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ABSTRACT

**INTERCULTURAL FAITH-BASED MENTORING OF
HELDERBERG COLLEGE STUDENTS,
SOUTH AFRICA**

by

Edward Adrian Appollis

Adviser: Trevor O' Reggio

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

SDA Theological Seminary

Title: INTERCULTURAL FAITH-BASED MENTORING OF HELDERBERG
COLLEGE STUDENTS, SOUTH AFRICA

Name of Researcher: Edward A. Appollis

Name and degree of faculty adviser: Skip Bell, DMin

Date completed: July 2010

Problem

Many of the students of Helderberg College do not utilize the mentoring program fully and staff members lack the time and training for doing faith-based mentoring. Additionally, both staff and students have expressed the challenges that arise from a mentor-mentee relationship which is often intercultural.

Method

A mixed methodology study using the following instruments with two populations of Helderberg College: a survey-questionnaire by 93 fulltime registered student mentees present at a weekly assembly (3rd Nov. 2008); and a survey-questionnaire by 28 mentoring staff (4th Nov. 2008). Further, 6 interviews with mentors on 29th July- 3rd Aug. 2009 and 10 interviews with mentees on 29th May -20th July 2009, were conducted.

Results

There is a need for mentoring of students at Helderberg College especially in the first year, even though not all student mentees take advantage of the service offered. While most of the students (81%) see a need for mentoring, in practice only 51% use the facility that is provided for them by the institution.

Mentoring is largely an intercultural experience, as most staff mentors cross cultural and linguistic barriers in helping students to adjust culturally.

Mentoring is also faith-based as it affords enough opportunity for spiritual growth to the student mentee through their staff mentors. Yet, not all mentees view it as such and not all mentors maximize their opportunities with students.

Conclusions

While there is room for improvement in the mentoring program as a whole, enough influence and defining moments are experienced by both the staff mentors and the student mentees of Helderberg College.

Andrews University
Seventh-day Adventist Theological Seminary

INTERCULTURAL FAITH-BASED MENTORING OF HELDERBERG
COLLEGE STUDENTS, SOUTH AFRICA

A Project Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Edward A. Appollis

July 2010

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INTERCULTURAL FAITH-BASED MENTORING OF
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SOUTH AFRICA

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presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry

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LIST OF ABBREVIATIONS

AAA	Adventist Accrediting Association
COMENSA	Coaches and Mentors of South Africa
HE	Higher Education
IRB	International Review Board
PDF	Portable Document File

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CHAPTER 1

INTRODUCTION

Statement of the Task

The first task of the project is to identify the variables affecting the support and participation of staff in the mentoring of Helderberg College students. A more foundational question must be asked: Is there a need for mentoring among the student body? The second task of this project is to develop an effective mentoring program that will address the challenges of intercultural mentoring and respond to the spiritual needs of both staff and students at Helderberg College. The third task is to develop a reporting system that will be used by staff and students to track the mentoring done at Helderberg College each year. After outlining the purpose of the project, the next section describes the statement of the problem.

Statement of the Problem

Traditionally since 2002, the Helderberg College chaplain selected staff members to serve as mentors to the college students. The chaplain assigned each student to a staff member for the semester. No formal evaluation of this program has been done, however, through observation and interviews by the chaplain over the past six years, it has become evident that not all the students utilize the mentoring program fully and that staff members lack the time and training for the faith-based mentoring of their assigned students. In addition, both staff and students have expressed the challenges that arise

from a mentor-mentee relationship which is often intercultural. The justification for the project is considered in the next section.

Justification for the Project

Little study has been done in the past seven years at Helderberg College, Somerset West, and few indicators are available to assess the need for intercultural and faith-based mentoring among Helderberg College students. Through the methods of observation and interview by the chaplain over the past six years, it has become evident that not all the students utilize the mentoring program fully and that the staff members lack the time, training and skills to mentor all of their assigned students. Furthermore, a need has been noted for developing a reporting system, which will constantly evaluate the effectiveness of the mentoring program.

Expectations From this Project

The project expectations are best expressed as being three-pronged. First, this project will inform Helderberg College staff and students of how much mentoring actually happens at the College. Second, it will provide recent research material for intercultural faith-based mentoring at Helderberg College. Third, it will establish the need for an Adventist institution to have staff-student mentoring structures in place.

Limitations and Delimitations of the Project

There are limitations (arising from the research methodology) and delimitations (self-imposed limitations on the project) that need to be elaborated upon. The limitations stemmed from the gathering of data and how it related to the anonymity of the research instruments. The Informed Consent form that was part of the International Review Board

(IRB) application dissuaded many students from filling in the questionnaire as they felt that it undermined their anonymity. While the researcher was able to explain the procedure again subsequently to the due date, some still refused to fill it in. Similarly, some of the staff mentors felt that having to sign a witness onto the form somehow compromised their anonymity.

Another challenge with the questionnaire was the type of questions posed to the two population targets. It is only while doing the statistical analysis, that the researcher realised the need to have asked questions more on an ordinal scale (e.g., 1 = very good, to 5 = very bad) than on a nominal scale (i.e., letters merely indicating categories, e.g., yes, no, or uncertain). This would have enabled the statistician to enter more data into a statistical program that would have given more areas to analyse. An area in the research that was affected directly by this lack of knowledge was the cultural dimension of the staff mentors.

In executing the ministry task of mentoring students, financial constraints did arise as a problem area. Although some minimum training was organized and the main research done, so much more could have been done in the area of skills development and mentoring training had it not been for financial constraints. Some of the ideas of the researcher never materialised because a lack of finance halted their birth into the mentoring program of the College.

The reporting system for mentors was peer reviewed. However, due to the timing of the chapters of this dissertation, the researcher was unable to test it at the beginning of the academic year. It would have been good to write retrospectively about it in this chapter. Unfortunately, the researcher will only be able to allow mentors to use it at the

start of the second semester of 2010 as that particular chapter is still in its final editing stages.

In evaluating the data analysis, the researcher also realized that the data gathered through this research extended far beyond the required amount for the project. However, instead of seeing it as a wasted effort, the information gathered can be shared on many other platforms beyond this dissertation, for example, mentoring training programs at Helderberg College.

The field of mentoring in higher institutions is vast, but this research enabled one to see even greater possibilities for the institution. Time and financial constraints posed challenges but the mentoring program has taken on new meaning at the institution. A few terms will be defined in the next part.

Definition of Terms

Staff: Full-time staff and teaching faculty of Helderberg College.

Students: Full-time, registered students who live in College residences or off-campus.

Methodology

Models of intercultural and faith-based mentoring in the Bible were explored. Theological reflection will focus on mentoring in both the Old and the New Testaments, considering especially the models of Jethro with Moses, Jesus with His disciples, and Aquila and Priscilla with Appollos.

In the literature review, selected literature on mentoring were reviewed. Thereafter, data was collected on the two special populations in the project: Helderberg College staff members (from the College President's office), and Helderberg College

students, that is, current and full-time students registered for the semester (from the office of the College Records).

Methodology will consist of a mixed method study using the following instruments: a survey-questionnaire to all the fulltime registered students (present at a weekly assembly), a survey-questionnaire to all the mentoring staff of Helderberg College, a minimum of five interviews with mentoring staff, and a minimum of ten interviews with Helderberg College students.

An effective mentoring program was developed and implemented at Helderberg College. This was followed by a report on the experience of mentoring at the College which was shared with the staff; the College Council; and the students. This project should be completed by June 2010.

Theological foundations for mentoring were explored while some biblical models for intercultural faith-based mentoring are showcased in the next chapter.

CHAPTER 2

BIBLICAL MODELS FOR INTERCULTURAL FAITH-BASED MENTORING

Introduction

This chapter focuses on the theological reflection of mentoring through showcasing some biblical models of mentoring. Through the exploration of various biblical examples of mentoring, this chapter purposes to establish a broader concept of what mentoring entails. Moving beyond the conceptual understanding of mentoring, the three types of mentoring aim to enhance a further understanding of the biblical models of mentoring and exhibit the primary elements and criteria necessary for mentoring relationships. After referring to various biblical characters who mentored others in the Bible, three specific examples of biblical mentoring are explored: Jethro with Moses, Jesus with His twelve disciples, and Priscilla and Aquila with Appollos. The chapter concludes with a summary and some lessons to be learned from the three biblical models of faith-based mentoring.

A Brief History of the Word Mentor

It is important to understand some history of the word “Mentor.” The concept of mentoring has a long history with origins in Greek mythology. According to Shea (2003) the word “mentor” comes from Homer’s epic work, *The Odyssey*:

When Odysseus, king of Ithaca, went to fight in the Trojan War, he entrusted his friend Mentor, with the education of his son, Telemachus. Mentor's task was to educate, train, and develop the youngster to fulfill his birthright and become king of Ithaca. (p. 1)

It is evident from this, that a mentor had specific functions in preparing someone else for their role in life. Meyer and Fourie (2004) concur with Shea (2003) and offer a more detailed description of the origins of mentoring:

In Homer's *Odyssey*, Mentor was the teacher of Telemachus, the son of Odysseus. But Mentor was not the average teacher; Odysseus looked around his kingdom to find the wisest teacher to train his son Telemachus, who could one day exercise leadership over his empire. Mentor was more than a wise teacher—he was half god and half man, believable and yet unreachable. Mentor was the union of both goal and path: wisdom personified. (p. 1)

Shea (2003) goes a step further by outlining that “mentoring was already practiced worldwide eons before the Greek poet Homer gave this special art of people development its name some 3,500 years ago” (p. 1). The idea of mentoring is not of recent origins and Anderson (2007) states that mentoring has been popularized in our time by Erik Erikson and that almost every society has had ‘elders’ of some kind, as told by cultural anthropologists.

Although the various definitions of mentoring will be fully addressed in the next chapter, it is useful to mention the key elements found in the various definitions of mentoring. Various scholars offer different yet interconnected definitions of mentoring. From the selected literature of Stanley and Clinton (1992), Earle (1998), Mallison (1998), Kay and Hinds (2002), Shea (2003), Meyer and Fourie (2004), and Steinmann (2006), the definitions are arrayed in terms of mentoring as a verb, as a noun, and as a process. The key elements of mentoring portrayed as verbs are: sharing, caring, enables, guides, prepare, and disciple making. Furthermore, the nouns are: development, trust, role

models, leadership potential, relationships, encouragement, experience, growth, process, knowledge and skill, productivity, and achievement. The definitions that describe mentoring as a process are: dynamic, period of change, agreed objective, and reciprocal. It is noteworthy that various authors crystallize mentoring as one person building another in a relationship, and this concept will be explored throughout this chapter.

Bible Characters Involved in Mentoring

The word mentor is not found in the Bible. However, there are relationships between individuals in the Bible that match some of the key elements of a mentoring relationship as defined by scholars in the previous section. As Moore (2007) so correctly states that “those impacted by mentoring were life-changers and some became world-impactors!” That is to say, people who have been mentored change the course of life for many people and they do make a difference in life. Mentoring relationships in the Old Testament were common and most of these are mentioned next. Some of these key mentoring relationships were: Jethro with Moses (Exod 18,; Moses with Joshua (Deut 3:28; 31:1-8; 34:9), Moses with Caleb (Num 13;6; 34:16, 19), Moses with Joshua (Josh 14:6, 7), Naomi with Ruth (Ruth 1-4), Samuel with Saul (1 Sam 9-15), Samuel with David (1 Sam 16:1-13; 19:18), Jonathan with David (1 Sam 18:1-4; 19:1-7; 20:1-42); Elijah with Elisha (1 Kgs 19:16-21; 2 Kgs 1:1-16; 3:11), Jehoida with Joash (2 Chr 24:1-25), and Mordecai with Esther (Esth 1-10). Most of the mentors in the Old Testament were older than their mentees and involved young people like Joshua, Caleb, Ruth, Saul, David, and Joash.

However, there are also biblical examples of younger people who mentored and influenced older people. Two such examples are: Daniel with King Nebuchadnezzar (Dan

2-6); and the Israelite maid with the Syrian Army Commander, Naaman (2 Kgs 5).

Correspondingly, there are also very good examples of mentoring relationships in the New Testament. One reads about Elizabeth with Mary (Luke 1:36-56), Jesus with Simon Peter, James, John, Andrew, Phillip, Bartholomew, Matthew Levi, Thomas, James son of Alphaeus, Thaddeus, Simon the Zealot, and Judas Iscariot (Mark 3:14-19). Further examples of Peter with James and John (Gal 2:7-14; 1 Pet 5:13), Ananias with Saul (Acts 9:17-20), Barnabas with Paul (Acts 9:26,27; 11:25, 26), Paul with Barnabas and Mark (Acts 15:34, 40; 2 Tim 4:11), Paul with Priscilla and Aquila (Acts 18:1-3), Priscilla and Aquila with Appollos (Acts 18:24-28), Paul with Timothy (Acts 16:1-3; Phil 2:19-23; 2 Tim), Paul with Titus (2 Cor 7:6, 13-15; 12:18), Paul with Sopater, Aristarchus, Secundas, Gaius, Timothy, Tychicus, and Trophimus (Acts 20:4-9) are noteworthy. With the exception of Elizabeth and Priscilla, the Bible mentions only male mentors in the New Testament.

The Concept of Mentoring in the Bible

Preaching Today (n.d.) suggests that there are references in the Bible where the concept of mentoring is more discussed than the actual people who are involved. The main emphasis in this chapter is on individual mentoring relationships. However, there are some insights about mentoring that can be gained from a brief exploration of the concept of mentoring in the Bible. The following five concepts of mentoring are articulated in the New Testament: Older men and women are to guide younger men and women (Titus 2:1-8; 1 Tim 5:1, 2), church elders are to serve as mentors in the church (Titus 1:5-9; 1 Tim 3:1-7), encouragement of one another daily with great patience, and building up of each other (Heb 3:13; 10:25; 1 Thess 5:11; Rom 12:8; 2 Tim 4:2; Eph

4:29; 11-13); teach, correct, and rebuke each other (2 Tim 2:2; 4:2; Prov 27:17); be an example for others to follow (1 Cor 11:1; Matt 16:24-26; Phil 4:9; 1 Thess 3:6, 9; 1 Pet 5:4; Acts 20:17). These five concepts of mentoring articulate the idea of faith-based mentoring very strongly.

Similarly, the same general references to faith-based mentoring can be found in Old Testament books such as Proverbs and Ecclesiastes. Other Old Testament examples were mentioned earlier in this chapter.

Three Types of Mentoring

Besides the conceptual level of mentoring as outlined above, there are also types of mentoring which are differentiated by their intensity and their deliberate effort. This provides another perspective to the biblical models of mentoring. Stanley and Stanley and Clinton (1992, pp. 41, 42) propose three types of mentoring in a way that highlight some other dimensions not mentioned in this chapter so far. This can be best viewed in the following diagrammatic representation given by the authors.

Intensive mentor	Occasional mentor	Passive mentor
Discipler	Counselor	Models
Spiritual guide	Teacher	• Contemporary
Coach	Sponsor	• Historical (Hero)
More deliberate		Less deliberate

Figure 1. Types of mentors.

These three types of mentors, namely, Intensive; Occasional; and Passive; manifest themselves in various ways. One can observe that according to Stanley and Clinton (1992), the Intensive mentor is very deliberate and operates as a disciple, a spiritual guide, and a coach to the mentee. However, the Occasional mentor operates less deliberate as a counselor, teacher, and sponsor to the mentee. The Passive mentor may not be in physical contact with the mentee and is even less deliberate. Learning and guidance are taken from models in society either in the present or from the past. In outlining these various types of mentoring, biblical characters from my research are inserted in the next table that was not included in the original work of Stanley and Clinton (1992).

From Table 1, one sees the three types of mentors as described by Stanley and Clinton (1992) in the first column, namely, intensive; occasional, and passive. In the second column are matched some biblical characters that fit the description given by Stanley and Clinton (1992). In the third column one can view how the mentor empowered the mentee and what the central thrust of that empowerment was. While some of the examples in column two could fit more than one type of mentor, I chose only one of each type, for illustrative purposes mainly. This is to underscore the point that different types of mentors influence mentees differently and at levels of different intensity, as was the case with the biblical mentors mentioned above. This also serves as a cautionary measure to any mentoring coordinator to be aware at which levels mentors do influence people.

Table 1

Three Mentoring Types

INTENSIVE	Biblical Characters	Central Thrust of Empowerment
Discipler	Jesus with Disciples	Enablement in basics of following Christ
Spiritual Guide	Naomi with Ruth	Accountability, direction, and insight for questions, commitments, and decisions affecting spirituality and maturity.
Coach	Moses with Joshua	Motivation, skills, and application needed to meet a task, challenge
OCCASIONAL		
Counselor	Jethro with Moses	Timely advice and correct perspectives on viewing self, others, circumstances, and ministry.
Teacher	Samuel with David	Knowledge and understanding of a particular subject.
Sponsor	Paul with Priscilla and Aquila	Career guidance and protection as leader moves within an organization
PASSIVE		
Model Contemporary	Paul with Timothy	A living personal model for life, ministry or profession who is not only an example but also inspires emulation.
Model Historical	Abraham	A past life that teaches dynamic principles and values for life, ministry and/ or profession

Mentoring Chains in the Bible

It is interesting to note that often the one who was mentored, goes on to mentor another person or people. Also, in the Bible some mentors guided one mentee, while others mentored several at once. This process is what I term a mentoring chain. An article produced by Homestead (2007) suggests the following six mentoring chains: Jethro

mentored Moses, Moses mentored Joshua and the elders of Israel, Joshua mentored the other army leaders. Another mentoring chain is observed in which Eli mentored Samuel, Samuel mentored Saul and David, who became Israel's greatest king, David mentored his army commanders and government officials, David also mentored Solomon; Solomon mentored the Queen of Sheba, who returned to her people with the wisdom in the form of Proverbs that applied God's laws. One also reads about how Elijah mentored Elisha, Elisha mentored King Jehoash and others. Furthermore, Mordecai mentored Esther; Esther mentored King Artaxerxes, which resulted in liberating God's people. Another significant mentoring chain indicates how Jesus mentored the twelve apostles, who established the Christian church; the twelve apostles mentored hundreds of other leaders, including Paul. The last mentoring chain in the Bible is when Barnabas mentored Paul and brought him to Antioch; Paul mentored Timothy in Antioch whom Paul left in Ephesus to train faithful men; Timothy helped train Epaphras who worked in Collose; and Epaphras trained others also in Hierapolis and Laodicea. Through this mentoring chain the Gospel quickly reached all of that part of Asia Minor.

These examples suggest strongly that mentoring causes a chain reaction that often stretches beyond one's own lifetime. Those who have been mentored are often bound to become a mentor and continue that mentoring chain.

Evaluation According to Jesus' Four Methods of Mentoring

Based on Matt 17, Maxwell (2002, p. 1175) feels that Jesus is the master mentor in developing leaders, through four elements: instruction, demonstration, experience, and assessment. These four elements can be best described and defined within the context of the mentoring relationship. Instruction refers to the teaching part in the mentoring

Table 2

Jesus' Four Methods of Mentoring

Mentor with mentee	Reference	Instruction (Teaches)	Demonstration (Shows)	Experience (Try it for themselves)	Assessment (Processes what happened)
Jethro with Moses	Exod 18	Yes	no*	Yes	No
Moses with Joshua	Deut 3:28; 31:1-8; 34:9	Yes	Yes	Yes	Yes
Moses with Caleb	Num 13:6; 34:16, 19; Jos 14:6, 7	Yes	Yes	Yes	Yes
Naomi with Ruth	Ruth	Yes	no*	Yes	Yes
Samuel with Saul	1 Sam 9-15	Yes	no*	Yes	Yes
Samuel with David	1 Sam 6:1-13; 19:18	Yes	no*	Yes	Yes
Jonathan with David	1 Sam 18:1-4; 19:1-7; 20:1-42	Yes	no*	Yes	Yes
Elijah with Elisha	1 Kgs 19:16-21; 2 Kgs 1:1-16; 3:11	Yes	Yes	Yes	Yes
Jehoida with Joash	2 Chr 24:1-25	Yes	no*	Yes	No
Mordecai with Esther	Esther	Yes	no*	Yes	Yes
Elizabeth with Mary	Luke 1:36-56	Yes	No	Yes	No
Jesus with His 12 disciples	Mark 3:14-19	Yes	Yes	Yes	Yes
Peter with James and John	Gal 2:7-14; 1 Pet 5:13	Yes	Yes	Yes	No
Ananias with Saul	Acts 9:17-20	Yes	No	Yes	No
Barnabas with Paul	Acts 9:26, 27; 11:25, 26	Yes	Yes	Yes	Yes
Paul with Barnabas and Mark	Acts 15:34, 40; 2 Tim 4:11	Yes	Yes	Yes	Yes
Paul with Priscilla and Aquila	Acts 18:1-3	Yes	Yes	Yes	Yes
Priscilla, Aquila with Appollos	Acts 18:24-28	Yes	Yes	Yes	Yes
Paul with Timothy	Acts 16:1-3; Phil 2:19-23; 2 Tim	Yes	Yes	Yes	Yes
Paul with Titus	2 Cor 7:6, 13-15; 12:18	Yes	Yes	Yes	Yes
Paul with his other mentees	Acts 20:4-9	Yes	Yes	Yes	Yes

relationship. Demonstration refers to the modeling concept embedded in the mentoring relationship. Experience allows for the mentee trying out things for him or herself, while under the guidance of the mentor. Then assessment refers to the evaluation progress in the mentoring experience. Table 2 above is based on Maxwell's four elements of Jesus' mentoring. Previously mentioned examples of Old Testament and New Testament mentors will be compared to these four elements of Jesus' mentoring.

Wherever there is a no* indicated in the table above, it denotes uncertainty, for the Old Testament narratives are often compressed and we do not know the whole story.

From the above-mentioned information, one can conclude that mentoring is a process. It flows that the mentee will move from instruction to demonstrating what has been taught, and on to experimenting. The process of mentoring is culminated with a period of assessing what the mentee has learned and experienced. It is noteworthy that some biblical characters managed to do all four methods of Jesus' mentoring, for example, Priscilla and Aquila with Appollos. I have also learned from this chart that sometimes one does not always have the time or opportunity to do all four methods of mentoring. Having said that, there are evidences that while of some mentees may not have had all four steps in the process, mentoring still took place. This is not to say that I totally disagree with the argument of Maxwell (2002) which proposes that all four steps are important in the mentoring process. The above-mentioned chart further elucidates that faith-based mentoring is a process, even with Jesus' model of mentoring.

Having considered the general understanding of mentoring models in the Bible so far, the specific focus is next. The next section deals with three particular biblical cases of faith-based mentoring, which forms the core of this chapter.

Selected Biblical Cases of Faith-Based Mentoring

This section will highlight the mentoring experiences of three selected biblical examples, namely, Jethro with Moses, Priscilla and Aquila with Appollos, and Jesus with his twelve disciples. At the end of each of these mentoring relationships, a few lessons drawn from these experiences of mentoring will be given.

A word of explanation is necessary as to why this section heading omits the intercultural part of mentoring. In the study of biblical models, it was hard to find cases of mentoring happening explicitly on an intercultural basis. Although intercultural relations are implied and assumed in two of the three examples, that is; in the case of Jethro (Midianite) and Moses (Israelite), and in the case of Priscilla and Aquila (Jews) with Appollos (Alexandrian Jew), there is nothing explicit that states that there was intercultural mentoring occurring. That is, I found no substantial proof that the specified mentoring relationships dealt with intercultural issues and problems. I therefore hesitated to name this section intercultural faith-based mentoring.

The motivation for selecting these three biblical models can be understood along the following lines of reasoning: one example is from the Old Testament, the other from the New Testament, and Christ's example serving as the epitome. They were also chosen to denote gender-inclusiveness through the example of Priscilla. Furthermore, these three biblical cases exemplify various types of mentoring groups, such as: one-on-one mentoring, couple-to-single mentoring, and small group mentoring. These three examples also comply with the various elements of mentoring espoused in the rest of the chapter and they present case studies of what faith-based mentoring is all about. The first case study is that of Jethro with Moses.

Jethro With Moses

Jethro and his seven daughters are introduced in Exod 2. Moses was fleeing from Egypt after killing an Egyptian. His flight led him to Midian where he met and assisted the daughters of Jethro (Reuel), the priest of Midian, at a well. Later Jethro became the father-in-law of Moses when Moses married Zipporah (Exod 2:21).

Jethro reenters the story after Moses has led the Israelites out of slavery in Egypt by God's mighty hand. Moses and the Israelites just had a battle against the Amalekites in Exod 17 when Jethro decided to go and visit Moses in the desert at Rephidim. Already Jethro has "heard of everything God has done for Moses and for his people Israel, and how the Lord had brought Israel out of Egypt" (Exod 18:1). Jethro brought Zipporah and Moses' two sons to the camp and this is where the mentoring relationship between Jethro and Moses develops.

