterwards. You will be able to see how he is progressing nowadays, where is she, which level is he, you will be able to keep track of what that person is doing.

Janet: if you mentor someone until he is better than you, how will you be relating with him?

Jorum: when you meet your primary school teachers, what do they feel about you? They are happy! I just wanted to add something on what matters to maintain a mentoring relationship, the mentee should understand that your mentor is a human being. I think it is a challenge to human beings, so in a human being we should also be an understanding that there is a goal. More so in shepherding your goal should be leading people to grow up to be more and more like them.

Fred: as a mentor the growth goal is to raise a disciple of Jesus and as a mentee the goal is to become a disciple of Jesus. As much as the mentee can become better than the mentor... .. I don't think that the mentor will have any problem when the mentee is now better than

Lucy: what happens, I think the thing between them is friendship.

Eunice:

Mark: if you are saying that way, does mentoring stops when the mentee grow over him?

Fred: somewhere in the bible it says that you can never be greater than your teacher. For example the primary school teachers Professionally you will not know much more than your mentor.

Samuel: that is why experience comes in you can never be much experienced than your mentor, at least for that field he is far much better than you are

Jorum: I think when somebody has grown that relation of contact lets say your commitment is weak, when you achieve that it cannot be

Janet: Quinter, if you grow in your spiritual mentoring until you surpass your mentor, how will you relate will her?

Quinter: I believe that

Mark: What do you think the mentor would do? Is he growing?

Fred: personally I think spiritualspiritual growth is different from professional growth

Don: some people can surpass a mentor!

Mark: Academically the student They develop from what the teacher say and then and eventually against the teacher

Janet: Fred, now that you think that your mentee can't surpass you, what would b your mentoring goal?

Fred: my goal would be to be like Jesus and then the spiritual growth is not all that you know- how much, it is more of

Janet: actually from the beginning we said that in shepherding we raise people who will disciple other people, we also know that people have different callings may be in healing, preaching the word. If the mentor remains in the lower level while the mentee becomes a pastor, missionary or open a big church, how would you relate with such a mentee?

Fred: I think there can be an occasion where you will need the help of your mentor. As long as you feel grown and you are pasturing a church you will find yourself.....

Q. Who decide who?

Janet: at the beginning of mentoring, who will decide who? Will the mentee choose the mentor or the mentor decides the mentee?

Quinter: when the mentoring need occurs most probably you will feel as a mentor or notice that a mentee is also going throughthe mentor can decide but also the mentee can decide

Janet: does that really happen in the church? That you are in a church and you start thinking that I need someone to disciple me?

Mark: actually the need is possessed by the mentee but started by the mentor's initiative.

Don: do you know why? Because we are commissioned, if you are a mentor in church, it means you are at work and it is the work of the mentor to look for a mentee.

Lucy:

Murabu: if the mentor sees that there is a need, may be the mentee doesn't know that he needs a mentorship but the mentor knows that the mentee needs a mentorship then the mentee himself or herself realizes that need so that she will go to the mentor

Janet: Don, you said the mentor is the one to look for the mentee, what if he doest have the qualities or the factors you considered for a proper mentor?

Don: it happens, that is what we call a variation in the school of medicine, it is not very common but it is possible. I can try to have a mentor and may be he doesn't have the qualities we said, then I will try to be a good time manager, I will be the first, I will try to impact those qualities.

Janet: you are the mentee and the mentor who has approached you doesn't have the qualities you consider for a [proper mentor.

Don: that one, I will try but if it doest work or if I realize that he doesn't have the qualities of becoming a mentor then I will make myself to become so busy so that he doest have time with me, I will not open up.

Janet: do you think the society can play a role of deciding the mentor or the mentee when the mentoring need occurs?

Fred: personally It is very normal to find that the mentor you have is not the perfect person to mentor you because as human beings we are veryif my mentee notices that I am not the right person to mentor him, what I should try to understand that

Mark: what about in..... who decides who? The society or family, what about in institutions or in community, that somebody needs to be caned or trained

Murabu: encouraging or persuading the mentee that he mentored so and so or that person is a good mentor. The society can play that role of persuading by giving examples of the past, who have been mentored by that man, who has succeeded. It gives information about the two parties between the mentor and the mentee giving examples of what has been done in the past

Quinter:

Mark:

Samuel: the most important person to decide is the mentor. As much as you put a lot of effort and this person Because I may have a problem and you may seer that I have a problem really just before I tell you you have to struggle, first I have to identify my problem and then I was also thinking that as a mentor... .. I feel somebody need to be a friend so that he can be able to identify. In most cases we don't speak about our... .. but somebody somewhere will speak about you... ..