Exodus 18:13-26 tells that the civil organization of Israel's society was founded by Moses, under Jethro's mentoring. Buttrick (1952, p. 966) mentions that Moses sat as tribal chief or judge and as priest. This work became too cumbersome and hard for Moses to handle. Guthrie, Motyer, Stibbs, and Wiseman (1970) put the story further in perspective:

This visit affected for all time the constitutional history of Israel, for here us the separation (not the divorce) of the legislative and judicial functions of the community. What had been happening was that cases requiring a legal decision had been brought to Moses to be settled. He would adjudicate, and his decisions would become the "statutes of God." (p. 130)

This led to the problems Moses had as leader. It is therefore imperative to note that the predicament and leadership crisis was settled within the mentoring relationship.

According to Maxwell (2002, p. 88), leaders evaluate everything with a leadership bias. This is how Jethro is seen, as "the reading leader," meaning the one who can assess

situations well. Maxwell continues to say that Jethro, like all intuitive leaders, addressed key areas of concern with his son-in-law Moses. These areas are concerned with assessment of the situation, identification of resources, and a challenge to the mentee Moses.

Jethro saw the leadership challenges which Moses was facing. This assessment is described best by Maxwell (2002): “Jethro watched Moses in action for a day and immediately reacted. Jethro didn’t have to hire a consultant, form a committee, or do extensive research. He instantly saw a leadership problem” (pp. 88-89). This problem is clearly seen in Exod 18:13, 14. This point is further elaborated by Cohen (2007, p. 89), that “as an objective observer, one who cares for his daughter’s husband and for the People of Israel, Jethro understands the consequences of Moses’ actions.” Jethro considered the bigger picture first before focusing on the microcosm of the situation of Moses and his followers.

Jethro observed the trends of leadership in the Israelite camp. He was therefore able to see ahead as explained here: “An intuitive leader sees what’s happening in the present and understands where an organization is headed. Jethro could see Moses heading for trouble” (p. 89). Hence, Jethro told Moses, “You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone” (Exod 18:18). As a good mentor, Jethro was cautioning Moses the mentee, against burnout in the ministry. His father-in-law knew that disaster was looming unless Moses changed his strategy. Besides that, Cohen (2007) propagates that Jethro found it difficult to tolerate Moses’ treatment of his fellow Israelites and he asserts:

By making the people stand around the entire day, [Moses] denigrates their honor. He does not show them the kind of respect that any leader should. This is especially true

if we read the biblical text literally here—Moses makes *all* the people stand, even those who are not being judged. (p. 90)

This implies that Moses was uncertain about how to manage such a crowd of people. There was something wrong about the way Moses dealt with his leadership. Moreover, Jethro identified the resources available to Moses. Maxwell (2002) observes that “Jethro identified Israel’s greatest assets: Moses’ heart; God’s favor, and the people. He directed Moses to seek God’s counsel, to teach the people God’s laws, and to empower the people to share the burden. Jethro’s plan utilized everything of value the people possessed” (p. 89). This advice is found in Exod 18:19, 20. This is further supported by Boshers and Anderson (1977, p. 152) who states that one should make clear to your leaders the way in which they should walk and the work they are to do. This empowering by the mentor highlights one of the elements of mentoring mentioned at the beginning of this chapter. In the same vein, Cohen (2007, p. 92) asserts that “empowering others and sharing leadership authority should be a basic part of the playbook of every leader.” Remarkably, as the mentor, Jethro first listened and observed before he gave advice to the mentee on governance and organization. It is just as remarkable that the mentee accepted the advice of the mentor and respectfully listened to his father-in-law, according to Dybdahl (1994, p. 158). A common understanding must exist between mentor and mentee for any good to result from that relationship.

Jethro also considered the people of Israel. About this consideration of the people, Maxwell (2002) argues that

Jethro understood people and leadership well enough to know how to empower Moses’ leadership, even though he had no personal experience with those who had just escaped Egypt. Jethro knew leadership had to be based on ability, not position, and he instinctively understood that the right people were present to lead thousands, hundreds, fifties, and tens. They just had to be put into place. (p. 89)

This lack of delegation by Moses outlined above, is further supported by Boshers and Anderson (1977, p. 152) who observe: “Whoever attempts to take all leadership responsibilities upon himself, will surely wear out.” This burnout from poor leaderships is exactly the direction in which Moses was heading. The corresponding Bible reference that speaks of this delegated leadership is found in Exod 18:21-26. It is apt that in the empowerment process, there is a symbiosis and both parties benefit. This is also regarded as such by Cohen (2007, p. 96): “Counter intuitively, leaders who empower others increase their own power and standing among their people.” This was seen to be true for Moses and Jethro, but can also be true for all those who engage in the mentoring experience.

Furthermore, Jethro challenged Moses as the person who is in leadership of a large nation. “An intuitive leader reads himself. He understands his strengths, his weaknesses, and his individual calling,” proposes Maxwell (2002, p. 89). The essence of this idea is elaborated on further by McNeal (2006) who argues that before a leader can have the discipline of self-development as a great spiritual leader, he or she must first have the discipline of self-awareness and then the discipline of self-management. It is sobering then that even though Jethro not only read and understood Moses’ leadership problem; he also realized that he was not the man for the job. Instead, he evaluated Moses’ leadership ability well and planned accordingly (Maxwell, 2002, p. 89). That is the maturity and the experience seen in a good mentor by not wanting to take over the job of the mentee. In fact, Guthrie et al. (1970, p. 130) enunciate that Jethro does not abolish Moses’ prime office, but makes provision for others to deal with minor cases. After Jethro mentored Moses “he returned to his own country” (Exod 18:27).

Another important lesson of great significance is the reciprocity in the relationship between mentor and mentee. Sometimes a mentee can influence and connect a mentor to the God of heaven through their testimony and story. Two opposing views are held about Jethro's worship of Yahweh-God. One view states that he was already a worshiper of Yahweh-God before coming to meet with Moses. The other view holds that Moses introduced Jethro to the worship of Yahweh-God. Those who hold to the former view call it the Kenite hypothesis and are defined by Guthrie et al. (1970):

The origin of Yahweh-worship in Israel is traced by some to the influence of the Kenite clan, and of Jethro in particular. Holding that no knowledge of Yahweh existed in Israel prior to Moses, they urge that, while residing with Jethro, he learned of the storm-god of the Kenites, whose seat was on Mt. Sinai, and then introduced this deity to the Hebrews. Support for this is derived from the fact that Moses was living among the Kenites when Yahweh appeared to him at Sinai. (p. 130)

This view is further supported by others like Barnes (1980, p. 49) who observes that Jethro was a true priest of God already.

Interestingly, Buttrick (1952, p. 964) takes a middle-of-the-road stance by stressing the notion that if Jethro knew Yahweh at all before this, he now learned something decisively new about him. I do not prescribe to these views and find the converse views to be more acceptable for the reasons outlined below.

On the contrary, there is more support for the idea that Jethro was the learner and not the teacher in all of this. Guthrie et al. (1970) bring clarity to this matter and state: "In Exod 18 Jethro is the learner and not the teacher and his sacrifice (v. 12) follows his faith, testified in (v. 11), which in turn follows on the report he heard of the deliverance wrought (v. 1). He is a convert" (p. 130). This supports the changing role of Moses now as teacher and Jethro as learner, or putting it in another way, Moses is the mentor and Jethro is the mentee here. A further dimension is sketched by Wiseman (1973, p. 139)

that Jethro's own words here seem to favor the view that Yahweh was a new god, as far as he was concerned.

Dybdahl (1994) observes further that after Moses' testimony describing the salvation God wrought for Israel, Jethro confesses, "Now I know that the Lord is greater than all the other gods" (Exod 18:11). Immediately, he brings a burnt offering and other sacrifices to God—an obvious act of worship—and then proceeds to eat in the presence of God with the leaders of Israel. He verbally confesses his faith, worships God, and communes with the leaders of Israel before God. Following the actions of Jethro, the leaders of Israel "accept him as a fellow believer" (pp. 158, 159). There are some serious repercussions to this incident, and especially for mentoring that is intercultural or cross-cultural. I concur with Dybdahl (1994) in this regard when he states: "If this is true, then Moses has just performed the first recorded act of cross-cultural missionary work, and the result is that he gains an important convert. The testimony of Moses about God's gracious deliverance has brought a Midianite to faith" (p. 159). This goes to say that a mentee can switch roles in faith-based mentoring and become the mentor, just as Moses did with Jethro. This is also the cross roads where faith-based mentoring and intercultural mentoring meet.

This conversion of Jethro is further supported by White (1958, p. 300): "To Jethro he recounted the wonderful dealings of God with Israel, and the patriarch rejoiced and blessed the Lord, and with Moses and the elders he united in offering sacrifice and holding a solemn feast in commemoration of God's mercy." This can only happen when there is reciprocity in the mentoring relationship.

Their mentoring relationship indicates that the mentoring experience does not

necessarily have to be very long in time for the mentee to benefit from the mentoring experience. The time factor in this mentoring experience was short when Jethro visited with Moses. In this regard, Barnes (1980, p. 48) observes that the visit could not have been many days, because only 15 days elapsed between the arrival of the Israelites in the wilderness of Sin and their final arrival at Sinai (Exod 16:1 and Exod 19:1). This did provide enough time and opportunity for the mentoring experience to happen between Jethro and Moses. The next section will consider the mentoring couple who entered the life of the mentee Appollos and who made a further impact on this great church leader in the New Testament.

Priscilla and Aquila With Appollos

The role of Priscilla and Aquila as a team of mentors will be addressed next.

Priscilla and Aquila—the Mentors

Their mentoring story is related in Acts 18. Just like Paul, they were Jewish believers and tent makers. They fled to Corinth from Rome when the emperor Claudius ordered all Jews to leave the city. When Paul arrived in Corinth, he stayed with this couple and evidently taught them a great deal about the things of God.

Nichol (1980, p. 369) mentions that Priscilla evidently took an active part in instructing Appollos, indicating that she was a woman of great power and zeal among the Christians. Aquila and Priscilla had apparently continued to attend the services of the synagogue. When Appollos appeared there in the character of a rabbi and delivered his message, they heard him and were attracted to him.

Beers (1989) suggest that Priscilla and Aquila made the most of their spiritual education. When they heard Appollos speak, they were impressed by his ability but realized that the content of his message was not complete. In fact, Gaebelein (1981, p. 49) asserts that the couple recognized some deficiencies in the understanding of the Christian message. Instead of open confrontation, they quietly took Appollos home and shared with him what he needed to know about the “way of God” (Beers, 1989, p. 1931).

Part of the mentoring experience is that one should pass on to others what you have learned formally and informally in life. This can be seen in the lives of this couple who assessed a teaching moment in the life of Appollos. According to Nichol (1980) they saw gaps in his learning:

What they “expounded” to Appollos was what they learned from Paul. It would include the doctrines of salvation by grace, justification by faith, the gift of the Holy Spirit after conversion and baptism, and the meaning and necessity of the Lord’s Supper. It would doubtless follow that . . . Appollos who formerly knew only John’s baptism, would be rebaptized into the name of the Lord Jesus. (p. 369)

This couple is an example of what can happen when husband and wife work together for a common cause such as mentoring a fellow believer. The locus for mentoring can be varied, but this case underscores the value of mentoring in private places such as the home. Further justification for using the home environment is expressed as follows by Beers (1989):

They went on using their home as a warm place for training and worship. Back in Rome years later, they hosted one of the house churches that developed. The early Christians did not meet in church buildings, but in the homes of the members. (p. 1931)

There is a place for mentoring in private setting so the results may be seen in public life, as was in the case with Appollos. Torrance and Torrance (1966) purpose that Aquila and Priscilla were not devoted to themselves because they were not envious of

another person's ability: "they gave private and intimate instruction to an eloquent man about the things which he is to present in public afterwards." (p. 145). Their unselfish nature is a hallmark for all mentors to emulate.

The mentoring chain mentioned earlier is again portrayed here where Paul mentored Priscilla and Aquila, who in turn lovingly mentored Appollos. Due to the fact that the mentee was teachable, Appollos became an even greater tool for the Lord to use when he went to Achaia. Nichol (1980, p. 369) observes that his training, natural ability, and recent instruction qualified him to carry on there a work similar to that of Paul had undertaken at Athens. They continue to say that there is no record of any apostolic commission to Appollos, but some of the Corinthians came to regard him as equal to Paul (1 Cor 1:12). Out of this there arose a strong partisan feeling in that church, which Paul rebuked (1 Cor 3:3-17).

The end result of this mentoring relationship is strongly faith-based and Appollos becomes a great gospel worker as outlined by Nichol (1980):

Appollos brought the objections of the Jews to the test of Scripture and confuted them. His labors naturally attracted followers to the new preacher, and perhaps gave him a larger numerical success than had attended the efforts of Paul. (p. 370)

As Appollos does not appear again in the Acts, note should here be made of what is known of his later history. Although his name was used at Corinth as the watchword of a party, Paul indicates no doctrinal differences between himself and Appollos, and since both had been in close contact congenially with Aquila and Priscilla, there probably was no disagreement. It would appear from 1 Cor 16:12 that Appollos eventually returned to Ephesus, probably with letters of commendation from the church of Corinth (2 Cor 3:10).

It should be noted that the success of the mentors often goes far beyond their living

years and circle of initial influence, as could be seen in the faith-based mentoring of Priscilla and Aquila with Appollos.

Three lessons about being a mentor arise from the example of Pricilla and Aquila. Couples can mentor together, especially if they are of the same faith and worshipping together. It gives them an opportunity to work together for God's kingdom without having feelings of jealousy or envy on the part of either spouse. Furthermore, every Christian believer needs to be well educated in the faith, whatever his/her role in the church—then he/she will be able to mentor others who are not yet as strong in the faith. Also, the Christian home is still one of the best tools for spreading the Gospel, through mentoring others. In the home one can give opportunity for feedback, challenge and also minimize the embarrassment that accompanies public correction and criticism. The home setting also enables people of different cultural backgrounds to find each other in a mentoring relationship in a relaxed and non-threatening atmosphere. The next section will introduce more facets about the mentee Appollos.

Appollos—the Mentee

Torrance and Torrance (1966, pp. 142, 143) thought it to be God's providence that when Paul is forced to leave Ephesus, Appollos is sent in his place, to make good the loss caused by his absence. They feel it is important to know the origins of Appollos, since he also became Paul's successor among the Corinthians. I concur with them but for the purposes of the mentoring relationship that developed.

The Gospel of Luke focuses on several important facts about Appollos. He came from a cultured city (Acts 18:24). According to Barker (1985), Alexandria was the second most important city in the Roman Empire and had a large Jewish population.

Nichol (1980, p. 368) further describe this city as a great centre of learning, containing one of the greatest libraries of the ancient world. Beers (1989, p. 1930) adds that Alexandria was the home of a great university. The philosopher Philo was an outstanding intellectual leader among the Jews there. Since he lived to about A.D. 50, Appollos might well have come under his influence (Nichol, 1980, p. 368). Alexandria was in Egypt which makes Appollos a child of African soil.

He was an educated man (Acts 18:24). Appollos means “orator” and is probably short for Appollonius or Appollodorus according to Nichol (1980, p. 368). The word “eloquent” means in Greek *logios* or learned. Either translation gives only half of the idea of the word. He was learned, *and* could use his learning effectively. He had an obvious gift (Acts 18:25). Gleaning from the information so far, it is obvious that Appollos was a scholar, an orator, and a debater (Beers, 1989, p. 1930).

Appollos knew the Scriptures well (Acts 18:24). According to Clarke (1967, p. 1009), Appollos was “thoroughly acquainted with the law and the prophets, and well skilled in the Jewish method of interpreting them.” Further, Torrance and Torrance (1966) enunciate that he was “not only well and soundly versed in the Scriptures, but that he had a grip of their power and efficacy, so that, armed with them, he was victorious in all contests” (p. 143). Yet, it is worth noting, that even though he did not know everything in the Bible, he was willing to share his knowledge publicly.

He had been taught the Christian faith—Acts 18:25. Nichol (1980) states that the original Greek indicates that Appollos had been taught by someone, in addition to his own study of the Old Testament:

We know from Josephus (antiquities xviii 5.2) that the teaching and baptism of John produced a great effect among the Jews. It is therefore not surprising therefore that

Jews appeared at Jerusalem and Ephesus who had accepted the Baptist's teaching about Jesus. But such instruction was undoubtedly brief. (p. 368)

Appollos' teacher, whoever he had been, had not carried his disciple beyond the message of the Baptist, who acknowledged Jesus as the Christ.

This Alexandrian Jew taught truth accurately and passionately—Acts 18:25, 26a. What he knew which he learned about John Baptist, he passed on accurately. Maxwell (2002) proposes: "Appollos was such a good teacher that most people would rather have listened to him than to the apostle Paul" (p. 1351). Correspondingly, Nichol (1980) affirms: "The Speaker must be prepared with learning and eloquence as well as courage, to discuss this theme, concerning which the Jews had been deluded time and again by imposters" (p. 369). Appollos matched this role very well. He was a fervent speaker as can be best understood in the words of Beers (1989):

When Appollos arrived in Ephesus shortly after the Apostle Paul's departure, he made an immediate impact. He spoke boldly in public, interpreting and applying the Old Testament effectively. He debated opponents forcefully and effectively. His preaching was based on the Old Testament and John the Baptist's message. He was probably urging people to repent and prepare for the coming Messiah. (p. 1933)

When one considers the character of this man, the role of his mentors, namely, Priscilla and Aquila, becomes even more astounding. Upon a study of the character and personality of Appollos, it seems that he should be the mentor more than the mentee. However, it is important to note that while Appollos had many great skills and character traits, he was still willing to learn more and perfect what he already possessed. This is rare, and yet a great hallmark of a mentee and leader who was inspired by Christ.

The lessons on being the mentee from this biblical example of Appollos are three-fold: First, remain teachable, no matter how good you are. One may be eloquent and learned, but if one remains teachable then one will grow from good to better to best. This

is the corollary of saying that one is never too old to learn and be mentored. As Clarke (1967) so aptly noted that Appollos “ who was even a public teacher, was not ashamed to be indebted to the instructions of a Christian woman, in matters that concerned not only his own salvation, but also the work of the ministry in which he was engaged” (p. 1010). Considering the gender prejudice that existed at the time in the Jewish culture, it is profound that Appollos was willing to be taught by a woman. Second, Appollos is proof that another leader’s life, John the Baptist, was not in vain—one can influence people far beyond his or her own life. This is an example of the everlasting influence of mentoring that stretches beyond the life of the mentor, as mentioned earlier. Third, often in the mentoring process, the mentee may be extremely talented and more skilled than the mentor. It should not always be assumed that a mentee knows less than a mentor.

Having examined some lessons that can be learned from the mentoring relationship of Jethro with Moses, and Priscilla and Aquila with Appollos, it is now time to explore the example of Jesus mentoring His disciples.

Jesus With His Twelve Disciples

There is an important correlation between the mentoring relationship of Jesus and His twelve disciples and the mentoring relationship between students and faculty/staff that is at the core of this project. In just three and a half years Jesus mentored His disciples to take on the world. That time frame is similar to what a student would need to finish a degree program at a tertiary institution. In the mentoring relationship between Jesus and His disciples there are numerous pointers for successful faith-based mentoring. However, there are also very unique experiences applied in this situation that cannot be reproduced in any other relationship because it involved the Son of God.

Deducing from the Scriptures, Christ's mentoring approaches were diverse and effective. This is further highlighted by the places where mentoring occurred, according to Moore (n.d.a): Jesus "arranged retreats for special instruction, but the disciples' character was mainly developed in the highway of life rather than in isolation." The same author enunciates that Jesus modeled mainly four things to His disciples: preaching, teaching, healing, and miracles. Even more description of His mentoring activities are given by Graves and Addington (2002): "The relationship between Jesus and the twelve men is a record of breakfasts on the beach, small group huddles, personal correction, hazardous travel, amid questions and answers." This underscores the point that mentoring need not be in a fixed place.

It is important to define which of the disciples of Jesus is referred to in this section on mentoring. Most commonly Jesus' *disciples* are thought of as the twelve. However, according to *Biblical Ministries Worldwide*: "The truth is that Jesus had thousands of "disciples", but over time this large group of people diversified into five different stages of spiritual development." They were first, *Curious followers*: thousands of Jewish adherents who followed Him as a prophet (John 2:11; 6:64, 66); second, *Believing disciples*: thousands who listened and believed in Him (John 2:23; 4:39-41; 7:31; 8:30); third, *The seventy*: Jesus chose seventy people and sent them out in two's (Luke 10:1); fourth, *The twelve*: Jesus committed himself to being a mentor for these twelve (Mark 3:14); and fifth, *The inner three*: Jesus seemed to have had a closer relationship with Peter, James and John (Mark 5:37; 14:33; Matt 17:1, 2). In this section of the dissertation, the disciples being referenced are *the twelve* and *the inner three*.

The next section is based upon the nine key points from the research of B. Jones,

Philip-Jones, K. Jones, and Unruh (2004). One additional point will be drawn from the work of Henkaline (2007). A further significant point about Jesus prayer for His mentees is also added to the discussion. I will also add appropriate Scripture references to the points.

Jesus observed and listened attentively to His disciples. The Gospels are full of examples of Jesus listening but also understanding unexpressed concerns and questions of His mentees. One such example is displayed when He washed His disciples' feet (John 13:1-17).

Jesus also stimulated trust in His mentees. The disciples' hope was based upon His commitment to do the things He said. This was such during the time when He sent the twelve disciples out to preach and heal (Luke 9:1-6).

Jesus encouraged his disciples in many ways including positively reinforcing words and phrases. He warned them against the false doctrines of the Pharisees and encouraged them also (Luke 12:1-12).

Jesus used powerful teaching. He used provocative lectures, a multitude of settings and experiences, and employed "job-shadowing" techniques, particularly with His twelve disciples. Job-shadowing refers to Jesus asking His disciples to accompany Him in order to see and hear Him doing His work. One such example is during the sermon on the mountain in Matt 5:1-48.

Consequently, Jesus provided His mentees with opportunities to excel. Jesus gave His disciples the chance to make a positive impact in the lives of others and then He gave his disciples opportunities to preach, teach, encourage, heal, and otherwise impact the world. One example is found when Jesus fed the five thousand people in Mark 6:30-44.

Jesus gave corrective feedback to His mentees. Throughout the Gospels, Jesus offered corrective feedback to the distorted and uniformed beliefs of those disciples who followed him. An example of this is found in Luke 9:51-56, when James and John wanted to call fire from heaven on the Samaritans.

The mentor Jesus communicated a vision and His goal to His mentees. Jesus described His vision and of how he hoped the disciples would serve the Kingdom after His death (Matt 13:36-43).

Often Jesus served *multiple mentees, one-on-one* and in *groups*. Much of His most powerful mentoring was with His twelve disciples. He worked one-on-one with each man and selected three (Peter, James, and John) for extra time and intimate experiences with them. He also interacted with the group as a whole (John 21:15-24; Luke 9:46-50).

As mentor, Jesus gave them authority, commissioned, and empowered them. Jesus empowered His mentees for the specific purpose of preaching the good news of the Kingdom (Matt 28:19, 20).

Jesus helped His mentees to make a smooth transition. One of the greatest leadership skills Jesus instilled in these men was the ability to weather transition. Jesus actually appeared to His disciples after the resurrection to give them the Great Commission. He did everything possible to make for a smooth transition to allow them to lead and apply what had been taught and modeled (Mark 8: 31-38).

Last, Jesus prayed for and with His mentees. Through prayer, Jesus also connected His mentees to His Father in heaven. The most powerful prayer recorded for His disciples is written in John 17:6-19.

Two primary lessons can be learned about mentoring from the example of Jesus with his disciples. First, Jesus mentored His disciples to have a relationship with God. It was truly a case study of faith-based mentoring. Second, Jesus mentoring method was one of permanency and consistency. Jesus interacted frequently and intensely with His mentees, as explained by Moore (2007): “He lived with twelve men, 14-16 hours a day for three years.” This explains also why Jesus could do so much in the mentoring of his disciples in only three and a half years.

One needs to recognize that there are limitations to the mentoring model of Jesus with His disciples. This caution is best expressed as follows: “Jesus’ relationship with his disciples (students) is not our model for mentoring relationships. In Jesus relationships with his disciples, he drew them to Himself. St. Clair et al. (1998) point out that “in mentoring relationships, we draw others to Christ” (p. 18). We can assist others to build faith relationships with Christ through faith-based mentoring, but we must recognize we are not their Redeemers. This is the key difference to be remembered in comparing the mentoring methods of Christ with that of other mentors. The conclusion of this chapter on biblical models for intercultural faith-based mentoring will be presented next.

Conclusion

This chapter dealt with a brief history of the word mentor and highlighted the key elements of mentoring. Different Bible characters, who engaged in mentoring, were showcased. After the conceptual understanding of mentoring was portrayed, three types of mentoring were introduced. The chains of mentoring indicated that mentoring often involved many people that stretch beyond one’s lifetime. The evaluation of Jesus’ four methods of mentoring, namely, instruction, demonstration, experiment, and assessment,

highlighted the process of mentoring. Three selected biblical cases of mentoring were focused on, namely, Jethro with Moses, Priscilla and Aquila with Appollos, and Jesus with His twelve disciples. These three cases provided three lessons for faith-based mentoring.

The faith-based mentoring experience of Jethro with Moses teaches that the mentoring relationship must have reciprocity. Both Jethro and Moses learned great lessons from each other. There was a two-way communication where Moses learned important lessons about delegation and leadership and Jethro learned about faith issues from Moses.

From the faith-based mentoring of Priscilla and Aquila with Appollos, it becomes evident that one can mentor someone who is already good in using their talents and skills and that one is never too old to learn. Mentors like Priscilla and Aquila filled in the gaps and blind spots for Appollos although even though his oratorical skills were already sharp. The couple also first listened to Appollos and then found a connecting point in teaching him more, *inter alia* about baptism.

Through the faith-based mentoring experience of Jesus with his disciples, one learns that the mentor must also focus on the mentee's relationship with God. It is evident that Jesus wanted His disciples to know His Father and His love for them. Jesus also continually challenged their faith and taught them ways in understanding God.

Researching intercultural faith-based mentoring from a biblical and theological point of view makes one realize anew the need for great mentors in today's society. The research also provided a theological basis for intercultural faith-based mentoring of

Helderberg College students. The next chapter will review selected literature on mentoring in higher education.

CHAPTER 3

LITERATURE REVIEW

Introduction

The previous chapter described the theological foundation for intercultural faith-based mentoring. The chief tenets of the chapter highlighted that there are good models for intercultural faith-based mentoring in the Bible and that Jesus supported and used mentoring during His stay on earth.

This chapter provides an overview of some of the body of literature on intercultural faith-based mentoring. The selection was made according to year (1997-2009) and topic, because there is such a lot of literature on general mentoring available. This literature review is organized around a theme or construct (Mouton (2001, p. 93), meaning that the themes that have been developed for the purposes of a literature review, serve as the subheadings to this chapter. The published literature also deals with the complexity of the term mentoring.

Emanating from the topic of intercultural faith-based mentoring, the need for student mentoring is reviewed. Second, the process of mentoring is highlighted. Third, the different phases of mentoring are reviewed. Thereafter, the two main tenets of the key dissertation topic are addressed, namely faith-based mentoring of students and intercultural mentoring of students. The next section deals with the theological basis for mentoring. This is followed by the research on the reporting systems for mentoring. The

next section of the literature review deals with new insights that the researcher gained from his reading, which did not form part of the initial research questions, but beckons for attention within this review. Last, the paradigms and issues of mentoring in higher education are addressed in the literature review. The author(s) are mentioned first and thereafter the key concepts of the best sources selected. It must be borne in mind that these are selected sources on the topic; hence, the review does not cover every resource written on intercultural faith-based mentoring. The researcher has consulted the sources of publication dates (1997-2009) and has also accommodated a few other resources that were older than that in the absence of more recent resources.

Though research interest on mentoring relationships is relatively new, mentoring, as a recognized concept, has been around since at least 800 B.C., according to Besterling (2006). Loots (2007) maintains that the literature on mentoring has increased over the past thirty years at a steady rate:

Whereas before 1980 only a few studies were available, so much has been published over the last twenty to thirty years that authors (Jacobi, 1991; Roberts, 2000; Miller, 2002) venture into literature reviews, and many (Langer, 2001; Goodlad, 1998; Frierson, 1997; and Mullen, Wheatley, & Kealy, 2000) question the narrow definitions of mentoring and have thus offered their own. (p. 26)

In addressing the paradigms over the last seventy years, a polarization has developed. As Loots (2007) further enunciates:

At the one end of the paradigmatic scope are the authors (and programs) that call for structure and clarification, and on the other extreme those Authors who do not dwell on the problems of definitions, but enthusiastically embrace the concept as one that is supportive, interventionist and developmental. This group explores and applies mentoring to many programs and across many institutions (Mullen & Lick, 1999; Mullen et al., 2000; Buckley & Zimmerman, 2003). (p. 26)

Jacobi (1991) feels that despite a growing body of research about mentoring, definitional, theoretical, and methodological deficiencies reduce the usefulness of

existing research. This is stated as an outcome of her empirical research on the links between mentoring and undergraduate academic success.

While the literature offers a wide scope of topics on mentoring, the focus for this study is intercultural faith-based mentoring in higher learning, or put differently, mentoring within the academic institution. While mentoring was used mainly in business or large institutions, there is a growing popularity in undergraduate and postgraduate education (Goodlad, 1998).

Need for Student Mentoring

The need for mentoring in the literature seems to cover a few wide spectra, such as academic, social and emotional support, role modeling, and survival, especially in higher education. In this section, the need for mentoring is highlighted and backed by the benefits of mentoring and the guidelines for doing mentoring.

Arnold (2004) proposes in his thesis that mentoring is relatively new in South Africa and many questions still need to be answered. Along with other authors like Loots (2007), this has prompted an in depth study of mentoring in South Africa.

Steinmann (2006) compares the case for mentoring to that of a pride of lions and the way the pride operates have similarities to how mentors and mentees operate. The literature on mentoring all speak of the support that emanates from a mentoring relationship, and in the words of Whisker, Exley, Antoniou, and Ridley (2008): “the main one-to-one relationships that link a student with others” (p. 8). This support structure of spiritual, social, and psychological aspects in mentoring empowers the student. It provides tools for social and emotional development to the students, but it also benefits the mentor, argue Buckley and Zimmerman (2003, p. 6), and Selke and Wong (1993).

Tucker (2007) supports the need for mentoring from another angle and states: “Mentoring and coaching change the way we do business, because these programs change the way people think, communicate and interact” (p. iii). This resource outlines the need from a program-centered point of view.

Lagowski and Vick (1995) place the value of mentoring at the long term benefit it produces for the student: “Ideally mentoring is a long-term commitment. The most productive relationship would begin early in student’s college years and extend to and perhaps, beyond graduation” (p. 80). Herman (2004) support this also and put it very aptly: “We suggest that a mentoring approach to university education today can and should embrace learning which occurs far beyond and within the academy. . . . Mentoring is about lifelong learning which helps people to live well” (pp. 12, 13).

Lagowski and Vick (1995, p. 80) are in agreement with Steinmann (2006) on the point that mentoring cannot be forced or legislated. That means the mentoring relationship has to be nurtured at the voluntary level. Another reason for mentoring is that students feel welcome when staff spent time with them, and in the words of Lagowski and Vick (p. 80) faculty mentors provide realistic encouragement and are valuable soundboards to students. Furthermore, the same authors propose that effective mentoring involves knowing the campus resources and make it available to students. The need for staff mentors is further accentuated by Lagowski and Vick’s input: “Faculty mentors involve helping students become more marketable and learning how to market themselves” (p. 82). Correspondingly, the need for mentoring is seen by what difference mentors can bring to the lives of mentees, especially in higher education.

The present lifestyle of the undergraduate provides the next reason for the

existence of mentoring. Strommer (1995, p. 26, as cited in Reinartz & E. R. White, 1995) observes that the points of transition in the undergraduate necessitates the need for advising and mentoring, from first years to seniors. That is to say those undergraduates are in phase of life when they need much guidance and advice along their way. Whisker et al. (2008, pp. 2-4) stress that there is a bigger need for student mentoring because of changing expectations in Higher Education, which is also supported by Buckley and Zimmerman (2003, p. 94).

The importance of values also comes into play as the resources exhibit mentoring as way of propagating value propositions. Authors such as Tucker (2007) propose that mentoring is really about values, and this is stated as follows:

Mentoring and coaching are essentially about value propositions. Through mentoring and coaching we have the potential to understand our own unique value proposition, to revisit it often and to test its relevance to our own personal “here and now”: the reality that we have constructed. (p. 83)

In essence, it means that one is able to check yourselves, your institutions and your society levels of meaning beyond the corporate missions’ statement, values, or culture through the mentoring experience.

The need for mentoring in higher education is underscored by the benefits it brings to both the mentor and mentee. While Buckley and Zimmerman (2003) state that mentoring provide connections with the adult world, Meyer and Fourie (2004) and Loots (2007) observe that mentoring benefits the mentor, mentee, and the organization. According to Cassim (2005, pp. 13-14, as cited by Loots, 2007), mentorship offers a “win-win” scenario for both mentor and protégé, with reciprocal enrichment in the following areas: mutual respect, friendship, personal fulfillment, career enhancement, productivity, understanding and valuing diversity, and role models. Holiday (2001) is

succinct, yet deep about the benefits and outcomes of mentoring: awareness of organizational politics and culture, appreciation of networking, proactive approaches to their tasks, eagerness to learn, movement toward expert status, and an attitude of (i.e., “advocacy”) you are on their side.

Though these points are all true, some are not directly applicable to higher education mentoring. Whisker et al. (2008) consider the benefits in higher education mentoring to be: having a role and identity in the university, gaining satisfaction supporting the work of others, and social and interpersonal skills. *Best practices in Campus-based mentoring: Campus Compact* (2007) hold that the benefits of mentoring are for college student mentors, younger partners, colleges and universities, and schools. Correspondingly, Nigro (2003) outlines the benefits of mentoring from the mentees’ perspective as follows: behaviors and attitudes change for the better, mentees are often more articulate, skilled, focused, trustworthy, self-aware, resilient, positive, and sensitive. Mentees are also more open to differences of opinion, able to trust others, better problem solvers, able to recognize opportunities and seize opportunities.

Loots (2007, p. 44) also outlines the benefits to the mentor as satisfaction, loyalty, and peer recognition, with benefits to the mentee are: a greater understanding of organizational culture, career advice, and promotion. The benefits to the organization include increased motivation and productivity, stability of culture, reduced turnover, leadership development, and improved communications (Darwin, 2000, p. 202, as cited by Loots, 2007). Furthermore, Loots (2007) highlights a study by Gilles and Wilson on mentor’s perceptions of their own development. The benefits for mentors are summarized as follows: mentors are stimulated emotionally and intellectually; mentors report a sense

of satisfaction with their role; they enjoy sharing their experiences and see their mentees succeed; they feel pride; and a sense of self-worth are often re-energized for their profession; questions from mentees cause mentors to be more introspective; mentors receive new ideas from mentees as well as from mentor training; new ideas keep mentors up to date with educational theory, increasing their professionalism; the learning relationships provide more collegiality and enhanced interpersonal skills; because of their knowledge and skills, professional opportunities became available to mentors; the chance of self-reflection (also indicated by Goodlad, 1998, p. 8); understanding of the bigger picture (changing worldview, learning, policies, communication, decision- making) enabled mentors to become more effective leaders (Gilles & Wilson, as cited by Loots, 2007, p. 104).

A last word in this section on the need for mentoring is what two student mentees, Drennan and Ma (2008, September, pp. 14-16) wrote about mentoring from their perspective as emerging adults. They said, “Effective mentoring can create a positive attachment relationship between two people that allows space for emerging adults to explore their identity and commitments in a safe environment and ultimately help them hear the voice of God.” The two students sketched the tension and challenge of emerging adults: they have the unprecedented freedom to choose their life path, yet they are still in the midst of discovering their identities and learning to discern God’s voice. They conclude that mentoring in higher education is the key resource that will be the vehicle for secure attachment in students’ lives: “Emerging adults long for mentors who will help them process who they are and how they are uniquely gifted” (p. 16), is the summary of these two graduate students from Fuller Theological Seminary, USA.

The need for mentoring, especially student mentoring is strongly supported by the literature on mentoring. Selected literature on the process of mentoring will be reviewed in the next section.

Process of Mentoring

This area in the literature provided the biggest bulk of resource material. It seems that the actual process of how mentoring is done, is well researched and touches the needed areas of practice. In this subsection, the literature will bring to light four areas of the process of mentoring, namely, definitions of mentoring; roles, types, and functions of mentors; the mentoring program and process; and activities and tips for good mentoring.

Definitions of Mentoring

Although the definitions of mentoring will be covered in the section on the paradigms of mentoring later in this chapter, this part is more general about what mentoring is defined to be. While in chapter 2 definitions of mentoring were just introductory, it is now in detail in this chapter. Loots (2007) observes that it must be made clear that the literature on mentoring, including the quest for a good definition, is pervaded by mainly three “defining fields from which the various authors create platforms for their theories.” These “fields are the *functions* (apparent in the functionalist paradigm), the *relationships* (prevalent in humanist and feminist theory), and *attributes* of mentoring. These three fields are again interrelated, informing the programs in different contexts” (p. 27). More on these three fields will be dealt with later in this chapter.

Furthermore, according to Loots (2007), the literature on mentoring is clear about one thing only, namely, the so-called problematic definition of the concept and action of

mentoring. I found the same to be true; hence, my attempt is also sketchy because of the variation within the defining of mentoring. However, I will propose a definition of mentoring and then discuss the other elements of mentoring separately. I do this bearing in mind the research of Loots, which states that the literature on mentoring repeatedly draws attention to the fact that there is no single definition of mentoring widely accepted by those who practice or study it (Roberts and Mullen et al., as cited in Loots, 2007). I also found that in view of all these factors mentioned by Loots, that she did not provide the reader with a working definition in simple terms.

Various scholars offer different yet interconnected definitions of mentoring. I feel they are important in spite of what Loots (2007) acknowledges about the vagueness of the literature on definitions, that one still needs to offer some working definition. Hence, I offer a few that describe mentoring in a way that highlights intercultural faith-based mentoring in general, not necessarily in a higher education context. A historical definition of mentoring from Homer's *Odyssey* is provided by Herman (2004). Steinman (2006) defines mentoring as

the process where a person with a serving and inspirational attitude (mentor) firstly sees the development and leadership potential in a still-to-be-developed person (the mentee/ protégé). Mentoring is thus viewed as a dynamic, shared, personal relationship in which the more experienced person acts as adviser, guide and role model for a less experienced person (the protégé). (p. 3)

This definition seems to be placing more of an emphasis on the people involved in the relationship of mentoring. Earle agrees (1998) stating that "mentoring is the empowering of one person by another through personal life, prayer, conversation, and example. It is the making of disciples to go into the entire world who will in turn reproduce others to do the same." This definition is more of a faith-based description. According to Stanley and Clinton (1992), "Mentoring is a relational experience in which

one person empowers another by sharing God-given resources” (p. 33). Again the faith development is evident here and there is a hint of a biblical mandate to use one’s God given resources. According to Mallison (1998), mentoring is “a dynamic relationship of trust in which one person enables another to maximize the Grace of God in his/her life and service.” The ideas of enabling and allowing another to develop come to the fore in this definition. Kay and Hinds (2002) see mentoring as “a relationship between two parties, who are not connected within a line management structure, in which one party, (the mentor) guides the other (the mentee) through a period of change and toward an agreed objective” (p. 28). This definition describes mentoring of an individual in the workplace.

Another widely accepted definition according to Shea (2003) describes mentoring with terms such as: caring, invests, growth, knowledge and skill, prepare, productivity, understanding, or achievement. The by-products of mentoring are cited in this definition. Meyer and Fourie (2004) purpose that “mentoring can be described as a dynamic and reciprocal relationship in a work environment whereby a more advanced and wise career incumbent (mentor) helps a less experienced person who has development potential (mentee-who is not his direct subordinate) develop in some specified capacity” (p. 2). A very strong sense of reciprocity is mooted in this definition.

From the onset, many authors define mentoring by making a distinction between mentoring and coaching (Nigro, 2003; Whisker et al., 2008), while others go one step further to differentiate between mentoring, coaching, and counseling (Holiday, 2000). In this regard, Nigro (2003) enunciates that “coaching and mentoring are essentially about teaching” (p. 4). This leads to the terms mentoring and coaching often being used

interchangeably. Whisker et al., (2008, p. 10) propose that coaching is different in two ways: coaching is concerned with a specific problem to define or overcome, and second, the role of a coach can be anyone of sufficient knowledge and experience in coaching.

I conclude this section with two definitions of mentoring in higher education. The first one is according to Whisker et al. (2008, p. 11):

Mentoring in some HE context involves:

1. working with an individual who wishes to learn some of the strategies you use in your study or job role;
2. working with students on work-based learning placements who are learning about a job role;
3. more senior staff mentoring those who would benefit from observing skills in action and discussing the choices and perspectives involved in decisions and implementation of decisions.

The other definition is offered by two graduate students in a writing contest in *Ministry* (September 2008): “Mentoring is an art: a welding of thoughts and mediums that come together synergistically and create a picture of great potential” (p. 150).

So, despite the vagueness and duplicity about what mentoring is all about, there are still enough consensuses about it to provide a working definition in higher education.

Roles, Types, and Functions

Nigro (2003, pp. 36-38) outlines well what mentors are to do: mentors are counselors, helpers, achievers, overcomers of obstacles, and have impeccable credibility. Kay and Hinds (2002, pp. 35-39) add to the roles: enthusiasm; commitment; willingness; approachability; ability to open doors; and combine personal skills, listening, motivating,

influencing, fact-finding, liaising, counseling, and time management. In similar vein, Whisker et al. (2008, pp. 15-20) describe active listening, observing, empathy, non-judgmental, authenticity, and relationship building as crucial to the role of mentors. To this bag is added the list of Meyer and Fourie (2004, pp. 41-66), namely, self-awareness, systems thinking, career focused, and relationship building. Cohen (1999) regards the mentors role in six dimensions, namely, relationship, informative, facilitative, confrontative, mentor model, and employee vision dimension. Buckley and Zimmerman (2003) conclude that a good mentor is to be youth driven, an active listener, one who goes slowly, makes connections, has adequate time, shows dependability, and mutual respect. Along with being a role model, one should also be teacher, companion, support, and resource. Even though the role of mentors has myriads of descriptions, what seems to be common about the role of mentoring is listening, role modeling, and relationship building.

The two most common types of mentoring are one-to-one and group mentoring, according to Rhodes (2002) and Lacey (2000, as cited by Arnold, 2004, p. 39), and Whisker et al. (2008). Buckley and Zimmermann (2003, pp. 13-18) proceed further in citing the types of mentoring as youth to youth mentoring, intergenerational mentoring, group mentoring, and online and tele-mentoring. Kay and Hinds (2002, pp. 23-35) categorize seven types of mentors: the education mentor, the induction mentor, the training mentor, the professional qualification mentor, the main stream mentor, the executive mentor, and the general mentor. In summary of the typology of mentoring, I appreciated the typology matrix of Loots (2007) here and Table 3 outlines it well.

Table 3

A Typology Matrix

Typology	Structure of the mentoring relationship			Paradigm		Envisioned outcome	
	Formal	Informal	Functionalist	Radical humanist	Constructivist	Developmental	Career
Older-younger	X	X	X			X	X
Peer mentoring	X	X		X	X		X
Co-mentoring		X		X	X	X	X
Group mentoring	X	X		X	X	X	X
E-mentoring				X		X	X
Supplemental instruction	X		X				X
Big Brothers Big Sisters		X		X		X	

Taken from Loots, 2007, p. 61.

From this table, one can deduce that the support is clear for mentoring types that go beyond the traditional mentoring of the past to the more innovative mentoring that includes peers, and online mentoring.

Mentoring Programs and Processes

Much emphasis is placed in the literature on how to set up a mentoring program, and what the processes are once in a mentoring program. Meyer and Fourie (2004), Geber (2003), Holiday (2001), *Best Practices in Campus-Based Mentoring* (2007), and

Kay and Hinds (2002) all write about the actual implementation process. Included in their writing are the three components of a mentoring process: mutual trust and commitment, patient leadership, and emotional maturity (Holiday, 2002). Common to all mentoring programs are the structures, training of mentors and mentees, matching or pairing of mentees, goal setting and plans, implementation and evaluation, and follow up (Meyer & Fourie, 2004). Kay and Hinds (2002) add networking as another element in the mentoring process. Pue (2005, pp. 20-23) describes the mentoring process from a church leadership context and in terms of a model called the Mentoring Matrix. The five elements of the Mentoring Matrix are: self-awareness, freeing up, visioneering, implementing, and sustaining. Geber (2003) compares setting up a mentoring program to a roadmap, and labels the process as 6 Road signs:

Road sign 1: Write a proposal for a mentoring program

Road sign 2: Introduce mentoring to the organization

Road sign 3: Select and match mentors and mentees

Road sign 4: Train mentors and mentees

Road sign 5: Monitor and support the mentoring program

Road sign 6: Evaluate the mentoring program

Though much of the literature deals with setting up a mentoring program in the workplace (e.g., Meyer & Fourie, 2004, p. 172), many of the principles applied can be adjusted to the higher education context.

Two items stand out strongly in the mentoring process that needs to be highlighted here. One is matching or pairing and the other item is relationships within the mentoring process. Kay and Hinds (2002) and Whisker et al. (2008) stress that there must

be compatibility between mentor and mentee. The mentor must want to take on the role; the learning styles and personalities of the mentor and mentee must be compatible; the mentor must be very accessible to the mentee; the mentor should not hold the purse strings; and the mentor must not have any line relationship with the mentee. While this refers to more structured mentoring, proponents of informal mentoring, like Tucker (2007) propose that “while assessments, instruments, research and recommendation are only guides, the two people in the relationship need to make the final choice themselves” (pp. 74-75). I agree with that up to a point once they know each other, but there are times when a mentoring coordinator or facilitator needs to make that choice, especially with first year students in higher education.

With regard to the relationship of the mentoring process, it is very important that boundaries be established at the beginning (Kay and Hinds, 2002; Stanley & Clinton, 1992). A clear termination must also be stated so that both parties understand their terms of reference and the duration of the relationship. It is also important to recognize that there are times when the relationship will not work out, and then the mentoring agreement must cease (Buckley & Zimmerman, 2003; Meyer & Fourie, 2004; Arnold, 2004). The mutual benefits to mentors and mentees must be stated at the onset so that the relationships do not suffer and that perceptions are not unreal, according to Campbell and Campbell (*Student Journal*, December, 2000). There is also an enduring, relational nature of mentoring that needs to be remembered (Dubois & Silverthorn, as cited in Belsterling, 2006). This is what makes mentoring such a binding factor in a person’s life, both to the mentor and mentee.

Activities and Tips for Mentoring

Sprinkled throughout the literature on mentoring, one finds tips on how to do mentoring. This is often juxtaposed by pitfalls or obstacles of mentoring relationships. However, I will deal first with the activities of mentoring.

Fine (as cited in Arnold, 2003) refers to seeing and noticing, praising and recognition, and challenging and inspiring as the three key activities of mentors. Alongside that Kay and Hinds (2002) outline the basic rules of mentoring as: you must be seen to be independent, agree on the purpose of the relationship, agree on the means of contact, always stick to what you have agreed upon, and always maintain confidentiality.

However, some proponents of mentoring like Lagowski and Vick (as cited in Reinartz & E. R. White, 1995) state that there are no rules for mentoring aside for common courtesies and personal behavior. I found that this idea is not very strongly supported in the literature that I have read.

The pitfalls or limitations are highlighted in the literature by writers such as Buckley and Zimmerman (2003) who observe the list to be: scarcity of mentors, inadequate screening of mentors, mentors' relationships with mentee's family, the commitment to the relationship is not strong, and the mentoring relationship does not develop. Kay and Hinds (2002) express similarly the limitations to be: adopt a casual approach to meetings, be disorganized and ill-prepared for the mentee meetings, not taking the time to understand the needs and expectations of mentee, try to be nice to everyone and to satisfy their needs, do not listen to what the mentee is saying, adopt a patronizing attitude, do not carry out what you have undertaken, and overstep the boundaries. Meyer and Fourie (2004) again categorize the pitfalls into three areas,

namely, mentor pitfalls; mentee pitfalls, and relationship pitfalls. The key thing to note in their study is the mentee pitfalls, namely, manipulation, hand-outs, jealousy, unrealistic expectations, dependency, and under performance. Whisker et al. (2008, p. 67) propose further key challenges to mentoring programs as social distance and mismatch between the values of mentor and mentee; and conflict of roles—mentor acts on behalf of mentee or of “authority.”

Conversely, there are tips for mentors and mentees that would obviate some of these pitfalls. A year’s worth of mentoring ideas, 52 in all, is provided by *Mentor/National Mentoring Partnership* (accessed website in 2008, www.mentoring.org). Authors such as Pue (2005) and Holiday (2001) state that mentors should ask mentees about their closest friend, how they spend their time, and that the mentee should become a lifelong learner. Ten good attributes of good mentors are enumerated by Miller, (as cited by Roussouw, December 2005) which are: enthusiastic volunteer, accessibility, sensitivity, self-awareness, discretion, willingness to learn, non-judgmental, patience, positive expectations, and being kind, tolerant, and understanding.

While the literature on the actual process of mentoring is broad, it is helpful, especially to an institution or organization that is setting up a program for the first time. I also found it useful for our purpose of maintaining a mentoring program at an institution. Though the material is varied, the literature is largely consistent with what is expected of the mentoring process. I turn next to selected sources on the phases of mentoring.

The Phases of Mentoring

In reading, quite a range of phases or dimensions of mentoring were found. While three or four seems to be the norm, five and six are also common (see Table 4).