Janet: I think any society will want to develop some values in its members. They will want to instill some values to its members. Lets say may be they want respect, so they will put some taboos that if you don't do this then this will happen and in that case you will find yourself respecting. At the same time they might want to instill some skills to the individuals in the society may be doctors, constructors, they will start building schools. That is formalized way of mentoring

Lucy: the form of mentoring in society is such that you have no choice. They tell you to come early to school and there is no other way. It is either you do it or not.

Quinter:there was nothing like premarital sex, if you were pregnant, the person who made you pregnant will be made to pay a big fine, the man couldn't afford it. If you were a lady you would be chased away from the community taken to the forest [so that you can be eaten by wild animals. You became unclean and nobody wanted to become unclean, so I think it was the best model because no one could try to do that.

TRADITIONAL VALUES IN MENTORING RELATIONSHIP

Janet: where have you experienced mentoring relationship?

Lucy: in the family... I thought that it was a way that when I grew up myself I ... I could connect that he was seeing it. I have also experienced in the church setup, I am doing good

Janet: have you enjoyed it?

Lucy: either way no. because you know at home there are ups and downs because you are told you have to work hard and failure to do so you get remarks that you don't want to hear. Then also in spiritual setup, you know the goal is good but now your mentor doesn't understand you

Quinter: I have experienced in church

Janet: have you enjoyed it? I have not found it enjoyable. You find that they want you to follow a straight path and you have your shortcut. I think mentoring is not only that impact, you know that where they are taking you is good ... so it is [like you want to relax first.

Mark: my thesis is beginning traditionally, it was more of model number one-hierarchical, mentor to mentee vertically. The mentor is always at the top, he knows everything and the mentee respects the mentor. The second model is spiritual mentoring, even in the church it is a bit better, and the mentor and the mentee are in the same level they respect each other however that model has some problem I don't know what you can say about it. The third model is what should be considered for cross-cultural mentoring. If you share the same culture probably if the mentor and the mentee were in the same position, it would have been effective enough. I don't know anyway that is what I am researching on. But on my own exposure in cross cultural mentoring I had never been out of Korea until I came to Kenya. Within my stay in Kenya it has given me a chance to be exposed to cross cultural mentoring. In Korea, if we use hierarchical model between the mentor and the mentee it works but when I tried that in Kenyan ministry, it didn't work, not only that it drove all people away ... But still it is not enough, the third model is talking of the mentor and the mentee equally sharing but seeking of spiritual growth to be like Jesus or when they are in cross cultural mentoring they must learn each other, have proper communication, understand each other's culture and eventually effectively grow in mentoring together.

Janet: how have you been mentored in your family or in school?

Quinter: in my family it has been hierarchical like the way you were told-don't do this! When I went to my auntie's place, my mum could say don't come back! In family it is either you do or you don't and failures to do you go away. In school also it was hierarchical but I thank God I was a prefect, you don't do so much from the mentoring of the teacher.

Janet: do you think it was effective in terms of your growth and maturity?

Quinter: to some extent, if you are a good person it would be effective but you shouldn't bring rebellion. If someone canes you, you are thinking I am also big I should think on my own. For example my mum caned me when I was in primary and I said how comes my mum is caning me? So I ran to my auntie's place. To some people they see like the person is being bad s/he wants a smooth path. As much as the hierarchical model is not enjoyable, it made me to be mature.

Fred: I must say to some extent it worked sometimes because of the cane. My mum used to send me to bring a good cane that can be used to cane me..... in primary I was also a prefect but then behind that I could pay for the mistakes of others. The headmaster really liked me but he could beat me more than any other person. When he comes to class and find papers on the ground, definitely the first person to be caned is me, what is happening here? He could tell me go and lie down. I didn't like that because it did not help me; I really wanted to be free.

Janet: do you think it was effective in terms of your growth and maturity?