Table 4

Phases of Mentoring

PHASE/ STAGE/ DIMEN- SION/ACT	DESCRIPTION	LITERATURE
1.	Relationship dimension – trust Pre-program phase – matching Self-awareness – of ourselves & God Establishment – getting to know each other Getting acquainted Intimate dependence Initiation – “I am here for you” Observe the task	Cohen (1999) Lacey (2000) as cited in Arnold (2004) Pue (2005) Meyer & Fourie (2004) Nigro (2003) Steinmann (2006) Goodlad (1998) Holiday (2001)
2.	Informative dimension – advice Orientation and training –mentors & mentee Freeing up – explore other areas of life Relationship building and implementation Goal setting period Familiarization Cultivation – “ I believe in you” Participate in the task	Cohen (1999) Lacey (2000) as cited in Arnold (2004) Pue (2005) Meyer & Fourie (2004) Nigro (2003) Steinmann (2006) Goodlad (1998) Holiday (2001)
3.	Facilitative dimension – alternatives Relationship development – on similar interest and backgrounds Visioneering – God’s vision for the mentee Assessment Meeting goals & expectations Confidence building Transformation – “ I will not let you fall” Conduct the task	Cohen (1999) Lacey (2000) as cited in Arnold (2004) Pue (2005) Meyer & Fourie (2004) Nigro (2003) Steinmann (2006) Goodlad (1998) Holiday (2001)
4.	Confrontative dimension – challenge Formal conclusion of program Implementing – step out of leadership Separation- mentor plays lesser role and disengages	Cohen (1999) Lacey (2000) as cited in Arnold (2004) Pue (2005) Meyer & Fourie (2004)

	Closure of relationship	Nigro (2003)
	Weaning	Steinmann (2006)
	Separation – “You have the power”	Goodlad (1998)
5.	Mentor Model – motivation	Cohen (1999)
	Evaluation	Lacey (2000) as cited in Arnold (2004)
	Sustaining – how to lead and sustain vision	Pue (2005)
6.	Employee vision – initiative	Cohen (1999)

In summary of the table; there is 1 author (Holiday, 2001) who proposes 3 phases of mentoring; 3 authors (Goodlad, 1998; Steinmann, 2006; Nigro, 2003; Meyer & Fourie, 2004) who propose 4 stages or phases of mentoring; 2 sources (Lacey, as cited in Arnold 2004); and Pue (2005) who observe mentoring in 5 phases; and 1 author Cohen (1999) who has 6 phases of the mentoring relationship. The next section of the literature review will cover faith-based mentoring of the student domain.

Faith-Based Mentoring of Students

As the literature review will deal in more detail with the theological basis for mentoring later, only a few references will be dealt with here on faith-based mentoring. Although not the same as the theological foundation, there is a definite correlation between the two terms, in the sense that they both address the spiritual dimension of mentoring. I found a bit of a dirge in this area of the selected literature on mentoring.

A call for sensitivity to faith is mentioned by various authors like Arnold (2004) who mentions as a result of his study:

Mentors in the mentor program should be sensitive to the absence or presence of religious activity of a particular community. Mentors should have an understanding of the effect of “religiousness” on the young person’s behavior, and be sensitive to the fact that young people might hold different beliefs. (p. 95)

Religion and faith-based issues do come into play when working with youth. This is further supported by Drennan and Ma (*Ministry*, September 2008) who wrote:

Emerging adults are in the middle of this faith transition: leaving the stated beliefs of their parents, pastors, and youth group leaders in order to arrive at a faith that is their own. . . . Mentors can help create a sacred, safe space where emerging adults are encouraged to commit their life to God and are empowered to explore new opportunities without the fear of judgment. (p. 16)

This is a call by students for mentoring to create defining moments for them as well as strengthen their commitment to God through a mentoring program. A faith-based mentor seems to be different than a general mentor. Roussow (2005) describes the basic qualities of a faith-based mentor as one that ought to be Christ centered, passionate, relational, affirming, open and transparent, trusting and trustworthy, available, able to facilitate learning, competent, and prayerful. I felt that the author mentioned a few specific qualities of a faith-based mentor that is unlike a general mentor, namely, Christ-centered and prayerful. All the others need to be in place if anyone wants to mentor anyway.

There seems to be a renewed case for religious education alongside a mentoring program. English (as cited by Zeph, 2000) draws examples of mentorship from the Christian tradition and from the wide literature base in religious education on mentoring. She maintains that “wholehearted commitment to professionalizing religious education is urgently needed” (p. 502). She sees mentoring as the tool for providing this assistance. Zeph (2000) observes and regards English (1998) as “one who has woven the history, spirituality, literature, and research of mentoring within the Christian tradition” (p. 502). In the same vein, Kujawa-Holbrook (2001) states that the return of compulsory daily chapel services will provide young people with role models and mentors with whom they can identify and by whom they can be challenged.

On the issue of faith-based mentoring, another study (Park, as cited by Lytch, 2002), takes it a step further and includes the mentoring community as a part of the mentoring. She includes mentoring communities such as those found in higher education, in professional education and the professions, the workplace, travel, the natural environment, families, and religious faith communities. She also extends mentoring to the wider culture to account for the influence of globalization (peer reviewed by Lytch in *Anglican Theological Review*, 2002).

A recent study (Rhodes, as cited by Andrews & Winter, 2005) acknowledges the integrity and commitment of the mentor as crucial in mentoring. The author underscores that how well the mentor responds to disappointment felt by youth will correspond to the level of trust and mistrust. I feel that what the author is stating about dealing with failure and disappointment connects well with faith-based mentoring, because it deals with spiritual formation and helping mentees to fit into church structures. It must be noted though that such a mentoring model is more process-oriented and less devoted to the achievement of external risks (Kujawa-Holbrook, 2001). In this regard, the author points out that girls are a spiritual force to be reckoned with in mentoring and it still needs to be tapped for its potential.

In summary, a statement of faith-based mentoring is best pended by Valantasis (2005) who asserts that the mentor stands at the door and fights the good fight on behalf of the younger scholar and teacher precisely because the power of being tenured and at mid-career enables the mentor to act on another's behalf. That resonates a lot with faith-based mentoring, I believe. The next area of the literature review will cover intercultural mentoring of students in higher education.

Intercultural Mentoring of Students

There was not an abundance of literature available that deals solely with intercultural mentoring. Most of the resources ventured a comment in passing or as a caution for mentors to manage diversity (Nigro, 2003; Strommer in Reinartz & E. R. White, 1995; Buckley & Zimmermann, 2003; Kujawa-Holbrook, 2001). Some of the more useful resources were Loots (2007; Whisker et al., 2008; Sue & Sue, 1990) and Meyer and Fourie (2004), and it is from these sources that some pointers on intercultural mentoring will be focused on.

Meyer and Fourie (2004) position the cultural domination origins of mentoring in South Africa at the apartheid rule: "As a result of the legacy of apartheid and the equality in the workplace, in terms of race at managerial level . . . most mentors will be white and most mentees will be black" (p. 152). Adding to the afore-mentioned are the problems of stereotypes and cross-gender relationships. Alternately, Loots (2007, p. 53) highlights power relations in mentor-protégé relations as a cause and recurring theme in mentoring literature. Further, she maintains that the concepts of gender, race, power relations, and formal versus informal mentoring cannot be separated. According to the research, homogeneity or diversity in mentoring groups provides much debate (Loots, 2007, p. 53).

In the same vein, caution is sounded by writers such as Meyer and Fourie (2004), Whisker et al. (2008) and Aagaard and Hauer (April 2003) when addressing multicultural mentoring.

Many of the resources were in the form of case studies on intercultural mentoring and ones I picked are outlined in the following table.

Table 5

Case Studies of Intercultural Mentoring

Group	Mentoring case	Literature
International student centre of Staffordshire University and the Sponte of the students union. UK	Assisting incoming int'al students to overcome pre-arrival feeling of foreignness, welcoming them to the university and providing friendly personal advice	Staffordshire University homepage— www.staffs.ac.uk (accessed 21 July 2008)
African American women in educational administration in western New York state	African American women school administrators and the importance of mentors and sponsors	Allen, Jacobson, Lomotey, Autumn 1995, <i>Journal of Negro Education</i>
Schools of graduate education in USA	Propose actions that help white faculty members enhance their multicultural competence in mentoring	Davidson & Foster-Johnson, <i>Review of Educational Research</i> , Winter 2001
Senior scholars of color	For senior scholars of color, Smitherman and Villanueva, mentoring is more than an academic exercise. They build a multi-ethnic/multiracial professoriate in their discipline	Okawa, Feb 2002, <i>College Composition and Communication</i>
High-achieving African American students	Report on high-achieving African-American students perceptions of importance of a mentor; and ways mentoring aided them in reaching their academic potential	Freeman, 1999, <i>Peabody Journal of Education</i>
College-bound high school graduates to pursue engineering as a degree at Tennessee Technological University	The key component of this program involves the use of undergraduate engineering students as mentors and role models for participating students. The impact on the younger peers plays a significant role in the success of the PRIME program.	Marable, 1999, <i>Peabody Journal of Education</i>

Suggestions and solutions to the problems in intercultural mentoring are offered by some sources. Whisker et al. (2008) state that online mentoring can help with intercultural mentoring, while Loots (2007) states that “cross race relationships must be monitored and that matching between mentors and mentees must be carefully done” (p. 54). Having said that, intercultural issues are of lesser importance to students, says Loots (2007). Little (2005, p. 92, as cited in Loots, 2007) admits that though students bring with them “hidden rules” of the class in which they are raised, heterogeneous mentoring groups provide students with a “sense of community and security, as well as the ability to learn from other students.” Sue and Sue (2008) imply that all these variables may require a combination of skills (processes) and goals to counsel culturally different clients like students. They see the way forward in intercultural mentoring through the culturally skilled counselor. In order to be successful in cross-cultural counseling, the skilled counselor will have three primary goals: First, counselor awareness of own assumptions, values, and biases, second, understanding the world view of the culturally different client, and third, developing appropriate intervention strategies and techniques.

Though there are variances of how to deal with intercultural mentoring the research points in the same direction of cultural sensitivity. Literature on the theological basis for mentoring will be reviewed in the next section.

Theological Basis for Mentoring

The literature in this section was useful and ample. This section of the literature corresponds with the literature on faith-based mentoring, mentioned earlier. The literature can best be understood in three categories dealing with the theological basis, namely, Internet sources, Christian authors who write exclusively with biblical and theological

themes and those authors who write from the social sciences also, and biblical commentaries.

The first category of resources consulted was web-based. Many of the popular sources used are Internet-based, such as Earle (1998); Mallison (1998); Anderson (2007); Graves and Addington (2002, Jan); Henkaline (2007); Jeffrey (retrieved 2007, Nov 24); Johnson (2000); Moore (retrieved 2007, Dec 5); and Ward (2004). The contributors in this section deal with key issues such as Bible mentors. A full list of both Old Testament and New Testament characters are described. Furthermore, *Preaching Today* (2007) mentions that there are references in the Bible where the five concepts of mentoring in the Bible are mentioned more than the people who are involved. These five concepts articulate the idea of faith-based mentoring very strongly. The five categories are: older men and women are to guide younger men and women; church elders are to serve as mentors in the church; encouragement of one another daily; teach, correct, and rebuke each other; and be an example for others to follow. Also, the Internet resources mentioned the mentoring chains in the Bible. Here literature such as *Mentor and Multiply* (2007) proposed that those who were mentored in the Bible went on to mentor others, and that action was a chain reaction. The biblical examples mentioned suggest that mentoring is a chain reaction that often stretches beyond one's lifetime. Lastly, in this subsection of Internet based sources, the mentoring of Jesus with his disciples are described by sources such as Moore (2007).

In the second category of resources dealing with the theological basis for mentoring, much was gleaned from authors who write exclusively in the theological realm, and from those who address mentoring from the social sciences. In the former

category, the following authors were very useful in contributing to the theological understanding of mentoring, namely, Blackaby and King (2004); McNeal (2006); Cohen (2007); and E. G. White (1958). They address the selected biblical cases of mentoring such as Jethro with Moses. In the latter category are the works of Stanley and Clinton (1992); Boshers and Anderson (1997), St. Claire et al. (1998); Shea (2003); and Pue (2005). They were useful in describing the different mentoring groups and how such operate along a continuum. In using the works of Stanley and Clinton (1992) I was able to combine the three types of mentors, namely, Intensive, Occasional, and Passive with biblical examples of mentors.

The third category of biblical commentary was necessary and very useful in compiling a theological basis. Although some of the resources were older, they were useful, such as, Buttrick (1952); Torrance and Torrance (1966); Clarke (1967); Guthrie et al. (1970); Wiseman (1973); Barnes (1980); Nichol (1980); Gaebelein (1981); Barker et al. (1985); Beers (1989); Dybdahl (1994); along with the more recent of Maxwell (2002); and Besterling (2006). These all provided much insight into the exegetical parts of the various Bible passages. The commentators provided much resource for the selected cases of mentoring by Jethro with Moses, Jesus with His disciples, and Priscilla and Aquila with Appollos. After researching this literature, one is able to conclude that there is a theological basis for intercultural faith-based mentoring. However, there seems to be a stronger literary support for faith-based mentoring than there is for intercultural mentoring. Next will be the literature that offers help with reporting systems for mentoring.

Reporting Systems for Mentoring

There is a clear need for evaluation and measurements systems for mentoring, says Meyer (2007, p. 170) and the literature review supports that conclusion. Fortunately, Meyer (2007) offers some data in addressing the dirge in this area of the literature. Followed in the same vein, the best resource was available online from the United States Department of Education—Mentoring Resource Centre (retrieved 3 October 2008, from www.edmentoring.org). What is offered with regards to mentoring are as follows:

1. Mentoring and coaching talents inventory—Meyer (2007)

www.edmentoring.org

2. Mentee talent assessment/interests—Meyer (2007); Meyer and Fourie (2004);

www.edmentoring.org

3. Organizational culture assessment—Meyer (2007); Meyer and Fourie (2004)

4. A generic mentorship agreement—Tucker (2007); Meyer and Fourie (2004)

5. Evaluations system—Buckley and Zimmerman (2003)

6. Mentoring session's record for mentor—Cohen (1998); Meyer and Fourie

(2004); www.edmentoring.org

7. Mentee profile form—Cohen (1998); www.edmentoring.org

8. Mentee application form/contract—Buckley and Zimmerman (2003);

www.edmentoring.org

9. Mentee and mentor exit surveys: www.edmentoring.org

10. Mentee and mentor interview: www.edmentoring.org

11. Mentee and mentor job description: www.edmentoring.org

12. Match worksheet: www.edmentoring.org

13. Program coordinator: mentoring job description: www.edmentoring.org

As can be seen above, the best resource of reporting forms are from the U.S. Department of Education and sample forms are downloadable in PDF format from the Internet. The next section deals with new insights the researcher gleaned from the literature review, called growth areas.

Growth Areas

This section of the literature review covers the areas necessary for intercultural faith-based mentoring, but did not form part of the initial research questions. It also speaks of areas unknown to the researcher before this research was conducted. The broad areas that produced new insights are: facilitation, mentoring policy, ages when mentors are needed, use of blogging, a conceptual model of youth mentoring, comparisons of mentoring programs in higher education in South Africa, incentives for mentoring, and personal transformation.

Facilitation, according to Meyer and Fourie (2004) is a core competency of mentoring and coaching. They recommend that this must either be done by the organization or outsource it. There are phases to the facilitation process and it must be evaluated regularly. The authors provide guidelines for facilitating mentoring programs.

The need for a mentoring policy is stressed by Meyer and Fourie (2004, pp. 185-194). They see the mentoring policy as part of creating mentoring support structures. In this resource a prototype policy on mentoring from the South African Navy is included in their literature. This was useful in the compilation of the Helderberg College Mentoring Policy which was developed by the College Chaplain. R. Grant (Trojan Mentoring

Initiative from Rhodes University) also mentioned its importance in conversation to the researcher. A copy of the policy is included in the Appendix.

It was very useful resource to learn from Pue (2005, pp. 258, 259) about the different ages when mentors are needed. The question that follows is indicative of that age. It is best seen as follows:

1. The age of learning: 18-30 years old—Who am I?
2. The age of contribution: 31-50 years old—What do I do?
3. The age of investment: 50+ years old—In who or what should I invest myself?

The best time for mentoring is then seen in the age of learning when individuals are in a quest of identity and significance.

Though blogging (writing a personal diary on the Internet) is not new or specifically analogous to mentoring, Tucker (2007, pp. 82, 83) proposes ways of using it for mentoring. This is not the same as e-mentoring spoken about earlier by Loots (2007). The ways that blogging can be used are to develop a way of sharing with the mentee as a support mechanism, as an additional bilateral learning experience, over time a “knowledge mode” will develop, and help to grow in multiple perspectives and approaches.

The conceptual model of youth mentoring is proposed by Rhodes (2002, pp. 35, 36, as cited by Arnold, 2004). It is suggested that while mentors tend to affect young people through support and role modeling, little is known about how the process of change works in the mentor relationship (Arnold, 2004, p. 35). According to Rhodes (as cited by Arnold 2004) mentors influence their mentees in three important ways: through matching the social skills and emotional well-being of the mentee, through improving

cognitive skills using dialogue and listening, and through serving as role model and advocate to the mentee. These three arenas constantly operate in conjunction with each other, that is, the cognitive development cannot function or develop in isolation from the social and emotional development. Arnold (2004) observes that “greater impact on the adolescent’s development will occur if the mentor’s influence extends into more than one arena” (p. 36).

The South African Higher Education approaches to mentoring proved a very valuable resource in the literature review. The researcher Loots (2007) outlines the broad models of mentoring applied in South Africa. The study showed that South African approaches to mentoring at higher education institutions are based on the developmental model to a large extent (2007, p. 70). She purveyed the scope of the higher education institutions, namely, University of Cape Town (UCT); University of Durban Westville; University of Natal; University of Stellenbosch; University of the Witwatersrand; University of Johannesburg; Nelson Mandela Metropolitan University; Cape Peninsula University of Technology; University of Limpopo; Walter Sisulu University; and Rhodes University. About these institutions, Oltman, (2005) and Naran and Vorster (2005, as cited in Loots 2007) concluded that all of the institutions have some form of evaluation or assessment of the outcomes of the program. Furthermore, Loots (2007) mentioned that many of the South African models report regular interaction with the mentors, both to offer support, as well as to get back information about the program.

Another new insight of mentoring was the incentives offered to mentors, according to Whisker et al. (2008). This literature maintains that by bringing mentors together it will support them in their learning and their own sense of skill development.

Mentors can have training that will enhance their CV; have T-shirts to identify them, have special use of library space; have a computer use for themselves and a yearly incentive of an overseas or local trip. Being a mentor clearly enhances job prospects through transferable skills of the mentor.

The best new insight was the personal transformation I experienced in the wisdom of a quote from 1100 A.D. (Holiday, 2001). It speaks of the essence of what mentoring produces, namely: a changed individual.

When I was young and free—I dreamed of changing the world. When I grew older I dreamed of changing my country. When I reached twilight years—I settled for changing my family. Now on my deathbed, I realize, if I had only changed myself first, then by example, I would have changed my family. From my inspiration and encouragement, I would have been able to better my country, and I may have even changed the world. (p. 278)

This quote speaks of the power of example and placing the priorities right when mentoring others. The next section will deal with the paradigms and issues in higher education mentoring and will address the three main paradigms in mentoring.

Paradigms and Issues in Higher Education Mentoring

The research of Loots (2007) was invaluable in this regard. She mentioned that the “concept of mentoring is always applied to the paradigm of the stakeholders, and that an understanding of the underlying theories clarify the ‘definitional vagueness’ that is lamented by so many authors in the field of mentoring” (p. 26).

A summary of the characteristics of the three main paradigms and their foci in higher education is illustrated by Loots (2007, p. 37) in Table 6, followed by a short explanation of the different paradigms.

Table 6

Paradigms and Issues in Higher Education Mentoring

Paradigms	Main characteristics	Higher Education Foci
Functionalist	Retain status quo	Mentoring central to student academic success
	Structured matching	Structured and voluntary matching
	Set function of mentors and relationships	Roles and functions easily defined
	Structured program	Formal programs
	Organization driven	Participant or institution driven
	Outcomes stipulated within specified time	Assessable outcomes
Radical Humanist	The right of the working class (mentee) not be oppressed (Freire, 1983, 1998), but grow together with the mentor	Mentoring is essential to empower the whole person Transformational learning
	Developmental models of mentoring	Decision making and contributions from both mentor and mentee
	Career, skills, as well as psychosocial support	Career advancement and empowering
	Role modeling for empowerment	Structured and voluntary matching
	Voluntary matching	Expose exploitive power relations
	Expectations from both sides	Regular meetings
	Occasional meetings	Reciprocal outcomes: mentor also benefits from mentee
	Outcomes assumed over longer period	Social and academic change
	Social change	

Constructivist	Make meaning through language	Action and interaction
	Construct local world of mutual understanding, trust and support	Construct academic discourse
	Free dialogue	Critical knowledge of language and the dialectical interrelations of ideology, culture and education
	Formulation of goals	Formulation of goals and outcomes
	Narrative makes set of points about events and communicates emotions, feelings and attitudes (Rix & Gold, 2000)	Communication is essential for academic growth

In this above-mentioned study (Darwin, as cited in Loots, 2007) maintains that *the functionalist paradigm* of mentoring frames the more traditional concept, usually involving an older mentor and a younger, inexperienced mentee or protégé. In contrast, the radical humanist conception highlights and exposes “unequal and exploitive power relations.” This leads to an exchange of intergenerational experience.

According to the functionalist perspective, mentoring has only two functions: to help the protégés to advance their careers and to help them to gain knowledge and confidence which is called the psychosocial function (Darwin, 2002, as cited in Loots, 2007). The idea hence is to see how best the mentee can function in a work or study environment.

According to the functionalist perspective in above mentioned table, the second function of mentor programs is psychosocial support. Loots (2007) maintains that developmental models have this function at the core of their philosophy and she outlines:

A developmental model assumes that the mentor has more experience and knowledge than the protégé, a notion that has been shown to have serious complications. The time of having ‘one career for a longtime’ has long passed, and now it is common for older people of varied experience to enter a new work environment, one in which a younger person may have more specific experience or knowledge. (p. 38)

I sense that this support can therefore be reciprocal in the mentoring experience.

Loots (2007) closes the argument well in favor of the developmental models within the functionalist paradigm when she states that ironically the kind of mentoring that would benefit students at higher education institutions, would typically be the developmental program, one which assumes that the mentor has more experience and can thus lead the protégé to a better career or graduate success: “Thus, in higher education, the developmental model (within the functionalist paradigm) serves the context well, having objectives that include various forms of personal and social development” (p. 39). These are then the brief points emanating from the table above concerning the functionalist paradigm. The second paradigm, namely, radical humanist will be elaborated upon in the next section.

With the *radical humanist theory*, proponents are informed by “post discourses” and maintain that individual’s view of themselves and the world are even more influenced by social and historical forces than previously believed, according to Kincheloe and McLaren (2005, p. 304; and Freire, as cited in Loots, 2007). This means that the conceptions of radical humanist theory highlight contests for meaning and strive to expose unequal and even dysfunctional and exploitive power relations (Darwin, as cited in Loots, 2007, p. 47).

Loots (2007, p. 47) proposes further that principles of social justice are used to assess where the distribution of benefits and burdens among members of society are fair and moral. Furthermore, Freire has a main argument that people should be educated to

realize their own value, and not accept oppression or power relations as given (as cited in Loots 2007, p. 49). Loots (2007, p. 49) observes further that Freire's educational requirements are echoed by Miller (2002, pp. 21, 22) who stresses what he calls the "politics" of mentoring, which serves both "rightwing and left wing ideologies" but which actually fit the radical humanist paradigm. Miller (2002) offers his "politics" with the following aims, according to Loots (2007, p. 49):

1. to promote equal opportunities for females and minority students;
2. to raise the educational aspirations of students from poor families;
3. to increase the proportion of students from poor families graduating and going into higher education;
4. to redress faulty socialization within dysfunctional families;
5. to instill values in young offenders; and
6. to promote character education, faith and family values.

It is very interesting to note that at present in South African government, the Department of Education is trying to vote into law the very issues propounded by Miller (2002) above. From within a radical humanist perspective, mentoring is a process that places social justice in the foreground. Power relations are challenged and worker subjectivity respected. "The radical humanist mentor takes a broad perspective that goes well beyond notions of efficiency found in a functionalist perspective" (Darwin, 2000, as cited in Loots).

Whereas the mentoring relationship in a functionalist perspective involves the transfer of knowledge and expertise from a mentor (as teacher) to the protégé (as novice), in the radical humanist perspective the relationship is more interdependent, according to

Loots (2000, p. 50). Co-learning or co-mentoring is the preferred method of interaction (Mullen, Kealy, & Lick, as cited in Loots, 2007). That means the individuals transcend the traditional roles or create new roles and interact as equals to the benefit of both or more partners, says Little (as cited in Loots, 2007). This is the same reciprocity in mentoring that I mentioned earlier in this thesis.

It has become pertinent from the literature that developmental models of mentoring are inherent to the radical humanist paradigm. "Whereas the developmental models in the functionalist paradigm focus on specific roles and functions, the developmental models in the radical humanist paradigm include behavioral and attitudinal objectives for students who may be socially excluded or at risk" (Loots, 2007, p. 50). Buckley and Zimmerman (2003) point out though that these developmental models do not necessarily exclude the well-adjusted student. This is also true for what is transpiring in the mentoring program at Helderberg College.

Developmental models do not just raise self-esteem but also improves the student's personal, interpersonal, and social skills. Mentees gain confidence in handling various situations they encounter and this renewed self- confidence in student capabilities within an academic environment is reported by Goodlad, Frierson, Miller, Astin, Beasly, Kelly and Llacuna, Guerazzi, Austin & Little (as cited in Loots, 2007). So, mentoring is clearly helping the student develop more and faster had he or she not been mentored.

Closely linked to the objectives and outcomes mentioned above is emotional support. This is related to the motivational objective, promotes integration and involvement, which in turn leads to academic success, observes Jacobi (as cited in Loots, 2007, p. 51). It might not be easy to link the attributes and functions of mentoring to

specific mentor duties, but Jacobi's inference that "the role modeling function is of greatest importance to student development followed by emotional support and direct assistance," fits the ideal undergraduate academic success to a large extent (as cited in Loots, 2000, p. 51). That is the best summary for the second model, namely, the developmental model within the radical humanist paradigm. In the next section I will highlight the constructivist paradigm.

The *constructivist paradigm* is all about making meaning of mentoring relationships, states Loots (2007, p. 56). Constructivists, she maintains, are oriented to the production of reconstructed understandings of the social world.

According to Rix and Gold (2000, p. 59, as cited in Loots, 2007, p. 56) it is the process of making meaning that is central to mentoring, rather than the adoption of the roles of mentor and mentee that are emphasized in the functionalist paradigm. In the social constructivist perspective of mentoring, Rix and Gold (as cited by Loots, 2007, p. 56) argue that the relationship is of primary importance, more than skills, competencies, and expertise (academic or otherwise) of the mentor. In other words, the relationship should be in the foreground of the mentoring experience. Loots (2007) proposes:

In a mentor/ mentee relationship, people from different worlds and interests are bound together in a coordination of talk and actions, and are able to construct a world of mutual understanding between their two worlds. A social constructionist perspective is adopted to highlight the way people interact through talk. (p. 56)

This emphasizes further the importance about language and how the mentor and mentees use language in the mentoring encounter. In summary, with the constructivist paradigm, communication between the mentor and mentee is essential for growth, albeit academically, spiritually, or socially.

Conclusion

This chapter provided a review of selected literature of mentoring and in particular, intercultural faith-based mentoring. There were ample resources available for addressing the need for student mentoring, the process of mentoring, the phases of mentoring, and a theological basis for mentoring. There is also a shift from the traditional mentoring program as offered in institutions, to one that moves beyond the functionalist approach which will include social, cultural, and faith issues as well.

The reviews on selected literature on mentoring from 1997 to 2009, offer two conclusions: (a) that mentoring has varied meanings, and (b) that a need exists for more literature in the areas of faith-based mentoring of students, intercultural mentoring of students in higher education, and reporting systems for mentoring.

The next chapter presents research findings and analyses of data in the survey instruments done by staff and students of Helderberg College in South Africa.

CHAPTER 4

DEVELOPMENT OF RESEARCH METHODOLOGY AND IMPLEMENTATION OF MINISTRY TASK

Introduction

The previous chapter provided a literature review on selected resources on intercultural faith-based mentoring. The chapter provided a study by themes in which key issues in higher education mentoring were addressed.

This chapter on the development of the research methodology has three foci. It deals first with the research methodology chosen by the researcher. The second half of this chapter sketches a narrative of the implementation of the ministry task, namely, student mentoring in higher education at Helderberg College in South Africa. The third focus of the chapter proposes a reporting system that staff mentors can use for student mentoring.

Development of Research Methodology

In this section the following will be outlined: research design, role of the researcher, target groups, sampling method, pilot studies, validity and reliability, data collection procedure, data capturing, data analysis, ethical considerations and permission, and limitations of the study.

Research Design

A qualitative approach (which depends more on words than numbers for data collection) was used in this study. The researcher used a two-pronged research design, namely, survey-questionnaires and semi-structured interviews. This design was applied to two interest groups, namely, fulltime registered students of Helderberg College and staff mentors of the same institution. By comparing the two target groups through the questionnaires and the interviews, a greater synthesis was provided. It allowed the researcher to verify the input given and to test for inconsistency. Furthermore, by working with two target groups, the researcher was privy to a more balanced picture presented by both parties in the mentoring process. The purpose of the research was to first, ascertain the need for student mentoring at Helderberg College and, second, to verify how much of the student mentoring is intercultural and how much of it is faith-based.

The site chosen for this research was Helderberg College, situated in Somerset West, in South Africa. It is a small and private provider of higher education and it is a church-affiliated institution. Over the past six years the student population averaged about 300 students and a faculty and staff of 97. The institution offers degrees at National Qualifications Framework (NQF) Level 6 and Diplomas at level 5 (under the new HEQF it will be level 7 and level 6).

Role of the Researcher

The researcher has been the chaplain of Helderberg College since 2002. Student mentoring is part of the chaplain's job description. The chaplain is therefore the mentoring coordinator of the institution but is also a mentor to student mentees at the

same time. As the mentoring coordinator of the institution, the researcher provides a linkage between staff mentors and student mentees. This relationship has enabled the researcher to have both an insider's view (emic) and an outsider's view (epic) of the institution's mentoring program.

Target Groups

Data was collected from two special populations of Helderberg College, namely, full-time and registered student mentees who were 18 years and older; as well as the mentoring staff members.

Sampling Method

The researcher used non-probability sampling for both the questionnaires and the interviews. According to McMillan and Schumacher (2001, pp. 174, 175) non-probability sampling happens when "the researcher uses subjects who happen to be accessible or who may represent certain types of characteristics." The type of non-probability sampling used was purposeful sampling (sometimes also called purposive or judgmental sampling). In purposeful sampling the researcher selects particular elements from the population that will be representative or informative about the topic of interest. On the basis of the researcher's knowledge of the target population, a judgment is made about which subjects should be selected to provide the best information to address the purpose of the research, declare McMillan and Schumacher (2001, p. 175). This sampling method used by the researcher, is outlined below.

Two groups were used as samples, namely, the students who had a mentor and the mentoring staff of Helderberg College. A sampling target for questionnaires was set by the researcher to receive 20% of responses from mentored students and a 50% sampling

target from mentoring staff mentors. A sampling target for interviews was set at a minimum of 10 student mentee interviews and a minimum of 5 staff mentor interviews.

For the interviews, a representative sample was used with both target groups. The motivation for the ratio's were to be inclusive of gender, race, faculty, dwelling, and year of study at the college. The ratios were also chosen to be representative of the cross section of the total student body. The 10 student mentees were set in the following ratios:

Table 7

Demographic Ratios of Student Mentees

Gender:	Male: Female	= 6:4
Race:	Black: White: Coloured: Indian	= 6:2:2:0
Faculty/Department:	Business: Theology: Arts: Office Admin	= 2:5:2:1
Dwelling place:	On campus: off campus	= 7:3
Year of study:	1 st : 2 nd : 3 rd : 4 th	= 1:3:4:2.

The motivation for the staff ratios was similar to that of the students, except that the years of experience were added to the staff mentors. The six staff interviews were represented in the following ratios:

Table 8

Demographic Ratios of Staff Mentors

Gender:	Male: Female	= 2:4
Faculty/Department:	Business: Theology: Arts: Office Admin: Admin.	= 1:1:1:1:2
Race:	Black: White: Coloured: Indian	= 1:2:2:1
Years at Helderberg College:	less than 5 years: longer than 5 years	= 3:3

The sample size is limited and therefore the results of this study should not be used to generalize the whole population of mentors and mentees.

Pilot Studies

The first draft of the questionnaires and interviews used in the study was prepared by the 6th July 2008. The sample questionnaires and interview questions were given to two staff mentors as a pilot study and for pre-testing on 10 July 2008. On 24 July 2008 the final draft was prepared for IRB application.

Validity and Reliability

According to McMillan and Schumacher (2001, p. 407), validity refers to the degree to which the explanations of the phenomena match the realities of the world. In qualitative research different designs and methods are used to obtain knowledge. It behooves the researchers therefore to ensure that they interpret the meanings or phenomena gathering the way the participants see or experience it.

The selection of the most appropriate data collection methods and analyses enhances the validity of the study. This study adopted certain strategies such as multi-method data generating strategies, verbatim accounts, mechanically and electronically recorded data, pilot studies, and professional data analysis at the University of Stellenbosch.

Reliability is determined by the extent to which there is agreement among members of the target audience about the use of the data (Krippendorff, as cited in Appollis, 2009, p. 48). The approach of using multi- methods is referred to as triangulation (McMillan & Schumacher, 2001, p. 408). Furthermore, triangulation was used to enhance credibility in view of the researcher's role. In this case, triangulation was used to study the same phenomena in the questionnaire and the interviews of the students and staff of Helderberg College.

Data Collection Procedure

The data collection procedure of the questionnaires differed from the collection procedure of the interviews.

Questionnaires

A survey-questionnaire was presented to all full-time and registered student mentees at a regular weekly assembly of the college on Monday, 3 November 2008 at around ten o'clock. One hundred fifty questionnaires were printed and prepared. Of the 150 instruments, 93 were given out to the mentees and 61 completed ones were returned to the researcher, which presented a 66% response rate. The 57 questionnaires which were not used were returned to the researcher after the above-mentioned assembly. Only students who had a mentor at the time completed a questionnaire. There were 32

questionnaires not returned. The total number of full-time registered students for the second semester 2008 was 274.

A separate survey—questionnaire was handed out to mentoring staff. This was done on Tuesday, 4 November 2008 at a regular monthly staff meeting at around four o'clock where 34 mentors were present out of the total of 44 mentors that operated during that semester. Accordingly, 34 instruments were given out on that date to the staff mentors and 28 of the 34 were returned to the researcher at that meeting or within three days thereafter, which produced a response rate of 82.3%.

Interviews

The researcher used a digital recording device for the 16 interviews and then transcribed it onto a computer file (see Appendix 2). The researcher drew up a list of 10 student mentees which related well to the 5 categories. The chaplain's secretary then contacted most of the mentees and arranged a time for an interview with them. The 10 student mentees were interviewed in the chaplain's office on the following days: 29 May, 2 June, 3 June, 4 June, and 20 July 2009. They were told about the purpose of the interview and the six questions were read to them. Thereafter, the responses were recorded and each student interviewee received a chocolate as a token of appreciation.

The six staff mentor interviews were recorded onto the same electronic device in each of the staff mentors' offices. The researcher read the questions to them before they responded to the questions. The staff mentors were interviewed on 29 July, 30 July, and 3 August 2009. The mentors were given a canned drink as a token of appreciation.

Data Capturing

Questionnaires

The questionnaires were collected and each instrument was given a respondent number. They were then prepared by the researcher in two bundles, namely, student and staff information. It was then taken to the Centre for Statistical Consultation at the University of Stellenbosch. The researcher received a free crash course in Excel spreadsheets on how to prepare the raw data for analysis, from the consultant. More about this will follow under data analysis below.

Interviews

After the interviews were recorded onto a digital device, verbatim reports were transcribed into a computer file. Each respondent was given a respondent code. The transcribing was done by the chaplain's office secretary and the researcher then printed the transcription for data analysis.

Data Analysis

Questionnaires

Each question was given a code by the researcher and the results were put on an Excel spreadsheet. All the variables of interest were listed in columns. There was only one row of titles for these variables. The entries of the different respondents were entered as rows. No zero's were used but rather left as blanks. (An example of the full detail of the data sheet is given in Appendix 1).

Only three kinds of variables were introduced into the datasheet, namely, Continuous variables or data on a ratio scale; Ordinal variables which represent data which are not continuous; and Nominal or categorical variables like gender, which only

indicate categories into which the respondent may fall. Statistical descriptive methods were presented graphically in histograms and frequency tables (see Appendix 1). The data analysis was done by using STATISTICA 8.

Interviews

Qualitative content analysis was used to interpret the generated data from the interviews. Each interviewee was given a code and the responses were analyzed according to the three research questions mentioned in chapter one. The process patterns and themes were confirmed. The results were then compiled into a Microsoft Word document and will be discussed in the next chapter. A copy of the original transcription can be viewed in Appendix 2.

Ethical Considerations and Permission

In order to have this research approved by the Institutional Review Board (IRB) in the United States, the researcher complied by submitting the following documentation a year in advance:

1. an application for the approval (see appendix for a copy of IRB approval);
2. a research abstract;
3. a protocol which outlines the purpose, methods, time frame, subjects recruited, benefits, and confidentiality of the research;
4. informed consent form—which is addressed to the respondent and needed to be signed by each respondent in the questionnaires, after an explanation of the process was given in assembly and at the staff meeting;
5. a letter of institutional consent—permission was granted by Helderberg College Senate to the researcher;

6. a copy of the survey instrument.

Students returned their completed questionnaires to the researcher assistant at the end of the assembly meeting. To safeguard the confidentiality of mentors and mentees, the results of the questionnaires were processed only by the researcher and a professional researcher/statistician at the University of Stellenbosch. The transcription of the interviews was done by the chaplain's secretary and codes were used to process the data.

Limitations of the Study

The study was limited in its scope, because the research was limited to the mentoring staff of Helderberg College only. Furthermore, student mentees under the age of 18 years old were excluded from the study so as to comply with the IRB stipulations.

The Informed consent form necessary for IRB application posed some limitation in the research. Due to the fact that respondents had to write their name and sign the copy, it removed the anonymity many of them were seeking. The further need for a witness caused more consternation from some of the respondents. Though the staff mentors accepted it more readily than did the students mentees, it was still a major hurdle and limitation to the responses in my study.

Another limitation of this study was that the mentoring coordinator was also a mentor himself. While it produced an emic (insider's view) experience for the researcher, at times it limited the coordinator to be with his own mentees, especially during mentoring assemblies.

Financial constraints posed a further limitation to the study in that some of the travel was curbed and the magnitude of the study was curtailed according to the finances available at the time of research. The implementation and the improvement of the

mentoring program at Helderberg College will be addressed next.

Implementation of Ministry Task

The ministry task of the researcher was to explore the mentoring program of staff and students in a higher institution, like Helderberg College. When the researcher became the chaplain of Helderberg College in 2002, a mentoring program was in place already. However, it was ineffective and many students branded it as a waste of time. Hence, the methodology became more of a corrective one than one of implementation. Since 2002, the chaplain has selected staff members to serve as mentors to the college students. The chaplain has assigned each student to a staff member for the semester. No formal evaluation of this program has been done. However, through observation and interviews by the chaplain over the past six years, it has become evident that not all the students utilize the mentoring program fully and that staff members lacked the time and training for doing intercultural faith-based mentoring with their assigned students. Additionally, both staff and students have expressed the challenges that arose from a mentor-mentee relationship that is often intercultural and faith-based. Many felt that the selection process was problematic and that they did not want a mentor or a particular assigned mentor. While staff realized they needed to mentor the students, they were not always available due to time constraints. The ministry task was staged to implement a better intercultural faith-based mentoring program for Helderberg College students that all stakeholders can be proud of.

Little study in this regard has been done in the past seven years at Helderberg College and few indicators were available to assess the need for intercultural and faith-based mentoring among the students. A knowledge gap has developed. Furthermore, a

need has been noted for developing a reporting system, which will constantly evaluate the effectiveness of the mentoring program and which will provide statistical data for the institution.

With the onset of the Doctor of Ministry studies in July 2007, the chaplain set out to deal with this challenge in ministry. From the literature review it became evident that the researcher was doing some things wrongly. While many attempts were made to improve the mentoring system, some failed and others improved the overall program. To obtain a better understanding of the changes in the mentoring processes from 2002 to the present, the two processes are placed side by side in Table 9.

Table 9

The Mentoring Process of Helderberg College 2002-Present

2002–2007	2008 to Present
At the beginning of each semester, Chaplain or Chaplain's secretary collect staff list from the College President's office. Chaplain select staff from mentor list which included the Presidents; secretarial staff; fulltime faculty staff; contract staff; non-lecturing staff; and E. G. White Research Centre staff.	<i>At the beginning of each semester, staff members from level 1 and level 2 volunteer to be a mentor and sign up.</i> Chaplain prepares staff list of mentors.
Collect students' list from the Record's office.	Collect students' list from the Record's office.
Chaplain match students with staff a. Delete old/ graduate students from previous year/semester list b. Delete staff who left from previous list c. Returning students proposed three options for a staff mentor	New students are assigned a mentor by the chaplain. Returning students choose a mentor from the complied list of staff mentors—with up to three options.
Add new staff mentors to staff list. Add returning students and new students to present staff mentors on list.	Chaplain compiles new mentor-mentee list which included both new and returning students.

Table 9—*Continued.*

Double check for errors and duplication.	Double check for errors and duplication.
Print hard copies and place one copy in Admin building, one in the Anderson hall; one in filing cabinet of the chaplain.	<i>Chaplain e-mails list to mentors for input or adjustment.</i>
Send e-mail to staff mentors, notifying them of updates—preferably one week before mentoring assembly.	Final copy sent to staff mentors along with a reminder of mentoring assembly.
Send e-mail to students notifying them of mentoring assembly.	<i>Chaplain or secretary e-mails mentoring list to students a week prior to mentoring assembly.</i>
Print hard copies and place one copy in Admin building, one in Anderson hall; one in filing cabinet.	Print hard copies and place one copy in Admin building; one in Anderson hall; one in filing cabinet, and <i>one in chaplain's diary.</i>
At mentoring assembly once a semester, mentees get to meet with their mentors in their offices after reviewing their names in Anderson Hall.	<i>At Mentoring assembly, chaplain gives short lecture on mentoring</i> and mentees meet with mentors in their offices.
Mentees request changes to the mentoring program and chaplain adjust lists.	Mentees request changes to the mentoring program and chaplain adjust lists.
Chaplain notifies staff mentors of requested changes.	Chaplain notifies staff mentors of requested changes, and thanks them for their presence being at the assembly.

The changes in the process are written in italics in the above-mentioned table.

Besides the above-mentioned changes, the researcher did the following to facilitate greater mentoring for both the student mentee and the staff mentor: addressed the volunteer principle, gave student choices in the selection process, provided training for the mentors and mentees, supplied incentives, requested feedback, obtained professional membership, and compiled a mentoring policy for the institution.

Mentors Volunteer

Whereas before, staff mentors were just assigned whether they wanted or not, since 2008 the chaplain allowed the staff to volunteer and sign up to be a mentor for the year/semester. The first sign-up list on 5 February 2008 produced 39 staff mentors. This change of volunteerism came as a result of the literature read by Steinmann (2006).

Student Choices

First year students are assigned a mentor because they do not know the campus or the staff as yet. They then have the chance to change mentors if need be at the beginning of the second semester. Hence, at the beginning of each new semester, the chaplain assigned them to a staff mentor. However, the second to final year students submitted a choice of three staff members from the pool of mentors. The chaplain then attempts as far as possible, to match the mentees requests with the available staff mentors.

Training for Staff Mentors

Training was deemed necessary by the mentoring coordinator as well as by some of the mentors. Although the first training was planned for 2008, it only came to fruition on 20 June 2009. The training was for the morning only with the added incentive of a breakfast. The trainer was Peter Beck from Clutterbuck and Associates. This was highly valued by all 22 mentors who attended the event. The next training event is scheduled for July 2010.

Training for Mentees

Through the reading of the literature on this topic, the researcher also sensed the need to train the mentees since 2009. Hence, the first training was done at the beginning

of the second semester on 20 July 2009. Consequently, this introduced another mentoring assembly period on the college calendar of events. The chaplain's secretary has also been trained by the researcher since February 2009.

Incentives

After comparing notes with the Mentoring Coordinator of Rhodes University, Dr Grant suggested the role of incentives for mentors. As an incentive, the researcher initiated the first mentors' awards of Helderberg College. This was done on 3 November 2008 during the closing assembly. A month prior to this, the mentoring coordinator handed a criteria check list to the staff mentors whereupon they scored the best mentee (see Appendix 4 for checklists). Similarly, the students were given a checklist to evaluate their mentors. The mentoring coordinator then collected all the sheets and determined the best mentors and mentees according to the criteria met. Sponsorships were obtained from two companies that provided a gift to the best mentor of 2008 and to the three best mentees of 2008. With the support of the College President, this practice hopes to be an annual event during the closing assembly of the institution.

Feedback

During the staff meetings of the College in September until November 2008, the researcher introduced "*mentoring moments*." Mentoring staff members were asked to share what worked for them in mentoring students. Seven staff members shared success strategies over a period of four months. The rationale behind this was to show that mentoring works and to also cross-pollinate ideas amongst mentors.

Professional Membership

After receiving an e-mail newsletter from COMENSA (Coaches and Mentors of South Africa) for a year, the researcher subscribed for a year's membership from 1 June 2009 to 1 June 2010 with this highly esteemed body.

Mentoring Policy

As a result of the reading of the policies of other mentoring institutions, like the South African Navy, the process of drawing up a mentoring policy for Helderberg College was initiated. The process started with a subcommittee that was elected by the chaplain's spiritual affairs executive committee. After a couple of meetings, the new policy was presented and voted by the College Senate in August 2009. The mentoring program of Helderberg College now forms part of its policies base. (See Appendix 4 for a copy of mentoring policy.)

One area of need that remains a challenge is that of finance. Although the researcher has requested for a budget for mentoring, it has been declined in 2008 and 2009. In 2009 money was sourced from the Skills and Development Fund. Notwithstanding these financial constraints, the institution is providing its students with spiritual, social, and academic support through a consistent mentoring program. With the slogan: "*Don't suffer in silence*," the chaplain and his team of dedicated staff mentors continue to afford each student the opportunity of having a mentor.

The researcher would still like to realize and implement some ideas such as: create a name for the mentoring program and portray it on a lapel pin; and write a manual for staff mentors that can be given out each year after the mentors have signed up. More about this will be addressed in chapter 6 on recommendations.

In essence, while the mentoring program is not yet fully utilized to its potential, this institution has a far more viable and extended ministry operating through staff mentors since the acceptance of this ministry challenge in 2007. As an institution, we have moved from skepticism to success. At the beginning of the second semester in July 2009, there were 211 mentees being mentored by 36 mentors. A further value is that it has boosted the integration of faith and learning through the staff mentoring the students. The chaplaincy has extended its reach and mentoring is no longer a swear word in the vocabulary of students. The implementation and improvement of this ministry task has transformed the student mentees, the staff mentors, and the mentoring coordinator. This has led to a combined blessing for the institution of Helderberg College. It has been great to receive commendation for this program from the Adventist Accrediting Association (AAA) during their August 2007 site visit. Of greater value to us as an institution, are the reports that come from graduates, who were once mentored, and now are now recognizing the value of the mentoring program. The greatest joy has been to hear from mentored Helderberg College graduates who started to mentors others in their circle of work or study. Furthermore, the researcher has often reminded the staff mentors that the true value of mentoring will only be fully realized one day in God's kingdom, when mentees will have a chance to share their life stories in full.

A system of reporting for staff mentors have been developed by the researcher and it will be outlined in the next section of this chapter. Having addressed the two other areas of this chapter, namely, research methodology, and a narrative of the implementation of the ministry task, the focus shifts to a reporting system for mentors.

Reporting System for Student Mentoring

In a search for a ready prepared system for student mentoring; only a few possibilities emerged. As mentioned earlier in chapter 3, there is a clear need for evaluation and measurement instruments for mentoring in higher education. The best resource in this regard was from the Career Academy Support Network (CASN), at Berkeley University in the United States of America. Another good resource for reporting forms was written by Cohen (1999). The resource given in the Map for Life Diary of 2003, written by McQuirk, was the one the researcher appreciated the best. His *Wheel of Life* was adapted for my purposes of mentoring and it was called *EA's Mentoring Wheel of Life*. The diagrammatic representation of the model, accompanied by the questions and resolutions for each area that can be used by staff mentors during their sessions are in Appendix 5.

The idea with *EA's Mentoring Wheel of Life* is to allow students mentees to gauge their life in the eight areas at the beginning and at the end of the semester. They will then be able to ascertain in which eight areas of their lives they have grown or not.

This diagram also becomes the framework for the questions and the mentoring reporting system. These three sections, namely, *EA's Mentoring Wheel of Life*, the questions for the eight areas of life, and the reporting forms must be seen as integrated with the total reporting system. This will enable mentors to have consistency and structure in their mentoring sessions, yet at the same time allow the mentee to determine the agenda for the mentoring session. From the researcher's mentoring experience over the past nine years, it became evident that mentees will inevitably talk about one or more of the eight areas of their lives.