Fred: that one at home was but the one at school wasn't because I couldn't concentrate on my school work, I had to check what people were doing. Sometimes it worked because I know people who could go to school and sneak from school and go hide in maize plantation, they didn't like school and if they were not caned they could not make it, thanks to the strokes.

Mark: how did you realize that caning was helping you but in school it wasn't? Why did you feel that and instead of helping you what happened in your mind?

Focus Group Four

(*Page numbering is codified to be used for Chapter 4)

PART C: MORDEN TRENDS IN MENTORING RELATIONSHIP

Mark: Which one is traditional way of mentoring? School is also a type of mentoring there are many different types of mentoring. In modern mentoring what are those traditional things which doesn't work anymore and which are those that are still valid and must be kept. We can talk about that and on top of that is cross cultural mentoring setting like you are different, husband and wife can also come from a different culture and here locally maybe we can talk of tribal difference. You have been in the church or in terms of discipleship or developing a person, what kind of thing must be considered for the effective spiritual growth. We can handle those two points.

Juma: we are talking of what existed in traditional mentoring, what can be kept or what still hold and what doesn't hold up to now. I think through mentoring structures that were presented in the first discussion we had I think the first one was a more traditional one, the vertical one where the mentor is above the mentee and all the instructions come from above downwards. I think that applies traditionally to every type of mentoring even spiritually. Up to now I can say it still exist but due to liberalism and exposure to information most of the mentees no longer want to be tied to that kind of up down instruction but they still appreciate that guidance by someone above them but in terms of decision making now they want that kind of liberal decision making in that they can get the instructions yes but they are open to using any other options available rather than what they are given by the mentor. That is why the horizontal mentoring comes in from the vertical mentoring because of exposure to information and that kind of liberalism that exists at the moment. People are more free.

Mark: what do you mean by liberalism compared to traditional ways of mentoring? What do you say about the traditional way of mentoring?

Juma: traditionally I would say the mentee did not have a lot of information which would help them to identify any other option out of the instructions given by the mentor but currently the mentee are exposed more knowledge they may even challenge the mentor so from there given that leeway of there is something else I know which is related to what I am being given so I can be able to explore this other option and use it rather than being tied to the one am being given

Mark: for example exposure to what? – The internet

Juma: exposure to internet media, television programs, radio programs which share more globalized knowledge than local knowledge which was there

Mark: even in Kenya also does that also happen

Juma: Yes, because even the radio stations previously they were sharing what is local but right now they have tried to open up and share what is current and what is being experienced in other parts of the world

Mark: sometimes can the lecturer also be challenged by the students in Nairobi

Juma: of course a lot

Mark: don't know the percentage of such but what do you say about traditional way of very experienced and you guys must listen to me and one-sidedly learn and then you can teach others now how much percentage that can work or cannot work anymore?

Lucy: currently the only setup where the traditional way in the modern setup where it can work right now is just the rural setup where people are not exposed to information and where people haven't known more about their rights they are still backwards. There I can say they are still exercise traditional mentorship is still going on there. There I can say its about 90% but in liberalized places where people are learned so many people have been urbanized people are exposed to them I don't think modern way work for them at all. Of course one thing the traditional still applies but you know the traditional was a one way kind of mentorship but the modern one is a two way however much the mentor still remains above the mentee but in terms of when it comes to sharing of information each have a say not a one person dominance although the hierarchy is still maintained the mentor is still above the mentee

Juma: I think when it comes to spiritual mentoring to the young generation most of them even their spiritual growth is affected by the education system they have gone through .in their education system I think the emphasis is being put on independent mindedness so that the students can go out to do their research so that they can be able to challenge what the lecturer gives or what has been existing traditionally. So I think that kind of system also is carried to the spiritual world in that they

expect that kind of space to exercise their freedom and their independence in finding out information. They still respect the instructions given by the mentors but in terms of implementation you want also to exercise that kind of freedom to decide what they really want to take whether what they know or what they are being given by their mentors

Mark: what would you say about cross-cultural setting, how would you handle in traditional way of mentoring.