Attention will be given next on how to complete the two mentoring report systems (MRS). Once the mentor has done *EA's Mentoring Wheel of Life* with the mentee, the next step is to complete the MRS for the mentor (Table 10). Based on the first meeting with the mentee on a specified date, the mentor will fill in the data in the first column only. In each block, the mentor will indicate a score of 1-10 (1 = very poor and 10 = very good) for each of the eight areas. This same process is repeated after each mentoring meeting. After six sessions in the semester, more copies can be made if needs be. The same form will then be used for the second semester. The mentor can also indicate any major decisions that were made during the sessions after six meetings. At the end of the semester, the mentor will file this form and use the information to complete the mentoring coordinator's form (Figure 11).

The report for the mentoring coordinator is filled in once per semester at the end of the sessions. Here the mentor compiles a report of his or her meetings with the various mentees. This will afford the Mentoring Coordinator an overview of all the mentors' reports in the institution. Further, the value of this system is to provide a data base for the total mentoring system, yet provide anonymity to the mentee. The mentoring coordinator will also be able to assess the student mentees' profile for each semester. The success of this reporting system or any other reporting system is however, based on the regularity of the reporting by staff mentors.

Table 10

Mentoring Reporting System (MRS) FOR THE MENTOR

Mentoring Reporting System (MRS)—FOR THE MENTOR

Name of Mentor: _____

Name of Mentee: _____

Please Indicate on scale of 1-10 (1 = very poor; 5 = average; 10 = very good)

	Meeting 1 Date:	Meeting 2 Date:	Meeting 3 Date:	Meeting 4 Date:	Meeting 5 Date:	Meeting 6 Date:
Academic life						
Family Life						
Love Life						
Spiritual Life						
My Finances						
My Health						
My Culture						
My Recreation						
Other						

Decisions made during our sessions:

Thank you for doing a great work in a great place.

Mentoring Coordinator

Edward A. Appollis

Table 11

Mentoring Reporting System (MRS) FOR THE MENTORING

Mentoring Reporting System (MRS) –FOR THE MENTORING COORDINATOR

Name of Mentor: _____

Date: _____

Please indicate on a scale of 1-10 (1 = very poor; 5 = average; 10 = very good) a score for each of your mentees in the categories give below.

Scores are for the whole semester.

Please submit report to the coordinator before the semester break.

	Mentee 1	Mentee 2	Mentee 3	Mentee 4	Mentee 5	Mentee 6
Academic life						
Family Life						
Love Life						
Spiritual Life						
My Finances						
My Health						
My Culture						
My Recreation						
Other						

Thank you for doing a great work in a great place.

Mentoring Coordinator

Edward A. Appollis

Conclusion

In this chapter the development of the research methodology was addressed under three foci. First, the research methodology chosen by the researcher; second, a narrative of the implementation of the ministry task, namely, student mentoring in higher education at Helderberg College in South Africa; and third, a reporting system (called *EA's Mentoring Wheel of Life*) that staff mentors can use for their student mentoring, was introduced.

The next chapter will look in depth at the data analysis of the intercultural faith-based mentoring at Helderberg College.

CHAPTER 5

RESEARCH FINDINGS: ANALYSES OF DATA IN SURVEY INSTRUMENTS DONE BY STUDENTS AND STAFF OF HELDERBERG COLLEGE

Introduction

The previous chapter dealt with the methodology used in the research on mentoring in higher education. The chapter also sketched a narrative of the implementation of the ministry task which is student mentoring at Helderberg College. It concluded with a reporting system that can be used by mentors in higher education.

This chapter outlines the procedure of the data analyses in terms of the research questions on student mentoring at Helderberg College. It provides an analysis of the data of the survey instruments used by both students and staff of Helderberg College. The detailed analysis was done by the Statistics Department of Stellenbosch University and consists of histograms, frequency tables, descriptive statistics, and Spearman correlation tables. All of this information can be found in Appendix 1. Only a summary of the findings of the data analysis will be addressed in this chapter.

The bifocal nature of the research has produced respective survey results from both Helderberg College students and staff perspectives. This chapter outlines the demographics, and the quantitative findings of the two populations of my research.

Procedure of Data Analysis

Demographics

The self-administered surveys were done by two populations groups, namely, the students and the staff of Helderberg College. A survey-questionnaire was presented to all fulltime and registered student mentees at a regular weekly assembly of the college on Monday, 3 November 2008 at around 10:00 a.m. There were 150 questionnaires printed and prepared. Of the 150 instruments, 93 were given out to the mentees and 61 completed ones were returned to the researcher which presented a 66% response rate. Only students who had a mentor at the time completed a questionnaire. The total number of full-time, registered students for the second semester 2008 was 274.

A separate survey-questionnaire was handed out to mentoring staff. This was done on Tuesday, 4 November 2008 at a regular monthly staff meeting at around 4:00 p.m. There were 34 mentors present out of the total of 44 mentors that operated during that semester. There were 34 instruments given out on that date to the staff mentors and 28 of the 34 were returned to the researcher at that meeting or within three days thereafter, which produced a response rate of 82.3%.

The researcher used a digital recording device for the 16 interviews and then transcribed it onto a computer file (see Appendix 2). The researcher drew up a list of 10 student mentees which related well to the 5 categories. The 10 student mentees were interviewed in the chaplain's office on the following days: 29 May, 2 June, 3 June, 4 June, and 20 July 2009. The 6 staff mentor interviews were recorded onto the same electronic device in each of the staff mentors' offices. The researcher firstly read the questions to them as a whole before they responded to the questions one by one. The staff mentors were interviewed on 29 July, 30 July, and on 3 August 2009.

Student Population

Age

The most prominent age group represented by the sample was individuals between the ages of 18-21 years, which constituted 51% of the student population. The majority of the students were younger than 30 years old, namely, 81% (bar numbers 1, 2, 3). The age distribution of participants is depicted below:

Figure 2. Age of students.

Gender

The sample was fairly evenly distributed in terms of gender. Fifty-five percent of the student population was male and everyone indicated their gender.

Faculty/Department

The students in the sample were represented in the following Faculties and Departments: Theology, Business, Arts, and Office Administration Department. The

greatest group who completed the survey was Arts students (38%). This meant one of two things, either more Arts students filled in the surveys or more of them were mentored. From my past experience, I believe it was the latter. The Theology faculty was bigger at the time, yet their number of respondents was second most (33%). The representation in terms of Faculties and Departments are depicted below:

Figure 3. Faculty or department.

Course of Study

The sample of students mentored was largely engaged in a degree program at Helderberg College (93%). When compared with the Diploma and Foundation year students, the proportions were correct also, because the other two groups were much smaller. I would think, that in future the foundation year students should be getting the most years of mentoring seeing that they are due to spend an extra year at the institution.

Year of Study

Student mentees in the sample were mostly in their second year of study (45%).

This could be such because students choose their own mentors for the first time in their 2nd year. As a practice, staff mentors are assigned to first year and Foundation year students because they are new at the institution. One should compare this figure with the statistics given for when students need a mentor the most. Of students in the sample, 77% (bar numbers 0, 1, 2) indicated that they needed a mentor the most in their second year at the institution. Similarly, staff mentors in the sample agreed unanimously that students need a mentor the most in their first year (100%). The extent of the years of study at Helderberg College is indicated in Figure 4.

Figure 4. Year of study.

Home Language

Although the institution uses English as the teaching medium, only 14% of the sample had English as their home language. The majority in the sample had Tswana as home language. This was largely so because the majority of the student body at the time

was from Tswana speaking countries like Botswana. From this one can deduce that most mentored students at Helderberg College did not have English as their first language (86%). It is significant for staff mentors to be sensitive to linguistic barriers that exist which can lead to misunderstanding. Mentors therefore need to speak in the home language of their mentees where possible, which could minimize possible misunderstanding and misinterpretations and build rapport with the mentees. Yet, while recognizing this, the language factor changes every year with new intakes and the graduation of students. The other languages spoken were Afrikaans (10%); Xhosa (12%); Zulu (8%); and Other languages (25%) as is outlined in Figure 5.

Figure 5. Home language.

Marital Status

The majority of the student population sample was single (84%). Married students (14%) also have different living arrangements in homes whereas most single mentees live in the residences. It may be necessary for mentors to take cognizance of the fact that 16%

of the sample of mentored students were not single. It may be also imperative for a mentor not to brand all mentees under the same banner of singlehood. A summary is indicated in Figure 6.

Figure 6. Marital status.

One shortcoming in the research is that there is not one histogram that depicts all the demographics of the student population sample. Notwithstanding, flowing out of the above-mentioned data, is the Typical Profile of a student mentee at Helderberg College in 2009: an 18-21 year old, single male, in the middle of his study years and doing a degree in the Arts faculty while speaking Tswana as a home language.

Summary of Student Demographics as It Relates to Research Questions

This summary is according the Spearman correlations results (see questions A6-A8, A13-A15, B1-B5. D1–D7 in the survey questionnaire in Appendix 1). It is indicative

of how the demographics of student sample relate to the three research questions.

Research question number 1: Is there a need for mentoring?

Table 12

Demographics and the Need for Mentoring

Age	Only socially have a difference, but otherwise there is no correlation
Gender	No difference in score
Faculty/Department	No difference in score
Course of Study	No difference in score
Year of study	No difference in score, only socially
Home Language	Some difference, English is almost the highest difference
Marital status	No difference in score

The next section is indicative of how the demographics of the student sample relate to research question number 2: Is mentoring intercultural?

Table 13

Demographics and the Intercultural Mentoring

Age	No significant difference in score
Gender	No significant difference, except a little difference by females. There is no uncertainty shown by the females
Faculty/Department	No difference, except by same race and Arts and Business
Year of study	No difference in score
Language	No difference, except by Tswana and Other there is a little difference
Marital status	No difference in score

The final section is indicative of how the demographics of the student sample relates to research question number 3: Is mentoring faith-based?

Table 14

Demographics and the Faith-Based Mentoring

Age	There is difference in relation to SDA (C3) which asks; is it important to you that your mentor be a Seventh Day Adventist? There is also a difference noted with spiritual issues (C4) which asks: do you and your mentor talk about spiritual issues? Age also relates differently with regard to prayer (C5) which asks: do you and your mentor ever pray together?
Gender	No difference in scores
Faculty/Department	There is a difference noted with Theology, Business, and Office Admin. students. In particular the Arts faculty students felt that their mentors have not helped them to grow spiritually. Also noteworthy is the difference indicated by the Theology faculty students who felt the importance that their mentors be a Seventh-day Adventist (89%).
Year of Study	Little difference with prayer (C5), i.e., Do you and your staff mentor ever pray together?
Language	Difference with spiritual growth (C1) as indicated by the Zulus. There is an also significant difference with students whose home language is either Tswana or Other language in relation to spiritual growth. There is difference with regard to having a Seventh-day Adventist mentor, where the Tswana's indicated high scores for staff mentors not needing to be Seventh-day Adventist. This is partially so because the Tswana students who completed the questionnaires were the biggest language group in the college at the time and largely non-Adventists.
Marital Status	There is no difference shown in the scores.

Having considered the data from the Helderberg College student population sample, the staff population sample will be presented next.

Staff Population

Age

Interestingly, the majority (80%—bar numbers 3, 4) of the staff mentors sample was 40 years and older. While this means that senior staff mentored young mentees, age was not mentioned as a factor in the success of the mentoring program at Helderberg College. Considering that staff mentors volunteered to be mentored, one wonders whether age and or experience had anything to do with being a volunteer mentor? The age distribution follows in Figure 7.

Figure 7. Age of staff.

Gender

The majority of the mentors in the sample were female (60%). This is also true and representative for all levels of staff at the institution in teaching, administration, and

support staff, where the females are in the majority.

Faculty/Department

Staff mentors in the sample were well spread out, with the Arts faculty in the majority (24%). The College was well represented and could therefore offer a variety of skills and experience as mentors. The Arts faculty corresponded well with the Arts mentees who were also the largest group in the sample. This could be that they respond better to filling out surveys or were actually the largest group mentored in the given year of 2009. It is also noteworthy that the Business Faculty and the Theology Faculty tied in representation with the smaller Office Administration Department (16%). The Cafeteria and Other were in the minority as can be seen in Figure 8.

Figure 8. Faculty/Department.

Years at Helderberg College

Although the mentors in the sample were more senior in age, their service years at Helderberg College were more recent in years. More than half of the staff mentors in the

sample (54%) worked for less than 5 years at the Institution. It also seems that the longer a staff member is at Helderberg College (especially after 10 years), the less he or she mentors, according to the sample done. In fact, after 10 years of service, participation in mentoring dropped significantly to 16% (bar numbers 3, 4), as depicted from the research done. Figure 9 is the depiction of service years at the College:

Figure 9. Years at Helderberg College.

Home Language

Staff mentors who speak English as home language were in the slight majority (58%). This is very significant when considering that the majority of mentees taking the sample did not have English as their home language. That implies that for staff mentors, there is a constant crossing of linguistic barriers. Other languages spoken are the same as the combined languages of Zulu, Xhosa, and Afrikaans put together. Observe the histogram of the home language in Figure 10.

LEGEND	
E	English
O	Other
Z	Zulu
X	Xhosa
A	Afrikaans

Figure 10. Home language of staff.

Marital Status

The majority of staff mentors in the sample were married (81%). This is also very representative of the organization as a whole, where married staff forms the biggest component at the College. This also implies that it is mostly married mentors who mentor single mentees at Helderberg College at the time of the research as Figure 11 indicates.

LEGEND	
m	Married
s	Single
d	Divorced

Figure 11. Marital status.

Summary of Staff Demographics as It Relates to Research Questions

The Spearman results show the correlation between staff demographics and two of the three research questions. There are no correlations drawn between demographics and intercultural mentoring because of a flaw in drawing up the survey questionnaire. However, there is extensive data available in the descriptive tables (Appendix 1) that highlights the correlation between demographics and the need for mentoring; as well as how much faith-based mentoring was happening. Table 15 shows the summary of the demographics and their correlations.

Table 15

Demographics and Their Correlations

Age influencing need for mentoring and faith-based mentoring	No correlation
Gender influencing need for mentoring and faith-based mentoring	Little correlation
Faculty/Department influencing need for mentoring and faith-based mentoring	Little correlation
Number of years at Helderberg College influencing need for mentoring and faith-based mentoring	Little correlation
Home language influencing need for mentoring and faith-based mentoring	No correlation
Marital status influencing need for mentoring and faith-based mentoring	No correlation

Quantitative Findings of Student and Staff Populations

Research Question 1:

Is there a need for student mentoring at Helderberg College?

According to Student Questionnaires

A definite need for mentoring was expressed by student mentees in the sample and 72% (bar numbers 2,3) of the sample indicated they have a need for a mentor in varying degrees. The histogram outlines the fuller picture in Figure 12.

Figure 12. Need of a mentor.

Of the students sampled, 77% stated that their need for a mentor is felt most in their first year at Helderberg College. The trend according to the sample was that the need for a mentor decreased the further the student progressed in his or her studies. In the final year of study only 6% of the sample felt the need for a mentor, as can be observed in Figure 13.

Figure 13. Need mentor the most.

One notices a variance when juxtaposing the question dealing with the time of need with the question on how often they have gone to see their mentors. Only 21% of the student sample has gone to see their mentors frequently in that year (more than 7 times per year). The majority have seen their mentors often (4-6 times per year). It implies that there is interaction between staff and students in the mentoring program, according to the student sample. However, it must also be stated there are other contributing factors for the mentees not going to their mentors. Sometimes staff mentors were not available for seeing a mentee at the time. The results are tabulated in Figure 14.

The real crux of the matter is what place does mentoring have in the heart of the student body and how is the need expressed by its possible absence? There is incongruence in this area of need which can be observed from the questions dealing with "If the mentoring program at Helderberg College had to stop functioning tomorrow, how much would you miss it?" While many in the student sample saw the need for mentoring in their first year, less have gone to see their mentor very frequently and yet even less will

Figure 14. Gone to see mentor.

sorely miss it. The student sample indicated that they are divided about their loyalty to mentoring at Helderberg College. It is encouraging to see that the majority will miss the mentoring program (65%, bar numbers 2,3) but it is also disheartening to see that 34% will not miss it all. That could be indicative of the practice of mentoring and not necessarily the need for mentoring. In other words, 34% may not miss the way mentoring was done, but it does not indicate clearly that they do not see the need for a mentoring program at the institution. The results are depicted in Figure 15.

According to Student Interviews

The sample of student interviews indicated clearly that there is a need for mentoring at the institution. This was expressed by 90% stating what mentoring has made a difference in their lives. Furthermore, 30% of the sample felt that they needed a mentor the most in their first year, while half of the sample group felt the need throughout their study years at Helderberg College. This does not fully concur with what said in the

Figure 15. How much mentoring missed?

survey questionnaire earlier where the vast majority felt the need was greatest in the first year. What is conclusive from the study is that no student mentee said there is no need for mentoring.

Table 16

Analysis of Student Interviews

Interview Question 1	Responses
Has mentoring made a difference in your life?	Yes = 9 No = 1
Interview Question 2	Responses
According to you, when do students at Helderberg College need a mentor the most?	In the first year/at the beginning =3 In the final year/ at the end =1 Throughout =5 In the first year and the final year =1

Conclusions of Students About the Need for Student Mentoring

The questionnaire and interviews conducted confirmed that there is a need for student mentoring at Helderberg College. While the practice of the mentoring experiences varied, there was positive input given by the student sample that mentoring is meeting a need at Helderberg College.

According to Staff Questionnaires

The question about the need for student mentoring is pursued here from the staff mentors' perspective. A clear majority of the staff sample (81%) expressed that mentoring is making a difference in the students' life, while 11% was uncertain and 7 % were negative.

It was very profound that 100% of the sample of staff mentors felt that students need a mentor the most in their first year at college. This confirms consistently with the students view on this (77%).

As with the student sample, the staff mentors in the sample also felt that while students saw the need for mentoring, the staff mentors themselves have not seen their mentees too frequently. It was a clear division, 50% (bar numbers 1, 2) have seen their mentees frequently (more than 7 times a year, and often 4-6 times a year). It is also noteworthy that the other half of mentors in the sample have seen their mentees either seldom or never (12%, bar numbers 3, 4). The reasons for that was not part of the research. Figure 15 indicates the results.

Figure 16. How often seen mentor.

Although staff mentors volunteer for this program, it is very significant as to how many of them would not miss being a mentor (22% not at all; and 37% very little). Could it be that when the program is removed, a sense of compulsion will also be removed? Or has the mentoring program been experienced as just another part of the job? It was however, difficult to measure that in this research. At least 41% of the staff sample would miss being a mentor to some great extent, as the histogram in Figure 17 indicates.

According to Staff Interviews

In spite of the histogram in Figure 17, all the staff mentors interviewed felt that they are making a difference in the students' life. As to when a student mentee need mentoring the most, the sample of staff were divided. Half of the sample stated in the first year of college life a student needs a mentor the most, while 33% felt they needed one throughout their study years.

Figure 17. How much will you miss it?

Table 17

Analysis of Staff Interviews

Interview Question 1	Responses
Do you feel that through your mentoring at Helderberg College, you are making a difference in your mentee's life?	Yes = 6 No = 0
Interview Question 2	Responses
In your opinion, when do students at Helderberg College need a mentor the most?	In first year = 3 Middle of year till end = 1 Throughout = 2

Conclusions of Staff About the Need for Student Mentoring

The sample of staff mentors felt strongly that there is a need for student mentoring at Helderberg College. The majority of the staff sample felt that they made a difference as mentors in the student mentees' life. The fact that many of the staff will not miss

mentoring if it is gone, does not delete the fact that students need a mentor and mostly so in their first year of study.

Synthesis of Students and Staff About the Need for Student Mentoring

Both samples of the target populations felt that there is a need for mentoring at Helderberg College. Both the survey questionnaires and interviews of both sample groups concur, even though there may be minor variations in how the need for student mentoring is addressed. In summary then, the research indicates that there is a tension between need and practice in the College mentoring program. The second research question will be addressed next.

Research Question 2:

Is Helderberg College mentoring intercultural?

According to Student Questionnaires

In addressing the cultural dimensions of mentoring at Helderberg College, the majority of the student sample indicated that their mentors had no racially negative attitudes towards them. However, one would have liked to see that there was no negative racial attitude at all, but that would be naive in a multicultural institution. The student sample who reflected that their culture was different to their mentees was 76%, and only 17% were of the same culture. This implies that the mentoring set-up at the institution is an intercultural experience from the point of view that mentors and mentees need to cross a cultural divide. Hence, the 17% is expected but not commendable. The results are indicated in Figure 18.

Figure 18. Racially negative attitudes.

What is significant from the research is the value of mentoring as an intercultural tool. In the sample 56%, indicated that their mentors have helped them to better relate to other cultures on campus, as opposed to 20% of the sample who felt the opposite way. Almost a quarter of the student sample was uncertain (24%).

For the majority of student mentees in the sample, having a mentor of the same race did not matter (64%). More than a quarter of the group was uncertain though. The mentoring coordinator needs to find ways in the matching process to satisfy the 10% for whom a mentor of the same race did matter, as indicated in Figure 19.

It is interesting to note that while mentors have helped mentees to relate better to cultures (56%), only 46% of the student sample discussed cultures with their mentors. Deducing from the graph in Figure 20, it is evident that discussing culture was not the

experience of the majority in the student sample, even though they were largely from different cultures. It may be worth researching the reasons why this was the case. A graph depicts the results in Figure 20.

Figure 19. Mentor of same race.

Figure 20. Discuss culture with mentor.

The corresponding information about intercultural mentoring in the student interviews will be reviewed next.

According to Student Interviews

The corresponding information about intercultural mentoring in the student interviews indicated a higher ratio for discussing cultural diversity (60%) than in the questionnaires (41%). The extent that mentors have helped mentees relate better to other cultures on campus was very similar for the interviews (50% of the sample) as compared with the surveys (56%).

Table 18

Analysis of Student Interviews

Interview Question 3	Responses
Do you ever discuss issues of cultural diversity with your present mentor?	Yes = 6 No = 4
Interview Question 4	Responses
To what extent has your present mentor helped you to relate better to other cultures?	Yes = 5 Not = 5

Conclusions of Student Sample About Intercultural Mentoring

There is a healthy intercultural mentoring experience for most of the student sample and mentors have helped their mentees to relate better to other cultures on campus. There is however, not enough discussion about culture happening within the mentoring context, according to the students in the sample. The staff input will be focused on next.

According to Staff Questionnaires

While 89% of the staff sample believed that mentoring can assist students to adjust to new cultural environments like Helderberg College, 4% stated the opposite and 7% of the sample taken were uncertain. However, only 46% of the staff sample indicated that they understood their mentee's background and a further 46% were uncertain about it. That is to say, that more than half of the staff mentors in the sample did not understand their student mentees' culture. This challenge creates a need for training in intercultural mentoring at Helderberg College because most of the mentoring experiences are played out in a multicultural milieu, as indicated earlier.

The histogram in Figure 21 depicts the results.

Figure 21. Understand culture of mentee.

Upon comparison of the two target populations with regard to discussing cultural issues, one notices a variance. A lesser proportion of the staff sample stated that they discussed cultural issues with their mentees. Staff in the sample indicated that they

discussed culture only sometimes (52%) and only 4% said they did so always. The reasons are not clear, but cultural issues are definitely discussed less by the staff in the sample, as can be noted in Figure 22.

Figure 22. Discuss culture with mentee.

Yet, in spite of the above-mentioned information, the majority of the staff sample regarded mentoring at Helderberg College as an intercultural experience. About mentoring being an intercultural experience, 19% of the staff sample stated sometimes, 56% said mostly and 26% said always. What is significant is that none of the staff sample indicated that mentoring is not intercultural, as can be viewed in the graph in Figure 23.

According to Staff Interviews

Of the staff interviewed, the outright majority indicated that they discussed cultural matters with their mentees. This data is confirmed by the information in the histogram in Figure 23 and it is higher than indicated by the students in the sample.

Figure 23. Mentoring is intercultural.

Table 19

Analysis of Staff Interviews

Interview Question 3	Responses
Do you ever discuss cultural matters with your present mentees?	Yes = 5 No = 1
Interview Question 4	Responses
How have you helped your mentees to relate better to people on campus who are from other cultures?	<p>1. At least one student told me she is not from South Africa, and she thinks that people of her country are trying to be something else; she has some peer pressure there.</p> <p>2. Just now in class, we had a heated debate . . . where one young man who comes from a particular culture says;" Look in our home the women are people that love, the men don't love, love is weakness. Now we don't love, we give money, we provide but it's the women that must love." Some of them were quite aroused at that, but I said "No look, let's understand and appreciate each other's culture in that respect." . . .</p> <p>When you speak to the mentees they get to</p>

understand that we've got a variety of folk on campus and if we want to live happily in heaven we need to learn to live with each other here.

Conclusions of Staff About Intercultural Mentoring

The majority of Helderberg College staff in the sample believed that mentoring is an intercultural experience. They also indicated that mentoring has helped students to adjust culturally. However, they also commented that they do not always understand their mentees' culture, yet were willing to discuss cultural matters with some of their mentees.

Synthesis of Students and Staff About Intercultural Mentoring

There is a healthy intercultural mentoring experience for most of the student sample and mentors have helped their mentees to relate better to other cultures on campus. There is however, not enough discussion about culture happening within the mentoring context, according to the students in the sample.

The majority of Helderberg College staff in the sample believed that mentoring is an intercultural experience. They also indicated that mentoring has helped students to adjust culturally. However, they also commented that they do not always understand their mentees' culture, yet were willing to discuss cultural matters with some of their mentees.

Research Question 3:

Is Helderberg College mentoring faith-based?

According to Student Questionnaires

Just more than half of the student sample (53%) credit their mentor with helping them to grow spiritually. More than one third of the student sample was negative about that aspect as can be viewed in the graph in Figure 24.

Figure 24. Spiritual growth.

More than half (54%) of the staff mentors discussed spiritual issues with the mentees, according to the student sample. There might be various factors for it, but that goes beyond the scope of this research. The other 46% of the student sample indicated their mentors do not talk about spiritual issues with them.

Furthermore, 48% of the students in the sample stated that their mentors prayed with them, while the other 52% stated the opposite. There may be various reasons for this occurrence, but it is obvious that about half of the student sample did not experience faith-based mentoring in the sense of spiritual growth, spiritual life or prayer. At the same

time, another half of the student population surveyed, experienced faith-based mentoring from their mentors.

According to Student Interviews

The students' interviews produced a higher percentage in favor of faith-based mentoring at Helderberg College, when compared with the input given in the questionnaires. Of the student sample, 90% saw mentoring as an ideal tool for spiritual growth, compared to 53% in the student questionnaire. The same ratios were given in the answering of the question about the freedom to talk about spiritual and faith issues. Again, this figure is much higher than the student questionnaire regarding the same question. It seems therefore, that either the student sample for the interviews had a better faith-based experience with their mentees, or that the interview method was a better tool for assessing these outcomes of faith-based mentoring.

Table 20

Analysis of Student Interviews

Interview question 5	Responses
Do you see mentoring as an ideal tool to help college students to grow spiritually?	Positive = 9 Negative = 1
Interview Question 6	Responses
Do you and your present mentor talk freely about spiritual and faith issues?	Yes = 9 No = 1

Conclusions of Students About Faith-Based Mentoring

While there is some discrepancy in the results of the two research methodologies used, the indication is still that about half of the sample in the questionnaire and 90% in the interviews, found their mentoring to be faith-based and it helped them to grow spiritually. While there is an openness to discuss spiritual and faith-based issues, there is still opportunity for talking more about spiritual issues and praying with mentees, according to the student sample. The staff input will be addressed next.

According to Staff Questionnaires

The majority of the staff sample indicated that mentoring is an ideal tool to help students grow spiritually (89%). Even though 11% were uncertain, none of the staff in the sample said that mentoring was not an ideal spiritual tool. The graph outlines the representation in Figure 25.

Figure 25. Mentoring as spiritual tool.

The majority of the staff in the sample talked about spiritual issues with their mentees. Those in the sample who noted that it happened sometimes was 52%, while 26% indicated that it happened mostly, and a further 22% indicated that they always talked about spiritual issues. This is then an attestation of the above-mentioned data that states that the staff saw mentoring as an ideal tool for spiritual growth. The staff sample data compares well with the 54% of the student sample in this regard. The staff sample is graphically portrayed in Figure 26.

Figure 26. Talk spiritual issues.

In discussing the prayer experience in mentoring, the staff sample was far more spread out in responses than was the case with the student sample. While 7% said that they seldom pray with their mentees, 41% of the sample said that they prayed sometimes with their mentees. Those who prayed mostly and always combined were 52% (bar numbers 4,5), which is a healthy count. The position about prayer in mentoring may be varied because not all mentors may feel comfortable praying with their mentees. One

must also bear in mind that not all of the mentees are Christians and may be awkward as such. The prayer occurrence between staff and mentees in the sample are outlined in Figure 27.

Figure 27. Pray with mentees.

The next question was one of self-assessment by mentors in the area of spiritual growth. The result shows how staff mentors in the sample have helped their mentees to grow spiritually. Recognizing that there is not a good measuring instrument for this, the question is rather subjective. The response of the staff in the sample was very positive with 56% stating sometime, 26% as mostly, and 11% as always helping their students to grow spiritually. The distribution of the responses is summarized in Figure 28.

Figure 28. Mentees grow spiritually.

This next histogram relates to the previous, but in a more general sense. The question was posed not about the mentors' assessment, but looking at mentoring as a whole at Helderberg College. The question was to measure to what extent staff mentors regarded mentoring at Helderberg College as an opportunity to grow in the Christian faith. The majority indicated that mentoring did provide an opportunity for growth in the Christian faith (71%, bar numbers 4, 5). A quarter of the staff sample stated that it was the case sometimes. However, only 4% said it was seldom the case, and none said that mentoring was never provided an opportunity to grow the Christian faith. This data is summarized in the graph in Figure 29.

The staff interviews regarding faith-based mentoring is outlined next.

According to Staff Interviews

With regards to both questions in the interviews, there was a unanimous positive response. The staff sample saw mentoring as ideal tool to help students to grow

Figure 29. Mentoring grows faith.

spiritually and this staged a bit of variance with the questionnaire responses of the staff, as was indicated earlier. The freedom to talk about spiritual issues was more consistent in the two methodologies employed. The summary of the interviews of the sample are summarized in Table 21.

Table 21

Analysis of Staff Interviews

Interview Question 5	Responses
Do you see mentoring as an ideal to help college students to grow spiritually?	Yes = 6 No = 0
Interview Question 6	Responses
Do you and your mentees talk freely about spiritual and faith issues?	Yes = 6 No = 0

Conclusions of Staff About Faith-based Mentoring

The majority of the staff sample felt that mentoring is a great tool for helping students to grow spiritually. While the faith based experiences such as encouragement and prayer has room for improvement, there is enough spiritual exercise occurring in the mentoring experience that qualifies it as a faith-based experience. The interviews yielded a more positive response of the faith-based questions and there is no substantial lack of growth of the Christian faith indicated by the staff sample.

Synthesis of Students and Staff About Faith-Based Mentoring

Both sample populations were largely positive about mentoring at Helderberg College being a faith-based experience. While there are areas in need for improvement such as discussing spiritual issues and praying more with students, the atmosphere and freedom exist for both mentor and mentee to grow spiritually while engaged in the mentoring experience.

Summary of Students and Staff Research Results

According to the three research questions on intercultural faith-based mentoring of Helderberg College students, the following has been established by the staff and students in the samples taken:

1. There is a need for mentoring of students at Helderberg College, even though not all student mentees take advantage of the service offered by staff mentors.
2. Mentoring is largely an intercultural experience, as staff mentors cross cultural and linguistic barriers in helping students to adjust culturally. However, this was not true for everybody in the samples.

3. Mentoring is faith-based as it affords enough opportunity for spiritual growth to the student mentee through their staff mentors. There is room for improvement still, to build the faith-based element of the mentoring experience at Helderberg College.

The next chapter will outline the summary; conclusions and recommendations of the research done on intercultural faith-based mentoring at Helderberg College.

CHAPTER 6

CONCLUSION

Introduction

The previous chapter analyzed the data on intercultural faith-based mentoring at Helderberg College students done in 2008/2009. This concluding chapter provides a brief recap of what the project has been about, outlines the discoveries and findings of each chapter, and recommends ways in which the mentoring program can be enhanced.

Summary

This project dealt with intercultural faith-based mentoring of students in a higher education institution, namely Helderberg College. The first task of the project identified the variables affecting the support and participation of staff in the mentoring of Helderberg College students. A more foundational question was answered in the affirmative: Is there a need for mentoring among the student body? The second task of this project developed an effective mentoring program that addressed the challenges of intercultural mentoring and responded to the spiritual needs of both staff and students at Helderberg College. The third project task developed a reporting system that will be used by staff and students to track the mentoring done at Helderberg College in a given year.

Findings

The project process described in chapter 1 was followed and applied. The

methodology of using survey questionnaires and interviews were applied and is described in chapters 2-5 of the dissertation. Some challenges that were experienced during the application of the methodology were: the anonymity of the respondents in the questionnaires, the type of questions in the survey instruments, and delay in the implementation of the reporting system.

Chapter 2 dealt with a brief history of the word mentor and highlighted the key elements of mentoring. Different Bible characters who engaged in mentoring were showcased. After the conceptual understanding of mentoring was portrayed, three types of mentoring were introduced. The chains of mentoring indicated that mentoring often involved many people that stretch beyond one's lifetime. The evaluation of Jesus' four methods of mentoring, namely, instruction, demonstration, experiment, and assessment, highlighted the process of mentoring. Three selected biblical cases of mentoring were focused on, namely, Jethro with Moses, Priscilla and Aquila with Appollos, and Jesus with His twelve disciples.

Furthermore, chapter 2 exhibited the three lessons of faith-based mentoring provided by these three biblical cases. The faith-based mentoring experience of Jethro with Moses taught that the mentoring relationship must have reciprocity. Both Jethro and Moses learned great lessons from each other. There was a two-way communication where Moses learned important lessons about delegation and leadership and Jethro learned about faith issues from Moses.

From the faith-based mentoring of Priscilla and Aquila with Appollos, it became evident that one can mentor someone who is already good in using their talents and skills and that one is never too old to learn. Mentors like Priscilla and Aquila augmented the

gaps and blind spots of Appollos although his oratorical skills were already sharp. The couple also first listened to Appollos and then found a connecting point in teaching him more, *inter alia* about baptism.

Through the faith-based mentoring experience of Jesus with His disciples, one learned that the mentor must also focus on the mentee's relationship with God. It is evident that Jesus wanted His disciples to know His Father and His love for them. Jesus also continually challenged their faith and taught them ways in understanding God. Moreover, the research in chapter 2 provided a theological basis for intercultural faith-based mentoring of Helderberg College students.

In chapter 3, a review of some of the body of literature on intercultural faith-based mentoring was reviewed, and in particular, intercultural faith-based mentoring. There were ample resources available for addressing the need for student mentoring, the process of mentoring, the phases of mentoring, and a theological basis for mentoring. There is also a shift from the traditional mentoring program as offered in institutions, to one that moves beyond the functionalist approach which includes social, cultural, and faith issues as well.

The reviews on selected literature on mentoring from 1997 to 2009 offered two conclusions: (a) that mentoring has varied meanings; and (b) that a need exists for more literature in the areas of faith-based mentoring of students, intercultural mentoring of students in higher education, and reporting systems for mentoring.

In the following chapter 4, the development of the research methodology was addressed under three foci. The first focus was on the research methodology chosen by the researcher. The subsequent focus described a narrative of the implementation of the

ministry task, namely, student mentoring in higher education at Helderberg College in South Africa. The third focus introduced a reporting system (called *EA's Mentoring Wheel of Life*) that staff mentors can use for their student mentoring.

Chapter 5 revealed the research findings of the staff and students in the samples taken. These results addressed the three research questions on intercultural faith-based mentoring of Helderberg College students. The main findings of this dissertation are summarized in relation to the three research questions mentioned in chapter 1. In an attempt to satisfy the threefold statement of the task as enumerated in the same chapter, the following conclusions were drawn.

First, there is a need for mentoring of students at Helderberg College, even though not all student mentees take advantage of the service offered by staff mentors.

While most of the students (81%) see a need for mentoring, in practice only 51% use the facility that is provided for them by the institution, through the chaplain's office. There is undoubtedly a need for mentoring, especially in the first year of college life for students. Many students at Helderberg College see mentoring as an emergency relief, i.e., the injunction to visit your mentor only when you are troubled or hurt and in need of counseling. Notwithstanding this attitude, many students expressed the benefits derived from the mentoring program of the institution.

Second, mentoring is largely an intercultural experience, as most staff mentors cross cultural and linguistic barriers in helping students to adjust culturally. Mentoring is an intercultural experience to many student mentees but it is not correspondingly and intentionally practiced by all of the staff mentors. While there is enough intercultural experience taking place, there is room for improvement especially in assisting student

mentees in becoming more culturally sensitive in their life on and off- campus.

Third, mentoring is faith-based as it affords enough opportunity for spiritual growth to the student mentee through their staff mentors. Mentoring at Helderberg College is faith-based but not all students view it as such and not all mentors maximize their captive audience of students. There is room for improvement still, to build the faith-based element of the mentoring experience at Helderberg College. In view of the fact that the institution is a Christian one, this facet of mentoring should be the greatest influence of the mentoring program.

The researcher feels that the stipulated expectations of this project have been met, (a) to provide recent research material for intercultural faith-based mentoring at Helderberg College, (b) to establish a need for Adventist institutions to have staff-student mentoring structures in place, and (c) to inform Helderberg College staff and students of how much mentoring actually happens at the institution each year. Some of the possible new vistas will be discussed next under recommendations.

Recommendations

Arising from this research, the following recommendations may be deemed necessary for implementation. The Helderberg College Library needs to acquire more resources on mentoring, particularly on mentoring in higher education. Although there are some copies available, there is need for later editions and a greater variety of resource. This will also empower the staff mentors to utilize such resources even more in their mentoring experience.

The College chaplain should consider future training of pastors and chaplains of public universities in the area. This will necessitate a greater collaboration between the

local conference youth director and the College chaplain in an attempt to achieve such a goal.

It follows that there is a definite need for the administration to make more funding available for the mentoring program of Helderberg College. Three critical areas that will benefit from such funding are: skills training for the staff mentors, a small budget for each mentor, and annual incentives for mentors and mentees. The spending can be distributed throughout the year at strategic times such as mentoring awards at the end of the college year.

A mentoring handbook will assist mentors and mentees alike in stipulating the rules and policies of the mentoring program. Although the chaplain has already shared the mentoring policy (included in Appendix 4) with the staff and students in 2010, the mentoring handbook can include chapters such as the names of the mentors, pictures of the mentors' awards, training schedules and skills developments, and a calendar of events for mentoring such as the mentoring assemblies. This resource can be printed and handed to the staff and students at the mentoring assemblies in February and July each year.

In similar vein, it will be valuable to have a name for the College's mentoring program, such as "*S2S mentoring*," meaning *Staff to Student Mentoring*. A name like this would be consistent with many other institutions of higher learning who have named their mentoring programs. It will also make it easier for the coordinator of the mentoring program to develop logos and designs for print.

Another recommendation is to construct the mentoring program onto the college's website where the different mentoring teams can also feature. Additionally, that can serve as a blog for each mentoring year where students and staff can share with other

mentoring groups some of their events and concerns. Additionally, placing the mentoring program on the website will create a platform for papers and discussion on mentoring matters that can benefit others in the public domain beyond the scope of the College. New mentors will also be able to access the featured experiences of other mentors at the institution.

The researcher also recommends that further research be conducted in the area of student mentoring in higher education, especially in Adventist institutions of higher learning. This research should start with the Adventist institutions on the African continent where the lack of literature on mentoring is greatest. The research stemming from an African perspective can then be useful to provide a global framework for other Adventist institutions of higher learning and beyond. New developments within the mentoring circles, such as online or e-mentoring, should also be researched. An area of possible exploration could be to determine the value of online-mentoring in addition to face-to-face mentoring.

Conclusion

While there is room for improvement in the mentoring program as a whole, enough influence and defining moments are experienced by both the staff mentors and the student mentees of Helderberg College, including myself as the mentoring coordinator of the institution. Staff mentors do have a great arena of influence with student mentees in terms of intercultural faith-based mentoring. It is my wish that this research can be added to the ongoing discourse about student mentoring in higher education.

APPENDIX 1

QUESTIONNAIRES

Students – survey forms and data analyses

RESPONDENT NUMBER (for office use only) _____

QUESTIONNAIRE ON MENTORING AT HELDERBERG COLLEGE –03 Nov. 2008 STUDENT

INTRODUCTION.

For some time now, mentoring has been a part of your program at Helderberg College. This survey is done in an effort to provide you with a better mentoring program. Please take a few minutes to **complete all** the questions. Your input will assist the College Chaplain in making mentoring at Helderberg College a true intercultural experience and a faith-based experience for Helderberg College staff and students. This survey is voluntary and confidential. Please do not write your name on the survey. Your views and opinions are important. Kindly use a pen to mark each answer.

SECTION A:

INSTRUCTION: PLEASE TICK THE ANSWER OF YOUR CHOICE

1. Do you find your present mentor friendly?

Yes	No	Uncertain
-----	----	-----------

2. Do you find your present mentor approachable?

Yes	No	Uncertain
-----	----	-----------

3. Do you find your present mentor understanding of students' needs?

Yes	No	Uncertain
-----	----	-----------

4. Do you think your mentor should be of the same faculty or department as you?

Yes	No	Uncertain
-----	----	-----------

5. Are you of the opinion that a staff mentor should be assigned only to first year students?

Yes	No	Uncertain
-----	----	-----------

INSTRUCTION: PLEASE CIRCLE ONE OF THE STATEMENTS FOR EACH QUESTION

6. When do you need a mentor the most? [A] In your first year at college
[B] In your second year
[C] In your third / final year
[D] In your fourth / final year

7. How often have you gone to your mentor this past year?
[A] Frequently - more than 7 times this year
[B] Often - 4 to 6 times this year
[B] Seldom - less than 3 times this year
[C] Never

8. If the mentoring program at Helderberg College had to stop functioning tomorrow, how much would you miss it? [A] Very much
[B] A little
[C] Not at all

INSTRUCTION: PLEASE TICK THE ANSWER OF YOUR CHOICE

9. My mentor is normally available to me.

Never	Seldom	Sometimes	Mostly	Always
-------	--------	-----------	--------	--------

10. I enjoy a good relationship with my mentor.

Never	Seldom	Sometimes	Mostly	Always
-------	--------	-----------	--------	--------

11. I keep my appointments with my mentor.

Never	Seldom	Sometimes	Mostly	Always
-------	--------	-----------	--------	--------

12. My mentor is a role model in my life.

Never	Seldom	Sometimes	Mostly	Always
-------	--------	-----------	--------	--------

13. I feel I have no need of a mentor.

Never	Seldom	Sometimes	Mostly	Always
-------	--------	-----------	--------	--------

14. My mentor has helped me to grow academically.

Never	Seldom	Sometimes	Mostly	Always
-------	--------	-----------	--------	--------

15. My mentor has helped me to grow socially.

Never	Seldom	Sometimes	Mostly	Always
-------	--------	-----------	--------	--------

SECTION B:

INSTRUCTION: PLEASE TICK THE ANSWER OF YOUR CHOICE

1. My mentor has no racially negative attitudes towards me.

Yes	No	Uncertain
-----	----	-----------

2. My mentor's culture is different to mine.

Yes	No	Uncertain
-----	----	-----------

3. My mentor has helped me to relate better to other cultures on campus.

Yes	No	Uncertain
-----	----	-----------

4. I would prefer a mentor who is of the same race as I am.

Yes	No	Uncertain
-----	----	-----------

5. I discuss cultural issues with my mentor.

Yes	No	Uncertain
-----	----	-----------

SECTION C:

INSTRUCTION: PLEASE TICK THE ANSWER OF YOUR CHOICE

1. Has your mentor helped you to grow spiritually?

Yes	No	Uncertain
-----	----	-----------

2. Do you feel that your mentoring at Helderberg College has encouraged you to serve your community?

Yes	No	Uncertain
-----	----	-----------

3. Is it important to you that your mentor be a Seventh Day Adventist?

Yes	No	Uncertain
-----	----	-----------

4. Do you and your mentor talk about spiritual issues?

Yes	No
-----	----

5. Do you and your mentor ever pray together?

Yes	No
-----	----

SECTION D:

INSTRUCTION: PLEASE TICK THE APPROPRIATE BOX.

AGE: 18 - 21 years []
22 - 25 years []
26 - 29 years []
Older than 30 years old []

GENDER: Male [] Female []

FACULTY/DEPARTMENT: Theology []
Business []
Arts []
Office Admin. []
ELS []

COURSE OF STUDY: DEGREE COURSE [] DIPLOMA COURSE []
FOUNDATION COURSE [] OTHER []

YEAR OF STUDY: Foundation year []
1st year []
2nd year []
3rd year []
4th year []

HOME LANGUAGE: English []
Afrikaans []
Xhosa []
Zulu []
Tswana []
Other []

MARITAL STATUS: Single []
Married []
Divorced []

SECTION E:

WHAT SUGGESTIONS DO YOU HAVE FOR THE IMPROVEMENT OF MENTORING AT HELDERBERG COLLEGE?

Thank you for your honesty and time in completing this questionnaire.
Ps Eddie A. Appollis -Chaplain Helderberg College - 03 Nov. 2008

RESPONDENT NUMBER (for office use only) _____

QUESTIONNAIRE ON MENTORING AT HELDERBERG COLLEGE –04 Nov 2008

STAFF

INTRODUCTION.

For some time now, mentoring has been a part of your program at Helderberg College. This survey is done in an effort to provide you with a better mentoring program. Please take a few minutes to **complete all** the questions. Your input will assist the College Chaplain in making mentoring at Helderberg College a true intercultural experience and a faith-based experience for Helderberg College staff and students. This survey is voluntary and confidential. Please do not write your name on the survey. Your views and opinions are important. Kindly use a pen to mark each answer.

SECTION A:

INSTRUCTION: PLEASE TICK THE ANSWER OF YOUR CHOICE

1. I feel that my mentoring is making a difference in the Helderberg College students' life.

Yes	No	Uncertain
-----	----	-----------

2. Once per semester mentoring assembly is enough for meeting with the students.

Yes	No	Uncertain
-----	----	-----------

3. I understand the needs of my various mentees.

Yes	No	Uncertain
-----	----	-----------

4. My mentee should be in the same faculty or department as me.

Yes	No	Uncertain
-----	----	-----------

5. A Staff mentor should be assigned only to first year and foundation year students.

Yes	No	Uncertain
-----	----	-----------

6. Second, third and fourth year students should choose their own mentors from an available staff mentoring list.

Yes	No	Uncertain
-----	----	-----------

7. Mentoring is an ideal tool to help students grow spiritually.

Yes	No	Uncertain
-----	----	-----------

8. I would prefer to mentor students of the same culture as mine.

Yes	No	Uncertain
-----	----	-----------

9. Mentoring can assist student to adjust to new cultural environments like Helderberg College.

Yes	No	Uncertain
-----	----	-----------

10. I understand my mentees' cultural background.

Yes	No	Uncertain
-----	----	-----------

INSTRUCTION: PLEASE CIRCLE ONE OF THE STATEMENTS FOR EACH QUESTION

11. When do you think students need a mentor the most?

[A] In their first year at college?

[B] In their second year?

[C] In their third / final year?

[D] In their fourth / final year?

12. How often have you seen your mentee(s) this past year?

[A] Frequently - more than 7 times this year

[B] Often - 4 to 6 times this year

[C] Seldom - less than 3 times this year

[D] Never

13. If the mentoring program at Helderberg College had to stop functioning tomorrow, how much would you miss being a mentor?

- [A] A lot
- [B] To some extent
- [C] A little
- [D] Not at all

14. How much have you learned from your interaction with your mentees?

- [A] A lot
- [B] Some
- [B] Very little
- [C] Nothing at all

SECTION B:

INSTRUCTION: PLEASE TICK THE ANSWER OF YOUR CHOICE

1. I enjoy a good relationship with my mentees

Never	Seldom	Sometimes	Mostly	Always
-------	--------	-----------	--------	--------

2. I keep my appointments with my mentees

Never	Seldom	Sometimes	Mostly	Always
-------	--------	-----------	--------	--------

3. I discuss cultural issues with my mentees

Never	Seldom	Sometimes	Mostly	Always
-------	--------	-----------	--------	--------

4. I would prefer a mentee who is of the same race as I am

Never	Seldom	Sometimes	Mostly	Always
-------	--------	-----------	--------	--------

5. Generally, mentoring at Helderberg College is an intercultural experience

Never	Seldom	Sometimes	Mostly	Always
-------	--------	-----------	--------	--------

6. My mentees and I talk about spiritual issues

Never	Seldom	Sometimes	Mostly	Always
-------	--------	-----------	--------	--------

7. My mentees and I pray together

Never	Seldom	Sometimes	Mostly	Always
-------	--------	-----------	--------	--------

8. As a mentor I encourage my mentees to serve in their community

Never	Seldom	Sometimes	Mostly	Always
-------	--------	-----------	--------	--------

9. I have helped my mentees to grow spiritually

Never	Seldom	Sometimes	Mostly	Always
-------	--------	-----------	--------	--------

10. Generally, mentoring at Helderberg College is an opportunity to grow in the Christian faith

Never	Seldom	Sometimes	Mostly	Always
-------	--------	-----------	--------	--------

SECTION C:

INSTRUCTION: PLEASE TICK THE APPROPRIATE BOX

AGE: 20 - 29 years []

30 - 39 years []

40 - 49 years []

Older than 50 years old []

GENDER: Male []

Female []

FACULTY/DEPARTMENT:

Theology []

Business []

Arts []

Office Admin. []

Library []

Administration []

Cafeteria []

Other []

NUMBER OF YEARS AT HELDERBERG COLLEGE:

0 - 5 years []

6 - 10 years []

11 - 15 []

More than 15 years []

HOME LANGUAGE: English []

Afrikaans []

Xhosa []

Zulu []

Tswana []

Other []

MARITAL STATUS: Single []

Married []

Divorced []

SECTION D:

**WHAT SUGGESTIONS DO YOU HAVE FOR THE IMPROVEMENT OF MENTORING
AT HELDERBERG COLLEGE?**

Thank you for your honesty and time in completing this questionnaire.