Lucy: I think all cultures traditionally had this vertical form of mentoring I don't know the finer details of how they were operating but at least the vertical was there. currently the cross cultural system in our place I think it doesn't matter much because you realize that we are from different cultures but all of us are exposed to the same media, same internet, same education, same information so you realize that what we share as per this time is that all of us have the same idea it is not culture specific, it is a diverse thing that is almost global system. You find that even the cross- cultural doesn't bring much obstacle to the current mentoring relationship but still all the same however much that relationship has to be there you still have to consider somebody's culture may be not deeply but at least you should have a rough idea so that at least you should be able to communicate. You should go at least a little extra mile beside the information you have acquired you should be able to agree that you know that this person do this in their culture it is allowed but if I do this in my culture it is allowed. So it is not bad still to go an extra mile and know somebody's culture just to ease up the relationship further

Juma: I think in terms of cross cultural mentoring if the mentee understand the culture of the mentor it becomes easier for them to accept the instructions being given because they do know that from the culture of my mentor this is what happens or this is what they do and they can see it is very progressive it is more peculiar and admirable. so it becomes easier for them to accept that kind of instruction from a mentor whom they understand their culture properly but if they do not understand their culture properly it becomes very difficult, if the instructions given they have a wide departure gap from the original culture of the mentee then it begins to be very difficult for them to accept but if the mentor can put open their culture fir the mentee to understand the it becomes very easy if the mentor can be able to explain that in our culture this is what happens this is how we do it and this is how it influences and this is why we act this way then the it becomes easier for the mentee to understand incase of any instruction that is being given to them.

Mark: if you don't understand the culture of the other party what would you expect then?

Maingi: I think the important thing in mentoring is the relationship that you have with the mentee. For you to build a close relationship whereby there is trust and any advice can be taken seriously then you need to understand each other: the background of this person and that is where that persons culture is coming in , what do they do, how they do etc. if you don't understand some of those details it may become a little difficult continuing with that person may be trying to give direction spiritually

Mark: you are agreeing that for the effective mentoring when you meet someone from a different culture then you are saying that understanding is the most Important and even closeness and intimacy. I don't know which one is the first and which one is second or last but in any case it seems like we have to agree that understanding each other is important. How best can you understand the other? Which advice can you give for example to the Korean missionaries? What would you recommend?

Juma: I think I will take my example, if I am talking to someone and they are interested in knowing me I really feel nice and I will open up and explain myself to them, I will also be interested in them because after I feel I have share all that they need to know about me then I may also begin to inquire about them. If I know that they have known about me if I ask them the same thing about themselves they will be free to share with me. I think information is very important because it will make them to me closer to each other because they will be able to understand from the general view of culture now they can come to the person and try to understand. I think the best thing in terms of cross cultural is the mentor to try and understand the background of the mentee. First in terms of culture; how they act from their family level as well as because may be the culture may be there but the family upbringing also influences how the mentee accepts the instruction or the knowledge being given.

Mark: you have been interacting with the Korean missionaries, what do you think they were doing to understand you? What did they do and what didn't they do?

Juma: from my observation, the missionaries were using more of the vertical model. When the information comes it doesn't bounce back it has to go and be absorbed. What was happening is that they are very perfect people and whatever they say is perfect but if you come to the ground it doesn't work with the kind of culture we have been brought up. It brings rebellion; from a professional understanding given that they are mentoring university students, the university students, and the university students also have their own pride because they are being respected at home by everybody. So when you give them instructions and you expect them to have everything their pride also come

- out and they say are they looking down upon my education level or what? When it comes to that level you see that kind of rebellion and they will not be able to absorb but if they feel respected that you also appreciate that they are highly educated people they will be willing to accept.
- Mark: that is a defensive statement but didn't they try to make you a sinner rather than human way of putting everything to be submissive, one directional or despised?
- Juma: I can see a clear practical difference between then and now especially when we are sharing with our missionaries, some of us begin to appreciate that they also suffered, they also have these weaknesses. It becomes easy for me to accept that kind of status they are telling me because they were through it and they want me to be there or to be better but if the information comes and I know nothing about the mentor then it will be very difficult. If I know that my mentor is very perfect then I have no problem when humanly I know there must be some weakness somewhere which doesn't come then it is difficult to accept the information
- Mark: from our ministry, do you have any idea? What eventually brought about those kinds of walls to be broken down whether gradual or sudden? What helped no matter how high they were at the beginning?
- Juma: before we share that I want to add something that I realized. Something else that happened is that as much as the mentee would have wanted to act upon the guidance that was given there was an urgency of reacting to what is expected. When you are given instruction by the missionary they expect you to change immediately at that moment or next day. That becomes difficult because the mentee doesn't have the time to digest and accept this message. When tomorrow comes and the missionary expects the answer it begins to be different because this person has not digested and accepted. Traditionally I may say African wise it takes long to think over something and act upon it either yes or no but I know most of the time it is normally yes because I have had enough time to think over it and have thought this person is mature, more older more experienced even if it is not right according to my eyes I can accept because I know they must have gone through something that is why they are telling me this. If there is a very small gap between the time of instruction and the time of response it begins to be challenging
- Lucy: what I think helped the relationship is that from the missionaries is how you see their genuine desire and persistence. They tell you something and when you go and sit down and reflect you find that they really have a genuine desire for you but the only problem is it is a good and nice thing but the way the information is communicated is not nice. It is a nice thing even when you think about it in your head but it creates rebellion in you because the way it was put across is a bit nasty because it was put across in a wrong tone or mood. You can have information but the tone you use will really give it a different meaning and different application from the contents. I think they are genuine if only the information they have can be put in another way which doesn't ignite rebellion, I think it can be powerful and you can obey.
- Juma: from my experience at one point there is a missionary who confronted me unknowingly and I really relaxed, took my time and responded very politely. I realized that after she saw my response she suddenly also became very polite and nice and at the end of the conversation all of us were happy. She was happy because she wanted what she wanted to pass to me and I was also happy because I got the information in a nicer way.
- Mark: that means when there is overlapping or you create a common ground of understanding then it becomes good.
- Lucy: communication problems
- Juma: I think there was communication barrier because the missionary wanted to pass the message but doesn't know which words to use in order to bring it out in a more polite manner, so without them knowing this word means this in English they just pass.
- Mark: language problem also, against their will if I may defend them
- Otieno: sometimes the language approach sounded like the mentor was judgmental. I think when you need to have effective communication between the mentor and the mentee from our traditional concept you should not pass judgment from your tone or speech, you should not be condemning. Even if for sure he has an element of sin, you have to approach in a low tone so that the mentee doesn't see that you are already wrong so I have to correct you. The mentor should put it in a way that the mentee should realize that the mentor is saying that there is a problem that we need to think more seriously so that he reflects that he is able to pick the good intention that you have to help you build a healthy behavior or to live a holy life before God. Sometimes we felt like you are not respected that I can never make the right decision, always my mentor could think that I am always very wrong and I need correction so gradually you develop resistance because you feel you cannot be appreciated if you do something good. If I know the intention was not to judge but somehow what comes is like judgment. One thing that helped break the barrier is persistence and long term

relationship. When the mentee somehow realizes that my mentor have good intentions and he or she might be having trouble to portray that and also the mentee has time so that the relationship endures for sometime gradually they begin to understand each other. Long term relationship building helps people to understand the weaknesses of the other person in terms of communicating the Idea and to suit the intention. Sharing also, what in our context we call testimony also opens the barrier where the sharing is unidirectional so that when both the mentor and the mentee begin to open up when there is something to discuss the mentor begins to share about his life experience regarding his relationship. If I would mention missionary Livingstone for example he is one person whom when you ask him about his relationship or how he got married he could easily open up and even if you had reservations as a mentee, you feel oh he is not like an angel and gradually you feel you have a desire to open up. I think sharing becomes a good way to break the barrier because since we have cultural differences you can only understand somebody if he opens up in his own perspective so gradually you begin to know his world view, his good intention and you also try to present your own struggles and your genuine desire to meet something holy before God.

Mark: let's talk about the concept of spiritual growth; do you feel you have grown up? After you joined UBF and through this kind of relationship of 1:1 bible study or shepherding by missionaries or your seniors, do you think god has helped you to grow and mature up?

Lucy: yes, however much it has not been smooth but at the end of it all I have grown up. I remember that when I came in, my knowledge of the word was shallow I knew statements people could say from outside but myself I don't have that encounter with the word of God in the bible. You just hear people talk about them but through one to one you get personal with the word. Because me even right now if I go home I can stand and preach to the people and teach people the word because I have had personal experience, I have understood the meaning of every line of the word as it is in the bible. That has really transformed me spiritually that I have that personal experience with the word and I understand God through the word, it is not just theory that people talk about but something that is in the heart.

Mark: bible knowledge or proper understanding of the passages.

Janet : I think also as compared to other churches where you are a group of people, nobody knows you personally but in UBF the way someone has to be intimate , so close to you, following you up , helping you know how to pray, learn the word , you actually draw closer to God through that.

Lucy: accountability

Mark: rather than comparing to other churches and even apart from UBF this kind of mentor mentee relationship is more typical or more condensed or high quality mentoring. Apart from UBF or missionaries, the way you look at your Christian life has it helped you to grow? And in what sense? How has this kind of intense and intimate kind of relationship helped you? Has your self-esteem been destroyed? Have you lost many things or your self-esteem has been regained? There was a lot of help in what sense? May be your life purpose was not clear but gradually now you came to know about yourself. Of course there are difficulties to understand Korean missionaries or the way things are handled in our ministry relationship is like that. Bible knowledge has been deepened, what else?

Maingi: for me I have learnt to directly apply the word in my life, the practical part of it. In most cases I used to read the word because I thought that you just need to know it and preach to others and when you preach to others now you are doing the right thing. I came to realize that the word is practical I need to apply it to my life personally and through the testimony of my mentor I learnt how I applied the word practically and in his life and he shared to me how his life changed from what it was to what it is now and I saw it is a good thing. From that I learnt that if I do the same thing also my life will also improve. applying the word and also through sharing my experiences in life with my mentor I have also learnt to overcome some things which led me captive-things to do with my family issues and my personal life of sin through sharing was able to overcome that because the mentor help in prayer. I think 1:1 with mentor is a life changing relationship.

Mark: some of your bad habits can be cured and overcome in an effective way in an effective way when we talk of effective mentoring we have to talk of that kind of thing , if it is really helping is it helping the in what terms ?

Otieno: I wanted to support what he is saying that I think that close intimate relationship between a mentor and mentee in shepherding although sometimes those are moments of confrontation can be always smooth that helps shaping the character of the mentee, sometimes it also helps to realize some of the bad traces that you don't have somebody close to understand you personality you should not have discovered that there are weaknesses taking seriously to check but if you have a mentor who is concerned and closely monitoring with which a good intention then through confrontation you realize that am such a person or I have this weakness that I should seriously consider when meditating on the word of god gradually it is already known because it is a dark part of you that you

already know so that you can begin to handle it. Sometimes when you go to church and nobody cares you just think you are good because nobody is seriously staying close to you more so in a setup where you stay away from your family and there is nobody to take care of you are always told you are good and people go away. When you have close mentoring there are moments of acknowledgements and also moments of confrontation where some issues have to be dealt with although harsh but later on they build the character also in terms of direction the one to one mentoring helps in shaping one's spiritual direction and even in career sometimes even as a young person there are many things you want to achieve like you want to serve in many things you have so many ambitions maybe in career but with the help of the mentor who is reflecting from outside into you and knowing you prayerfully sometimes it helps in having a clear focus direction. When the mentee is going astray he has somebody to control to check and who is accountable for guidance and to ensure that the bigger picture of the person grows to a certain destiny that is specific to him. In that context the mentors' help is more effective in terms of growth

Mark: how did you think that you helped your mentor to grow? Do you think your mentor has grown because of you or they never grow?

Janet: she is fully grown

Juma: my mentor has grown

Maingi: Yes I think so

Mark: don't comment on personal way

Lucy: she has grown but not much as I had expected

Mark: do you still need her to grow

Otieno: Yes he has grown

Mark: I have a common sense not specific to any of your mentors what sense have they grown what you impacted on them to grow

Juma: for my mentor the growth that I saw is the approach in terms of helping the mentee has changed there is transformation from the approach

Mark: what impacted that? from you I need practical data

Juma: for me it is my character. At some point my character when I am overwhelmed I would try to stay away so that I can be able to absorb the pressure when the pressure is so hard on me. Two incidences helped my mentor to put a break so that before he approaches me he thinks first and rationalizes and then he approaches me with a view to understand me before he can give me direction

Mark: so a bit of passive way

Juma: another thing also I experience from my colleagues in the mentoring group, there are others who shy off so they try to dodge around so the mentor try to understand why is he away, why is he not doing it? The mentor tried to rationalize before he finds a way to help them

Lucy: during her interacting with me because from the first time of contact you feel that from her interaction with me at least she should learn. I could see that her approach to subsequent mentee is a little bit different it is not the way it was with me. At least she has learnt to approach different kinds of mentee in a way I find the previous mentee could take it in not the ones that bring hurt to the mentee. She learnt to cool down get to the shoes of the mentee, for me it was you have to be here or I come for you but right now if the mentee is not coming she has to wait because it is a way some people want it they don't want you to go for them. They just want you to leave them alone I feel she has learnt that spirit of patience through my character

Mark: so you were a trainer to her? Probably she might have been feeling that God has given me a good trainer I am accurate and exact person but my mentee is completely opposite. Eventually they interact and during interaction they impact on each other

Lucy: of course one thing she has learnt that but sometimes as a mentee you have expectations for her you want your mentor to get to a certain level but at the end you must feel like right now I feel it has been five years down the line but still they have not gotten that thing which you wanted them to learn because you feel this is crucial but then they don't see it as crucial so you feel that you have not impacted her to reach that level you want if she learn she makes things to be better

Mark: any other spiritual point of view not only for your goodness if you can put her in spiritual way, from God's point of view or spiritual point of view she has matured in terms of patience and any other fruit of the holy spirit.

Otieno: I think also for mentorship of different mentee shepherds also experience practically how God works in different people's lives differently. Particularly bearing in mind like sometimes a mentor is a perfectionist and spiritually you believe that when you pray for something put your heart there and then it has to happen. God has to at least answer our prayers particularly I would say this with regards to myself and to my colleagues. As a mentor you have a bigger picture and target and by faith if you challenge something you want the mentee to make progress and you see the confirmation

of God in response to that prayer request. If it doesn't get fulfilled, you find that the mentor is disappointed, but if it happens in the life of the mentee whom you are mentoring in one to one, at least you have to reconsider how God works in other people's lives. To be specific regarding my career for example, and spiritual vision I had some struggles, sometimes it was pretty hard for me, although I had struggled with my weakness, but you could see the disappointed heart of my mentor. He would say, why could this really happen, but the fact is that is how God has worked out. Both of us have to come down and accept it as God's way. At that point we have to doubt whether what we were trusting and hoping God for has to be fulfilled. If we trust, then it means that we have to let God work in his own ways and be patient to wait for God to work in a special way, or we give up and say it was not God's direction. To that extent, having one to one mentorship with different mentees helps the mentor to grow to come to firsthand experience in different ways, particularly to fulfill his purpose in the lives of various mentees he is taking care of, so that sometimes we cannot be - - - for example, when I was used to studying and being successful at every point, it is very hard to understand a mentee who is going through a failure. It can be a spiritual barrier where he is struggling and you can't bear with him. I see another mentee who is dodging, he was committed, then failed, he also doesn't want to present failure, so you rather not talk about it, or when you fail, you disappear, then when you have a success story, you come and share with the mentor because you know that will spiritually encourage him.

Janet: One thing I admire about all our missionaries is that clear guidance. When they see that you have a problem, they come and confront you directly, they will tell you this is wrong, however the way they could approach you earlier, they will say you are sinful, but right now they can explain to you in a spiritual way. They can explain to you that this is wrong because the Bible says this and this. You will actually understand that point, and when you go back, you will repent if you had done something sinful. I have seen the local shepherds, you will tell your mentee that I am passing through the same problem, so it is a compromise for the local shepherds, but the missionaries, they don't compromise, they will tell you this is wrong.

CURRICULUM VITAE

NAME	Mark Koo Yoon
DATE OF BIRTH	August 23rd 1965
MARITAL STATUS	Married
NATIONALITY	Republic of Korea
ADDRESS	P. O. Box 41121-00100 Nairobi, Kenya
EMAIL	ubfkenya@gmail.com
PHONE	+254-735-820039

EDUCATIONAL BACKGROUND

2006 - 2011	Master of Theology in Missions	AIU
1999 - 2002	Master of Divinity (Missions Emphasis)	NEGST
1988 - 1989	Master of Arts (English Language & Linguistics)	Sung Kyun Kwan University
1984 - 1987	Bachelors of Arts (English Language & Linguistics)	Sung Kyun Kwan University