Ps Eddie A. Appollis -Chaplain Helderberg College- 04 Nov 2008

2D Histograms (STUDENT in DATA 20090205.stw)

Histogram of A1 friendly

Histogram of A2 approachable

Histogram of A3 understanding

Histogram of A4 faculty

Histogram of A5 assigned

Histogram of A6 need

Histogram of A7 gone

Histogram of A8 miss it

Histogram of A9 available

Histogram of A10 relationship

Histogram of A11 appointments

Histogram of A12 role model

Histogram of A13 no need

Histogram of A14 academically

Histogram of A15 socially

Histogram of B1 racially negative

Histogram of B2 different culture

Histogram of B3 relate

Histogram of B4 same race

Histogram of B5 discuss culture

Histogram of C1 spiritual growth

Histogram of C2 serve

Histogram of C3 SDA

Histogram of C4 spiritual issues

Histogram of C5 pray

Histogram of D1 age

Histogram of D2 gender

Histogram of D3 faculty

Histogram of D4 course

Histogram of D5 year

Histogram of D6 language

Histogram of D7 mar stat

Basic Statistics/Tables (STUDENT in DATA 20090205.stw)

Frequency tables dialog

Frequency table: A1 friendly (STUDENT in DATA 20090205.stw)

Frequency table: A1 friendly (STUDENT in DATA				
Category	Count	Cumulative Count	Percent	Cumulative Percent
y	47	47	77.04918	77.0492
u	12	59	19.67213	96.7213
n	2	61	3.27869	100.0000

Frequency table: A2 approachable (STUDENT in DATA 20090205.stw)

Frequency table: A2 approachable (STUDENT in				
Category	Count	Cumulative Count	Percent	Cumulative Percent
y	45	45	73.77049	73.7705
u	10	55	16.39344	90.1639
n	6	61	9.83607	100.0000

Frequency table: A3 understanding (STUDENT in DATA 20090205.stw)

Frequency table: A3 understanding (STUDENT in				
Category	Count	Cumulative Count	Percent	Cumulative Percent
y	41	41	69.49153	69.4915
u	11	52	18.64407	88.1356
n	7	59	11.86441	100.0000

Frequency table: A4 faculty (STUDENT in DATA 20090205.stw)

Frequency table: A4 faculty (STUDENT in DATA:				
Category	Count	Cumulative Count	Percent	Cumulative Percent
n	25	25	45.45455	45.4545
y	27	52	49.09091	94.5455
u	3	55	5.45455	100.0000

Frequency table: A5 assigned (STUDENT in DATA 20090205.stw)

Frequency table: A5 assigned (STUDENT in DAT				
Category	Count	Cumulative Count	Percent	Cumulative Percent
n	44	44	72.13115	72.1311
y	12	56	19.67213	91.8033
u	5	61	8.19672	100.0000

Frequency table: A6 need (STUDENT in DATA 20090205.stw)

Frequency table: A6 need (STUDENT in DATA 20				
Category	Count	Cumulative Count	Percent	Cumulative Percent
1	41	41	77.35849	77.3585
2	5	46	9.43396	86.7925
3	4	50	7.54717	94.3396
4	3	53	5.66038	100.0000

Frequency table: A7 gone (STUDENT in DATA 20090205.stw)

Frequency table: A7 gone (STUDENT in DATA 20				
Category	Count	Cumulative Count	Percent	Cumulative Percent
1	13	13	21.31148	21.3115
2	25	38	40.98361	62.2951
3	13	51	21.31148	83.6066
4	10	61	16.39344	100.0000

Frequency table: A8 miss it (STUDENT in DATA 20090205.stw)

Frequency table: A8 miss it (STUDENT in DATA 2				
Category	Count	Cumulative Count	Percent	Cumulative Percent
1	21	21	34.42623	34.4262
2	19	40	31.14754	65.5738
3	21	61	34.42623	100.0000

Frequency table: A9 available (STUDENT in DATA 20090205.stw)

Frequency table: A9 available (STUDENT in DAT				
Category	Count	Cumulative Count	Percent	Cumulative Percent
1	7	7	12.72727	12.7273
2	3	10	5.45455	18.1818
3	8	18	14.54545	32.7273
4	19	37	34.54545	67.2727
5	18	55	32.72727	100.0000

Frequency table: A10 relationship (STUDENT in DATA 20090205.stw)

Category	Frequency table: A10 relationship (STUDENT in D			
	Count	Cumulative Count	Percent	Cumulative Percent
1	9	9	16.07143	16.0714
2	7	16	12.50000	28.5714
3	7	23	12.50000	41.0714
4	17	40	30.35714	71.4286
5	16	56	28.57143	100.0000

Frequency table: A11 appointments (STUDENT in DATA 20090205.stw)

Category	Frequency table: A11 appointments (STUDENT in			
	Count	Cumulative Count	Percent	Cumulative Percent
1	11	11	19.64286	19.6429
2	8	19	14.28571	33.9286
3	14	33	25.00000	58.9286
4	12	45	21.42857	80.3571
5	11	56	19.64286	100.0000

Frequency table: A12 role model (STUDENT in DATA 20090205.stw)

Category	Frequency table: A12 role model (STUDENT in DA			
	Count	Cumulative Count	Percent	Cumulative Percent
1	15	15	27.27273	27.2727
2	7	22	12.72727	40.0000
3	7	29	12.72727	52.7273
4	16	45	29.09091	81.8182
5	10	55	18.18182	100.0000

Frequency table: A13 no need (STUDENT in DATA 20090205.stw)

Category	Frequency table: A13 no need (STUDENT in DATA 20090205.stw)			
	Count	Cumulative Count	Percent	Cumulative Percent
1	22	22	38.59649	38.5965
2	3	25	5.26316	43.8596
3	16	41	28.07018	71.9298
4	11	52	19.29825	91.2281
5	5	57	8.77193	100.0000

Frequency table: A14 academically (STUDENT in DATA 20090205.stw)

Category	Frequency table: A14 academically (STUDENT in DATA 20090205.stw)			
	Count	Cumulative Count	Percent	Cumulative Percent
1	20	20	35.71429	35.7143
2	2	22	3.57143	39.2857
3	10	32	17.85714	57.1429
4	20	52	35.71429	92.8571
5	4	56	7.14286	100.0000

Frequency table: A15 socially (STUDENT in DATA 20090205.stw)

Category	Frequency table: A15 socially (STUDENT in DATA 20090205.stw)			
	Count	Cumulative Count	Percent	Cumulative Percent
1	19	19	33.92857	33.9286
2	6	25	10.71429	44.6429
3	9	34	16.07143	60.7143
4	13	47	23.21429	83.9286
5	9	56	16.07143	100.0000

Frequency table: B1 racially negative (STUDENT in DATA 20090205.stw)

Category	Frequency table: B1 racially negative (STUDENT			
	Count	Cumulative Count	Percent	Cumulative Percent
y	38	38	64.40678	64.4068
n	10	48	16.94915	81.3559
u	11	59	18.64407	100.0000

Frequency table: B2 different culture (STUDENT in DATA 20090205.stw)

Category	Frequency table: B2 different culture (STUDENT			
	Count	Cumulative Count	Percent	Cumulative Percent
y	45	45	76.27119	76.2712
n	10	55	16.94915	93.2203
u	4	59	6.77966	100.0000

Frequency table: B3 relate (STUDENT in DATA 20090205.stw)

Category	Frequency table: B3 relate (STUDENT in DATA 2			
	Count	Cumulative Count	Percent	Cumulative Percent
y	33	33	55.93220	55.9322
n	12	45	20.33898	76.2712
u	14	59	23.72881	100.0000

Frequency table: B4 same race (STUDENT in DATA 20090205.stw)

Category	Frequency table: B4 same race (STUDENT in DA			
	Count	Cumulative Count	Percent	Cumulative Percent
u	15	15	25.86207	25.8621
n	37	52	63.79310	89.6552
y	6	58	10.34483	100.0000

Frequency table: B5 discuss culture (STUDENT in DATA 20090205.stw)

Category	Frequency table: B5 discuss culture (STUDENT ir			
	Count	Cumulative Count	Percent	Cumulative Percent
y	23	23	41.07143	41.0714
n	26	49	46.42857	87.5000
u	7	56	12.50000	100.0000

Frequency table: C1 spiritual growth (STUDENT in DATA 20090205.stw)

Category	Frequency table: C1 spiritual growth (STUDENT ii			
	Count	Cumulative Count	Percent	Cumulative Percent
y	31	31	53.44828	53.4483
n	21	52	36.20690	89.6552
u	6	58	10.34483	100.0000

Frequency table: C2 serve (STUDENT in DATA 20090205.stw)

Category	Frequency table: C2 serve (STUDENT in DATA 2			
	Count	Cumulative Count	Percent	Cumulative Percent
u	7	7	13.46154	13.4615
n	21	28	40.38462	53.8462
y	24	52	46.15385	100.0000

Frequency table: C3 SDA (STUDENT in DATA 20090205.stw)

Category	Frequency table: C3 SDA (STUDENT in DATA 20			
	Count	Cumulative Count	Percent	Cumulative Percent
y	32	32	54.23729	54.2373
n	21	53	35.59322	89.8305
u	6	59	10.16949	100.0000

Frequency table: C4 spiritual issues (STUDENT in DATA 20090205.stw)

Category	Frequency table: C4 spiritual issues (STUDENT in			
	Count	Cumulative Count	Percent	Cumulative Percent
y	31	31	54.38596	54.3860
n	26	57	45.61404	100.0000

Frequency table: C5 pray (STUDENT in DATA 20090205.stw)

Category	Frequency table: C5 pray (STUDENT in DATA 200			
	Count	Cumulative Count	Percent	Cumulative Percent
y	27	27	48.21429	48.2143
n	29	56	51.78571	100.0000

Frequency table: D1 age (STUDENT in DATA 20090205.stw)

Frequency table: D1 age (STUDENT in DATA 20090205.stw)				
Category	Count	Cumulative Count	Percent	Cumulative Percent
1	31	31	50.81967	50.81967
2	14	45	22.95082	73.7705
3	4	49	6.55738	80.3279
4	12	61	19.67213	100.0000

Frequency table: D2 gender (STUDENT in DATA 20090205.stw)

Frequency table: D2 gender (STUDENT in DATA 20090205.stw)				
Category	Count	Cumulative Count	Percent	Cumulative Percent
m	33	33	55.00000	55.00000
f	27	60	45.00000	100.00000

Frequency table: D3 faculty (STUDENT in DATA 20090205.stw)

Frequency table: D3 faculty (STUDENT in DATA 20090205.stw)				
Category	Count	Cumulative Count	Percent	Cumulative Percent
t	20	20	32.78689	32.78689
b	15	35	24.59016	57.3770
a	23	58	37.70492	95.0820
o	3	61	4.91803	100.0000

Frequency table: D4 course (STUDENT in DATA 20090205.stw)

Category	Frequency table: D4 course (STUDENT in DATA			
	Count	Cumulative Count	Percent	Cumulative Percent
dg	56	56	93.33333	93.3333
F	1	57	1.66667	95.0000
dc	3	60	5.00000	100.0000

Frequency table: D5 year (STUDENT in DATA 20090205.stw)

Category	Frequency table: D5 year (STUDENT in DATA 200			
	Count	Cumulative Count	Percent	Cumulative Percent
0	4	4	6.66667	6.6667
1	12	16	20.00000	26.6667
2	27	43	45.00000	71.6667
3	12	55	20.00000	91.6667
4	5	60	8.33333	100.0000

Frequency table: D6 language (STUDENT in DATA 20090205.stw)

Category	Frequency table: D6 language (STUDENT in DATA			
	Count	Cumulative Count	Percent	Cumulative Percent
A	5	5	9.80392	9.8039
T	16	21	31.37255	41.1765
O	13	34	25.49020	66.6667
E	7	41	13.72549	80.3922
X	6	47	11.76471	92.1569
Z	4	51	7.84314	100.0000

Frequency table: D7 mar stat (STUDENT in DATA 20090205.stw)

Category	Frequency table: D7 mar stat (STUDENT in DATA 20090205.stw)			
	Count	Cumulative Count	Percent	Cumulative Percent
s	47	47	83.92857	83.9286
m	8	55	14.28571	98.2143
d	1	56	1.78571	100.0000

Staff – survey forms - Data analyses

2D Histograms (STAFF in DATA 20090205.stw)

Histogram of A1 difference

Histogram of A2 once sem

Histogram of A3 underst needs

Histogram of A4 same faculty

Histogram of A5 assigned

Histogram of A6 choose

Histogram of A7 spir tool

Histogram of A8 same culture

Histogram of A9 adjust

Histogram of A10 underst culture

Histogram of A11 need

Histogram of A12 seen

Histogram of A13 miss it

Histogram of A14 learned

Histogram of B1 good relationships

Histogram of B2 keep appointments

Histogram of B3 discuss culture

Histogram of B4 same race

Histogram of B5 intercultural

Histogram of B6 talk spiritual

Histogram of B7pray

Histogram of B8 serve comm

Histogram of B9 grow spiritual

Histogram of B10 grow faith

Histogram of C1 age

Histogram of C2 gender

Histogram of C3 faculty

Histogram of C4 years

Histogram of C5 language

Histogram of C6 mars stat

Basic Statistics/Tables (STAFF in DATA 20090205.stw)

Frequency tables dialog

Frequency table: A1 difference (STAFF in DATA 20090205.stw)

Frequency table: A1 difference (STAFF in DATA 20090205.stw)				
Category	Count	Cumulative Count	Percent	Cumulative Percent
y	22	22	81.48148	81.4815
u	3	25	11.11111	92.5926
n	2	27	7.40741	100.0000

Frequency table: A2 once sem (STAFF in DATA 20090205.stw)

Frequency table: A2 once sem (STAFF in DATA 2				
Category	Count	Cumulative Count	Percent	Cumulative Percent
y	16	16	59.25926	59.2593
n	7	23	25.92593	85.1852
u	4	27	14.81481	100.0000

Frequency table: A3 underst needs (STAFF in DATA 20090205.stw)

Frequency table: A3 underst needs (STAFF in DA				
Category	Count	Cumulative Count	Percent	Cumulative Percent
u	9	9	34.61538	34.6154
n	5	14	19.23077	53.8462
y	12	26	46.15385	100.0000

Frequency table: A4 same faculty (STAFF in DATA 20090205.stw)

Frequency table: A4 same faculty (STAFF in DAT				
Category	Count	Cumulative Count	Percent	Cumulative Percent
n	15	15	75.00000	75.0000
y	4	19	20.00000	95.0000
u	1	20	5.00000	100.0000

Frequency table: A5 assigned (STAFF in DATA 20090205.stw)

Frequency table: A5 assigned (STAFF in DATA 20090205.stw)				
Category	Count	Cumulative Count	Percent	Cumulative Percent
n	17	17	62.96296	62.9630
y	6	23	22.22222	85.1852
u	4	27	14.81481	100.0000

Frequency table: A6 choose (STAFF in DATA 20090205.stw)

Frequency table: A6 choose (STAFF in DATA 20090205.stw)				
Category	Count	Cumulative Count	Percent	Cumulative Percent
y	22	22	81.48148	81.4815
u	2	24	7.40741	88.8889
n	3	27	11.11111	100.0000

Frequency table: A7 spir tool (STAFF in DATA 20090205.stw)

Frequency table: A7 spir tool (STAFF in DATA 20090205.stw)				
Category	Count	Cumulative Count	Percent	Cumulative Percent
y	24	24	88.88889	88.8889
u	3	27	11.11111	100.0000

Frequency table: A8 same culture (STAFF in DATA 20090205.stw)

Frequency table: A8 same culture (STAFF in DAT				
Category	Count	Cumulative Count	Percent	Cumulative Percent
n	22	22	84.61538	84.6154
u	1	23	3.84615	88.4615
y	3	26	11.53846	100.0000

Frequency table: A9 adjust (STAFF in DATA 20090205.stw)

Frequency table: A9 adjust (STAFF in DATA 200				
Category	Count	Cumulative Count	Percent	Cumulative Percent
y	24	24	88.88889	88.8889
n	1	25	3.70370	92.5926
u	2	27	7.40741	100.0000

Frequency table: A10 underst culture (STAFF in DATA 20090205.stw)

Frequency table: A10 underst culture (STAFF in [				
Category	Count	Cumulative Count	Percent	Cumulative Percent
y	12	12	46.15385	46.1538
n	2	14	7.69231	53.8462
u	12	26	46.15385	100.0000

Frequency table: A11 need (STAFF in DATA 20090205.stw)

Frequency table: A11 need (STAFF in DATA 2009				
Category	Count	Cumulative Count	Percent	Cumulative Percent
1	25	25	100.0000	100.0000

Frequency table: A12 seen (STAFF in DATA 20090205.stw)

Category	Frequency table: A12 seen (STAFF in DATA 2009			
	Count	Cumulative Count	Percent	Cumulative Percent
1	3	3	11.53846	11.5385
2	10	13	38.46154	50.0000
3	10	23	38.46154	88.4615
4	3	26	11.53846	100.0000

Frequency table: A13 miss it (STAFF in DATA 20090205.stw)

Category	Frequency table: A13 miss it (STAFF in DATA 200			
	Count	Cumulative Count	Percent	Cumulative Percent
1	5	5	18.51852	18.5185
2	6	11	22.22222	40.7407
3	10	21	37.03704	77.7778
4	6	27	22.22222	100.0000

Frequency table: A14 learned (STAFF in DATA 20090205.stw)

Category	Frequency table: A14 learned (STAFF in DATA 20			
	Count	Cumulative Count	Percent	Cumulative Percent
2	5	5	19.23077	19.2308
3	14	19	53.84615	73.0769
4	7	26	26.92308	100.0000

Frequency table: B1 good relationships (STAFF in DATA 20090205.stw)

Frequency table: B1 good relationships (STAFF ir				
Category	Count	Cumulative Count	Percent	Cumulative Percent
2	1	1	3.70370	3.7037
3	7	8	25.92593	29.6296
4	12	20	44.44444	74.0741
5	7	27	25.92593	100.0000

Frequency table: B2 keep appointments (STAFF in DATA 20090205.stw)

Frequency table: B2 keep appointments (STAFF ir				
Category	Count	Cumulative Count	Percent	Cumulative Percent
4	17	17	62.96296	62.9630
5	10	27	37.03704	100.0000

Frequency table: B3 discuss culture (STAFF in DATA 20090205.stw)

Frequency table: B3 discuss culture (STAFF in DA				
Category	Count	Cumulative Count	Percent	Cumulative Percent
1	4	4	14.81481	14.8148
2	6	10	22.22222	37.0370
3	14	24	51.85185	88.8889
4	2	26	7.40741	96.2963
5	1	27	3.70370	100.0000

Frequency table: B4 same race (STAFF in DATA 20090205.stw)

Frequency table: B4 same race (STAFF in DATA 20090205.stw)				
Category	Count	Cumulative Count	Percent	Cumulative Percent
1	11	11	44.00000	44.0000
2	6	17	24.00000	68.0000
3	4	21	16.00000	84.0000
4	4	25	16.00000	100.0000

Frequency table: B5 intercultural (STAFF in DATA 20090205.stw)

Frequency table: B5 intercultural (STAFF in DATA 20090205.stw)				
Category	Count	Cumulative Count	Percent	Cumulative Percent
3	5	5	18.51852	18.5185
4	15	20	55.55556	74.0741
5	7	27	25.92593	100.0000

Frequency table: B6 talk spiritual (STAFF in DATA 20090205.stw)

Frequency table: B6 talk spiritual (STAFF in DATA 20090205.stw)				
Category	Count	Cumulative Count	Percent	Cumulative Percent
3	14	14	51.85185	51.8519
4	7	21	25.92593	77.7778
5	6	27	22.22222	100.0000

Frequency table: B7pray (STAFF in DATA 20090205.stw)

Frequency table: B7pray (STAFF in DATA 20090205.stw)				
Category	Count	Cumulative Count	Percent	Cumulative Percent
2	2	2	7.40741	7.4074
3	11	13	40.74074	48.1481
4	5	18	18.51852	66.6667
5	9	27	33.33333	100.0000

Frequency table: B8 serve comm (STAFF in DATA 20090205.stw)

Frequency table: B8 serve comm (STAFF in DATA 20090205.stw)				
Category	Count	Cumulative Count	Percent	Cumulative Percent
1	2	2	7.40741	7.4074
2	3	5	11.11111	18.5185
3	11	16	40.74074	59.2593
4	9	25	33.33333	92.5926
5	2	27	7.40741	100.0000

Frequency table: B9 grow spiritual (STAFF in DATA 20090205.stw)

Frequency table: B9 grow spiritual (STAFF in DATA 20090205.stw)				
Category	Count	Cumulative Count	Percent	Cumulative Percent
2	2	2	7.40741	7.4074
3	15	17	55.55556	62.9630
4	7	24	25.92593	88.8889
5	3	27	11.11111	100.0000

Frequency table: B10 grow faith (STAFF in DATA 20090205.stw)

Frequency table: B10 grow faith (STAFF in DATA				
Category	Count	Cumulative Count	Percent	Cumulative Percent
2	1	1	4.16667	4.1667
3	6	7	25.00000	29.1667
4	10	17	41.66667	70.8333
5	7	24	29.16667	100.0000

Frequency table: C1 age (STAFF in DATA 20090205.stw)

Frequency table: C1 age (STAFF in DATA 200902				
Category	Count	Cumulative Count	Percent	Cumulative Percent
1	2	2	8.00000	8.0000
2	3	5	12.00000	20.0000
3	13	18	52.00000	72.0000
4	7	25	28.00000	100.0000

Frequency table: C2 gender (STAFF in DATA 20090205.stw)

Frequency table: C2 gender (STAFF in DATA 2009				
Category	Count	Cumulative Count	Percent	Cumulative Percent
m	10	10	40.00000	40.0000
f	15	25	60.00000	100.0000

Frequency table: C3 faculty (STAFF in DATA 20090205.stw)

Frequency table: C3 faculty (STAFF in DATA 20090205.stw)				
Category	Count	Cumulative Count	Percent	Cumulative Percent
A	6	6	24.00000	24.0000
B	4	10	16.00000	40.0000
L	3	13	12.00000	52.0000
C	1	14	4.00000	56.0000
T	4	18	16.00000	72.0000
AD	2	20	8.00000	80.0000
OA	4	24	16.00000	96.0000
O	1	25	4.00000	100.0000

Frequency table: C4 years (STAFF in DATA 20090205.stw)

Frequency table: C4 years (STAFF in DATA 20090205.stw)				
Category	Count	Cumulative Count	Percent	Cumulative Percent
1	14	14	53.84615	53.8462
2	8	22	30.76923	84.6154
3	1	23	3.84615	88.4615
4	3	26	11.53846	100.0000

Frequency table: C5 language (STAFF in DATA 20090205.stw)

Frequency table: C5 language (STAFF in DATA 20090205.stw)				
Category	Count	Cumulative Count	Percent	Cumulative Percent
E	14	14	58.33333	58.3333
O	5	19	20.83333	79.1667
Z	1	20	4.16667	83.3333
X	1	21	4.16667	87.5000
A	3	24	12.50000	100.0000

Frequency table: C6 mars stat (STAFF in DATA 20090205.stw)

Frequency table: C6 mars stat (STAFF in DATA 2)				
Category	Count	Cumulative Count	Percent	Cumulative Percent
m	21	21	80.76923	80.7692
s	4	25	15.38462	96.1538
d	1	26	3.84615	100.0000

Basic Statistics/Tables (STUDENT in DATA 20090205.stw)

Descriptive statistics dialog

Descriptive Statistics (STUDENT in DATA 20090205.stw)

Variable	Descriptive Statistics (STUDENT in DATA 20090205.stw)							
	Valid N	Mean	Median	Minimum	Maximum	Lower Quartile	Upper Quartile	Std.Dev.
A9 available	55	3.691	4.000	1.000	5.000	3.000	5.000	1.332
A10 relationship	56	3.429	4.000	1.000	5.000	2.000	5.000	1.438
A11 appointments	56	3.071	3.000	1.000	5.000	2.000	4.000	1.399
A12 role model	55	2.982	3.000	1.000	5.000	1.000	4.000	1.509
A13 no need	57	2.544	3.000	1.000	5.000	1.000	4.000	1.402
A14 academically	56	2.750	3.000	1.000	5.000	1.000	4.000	1.443
A15 socially	56	2.768	3.000	1.000	5.000	1.000	4.000	1.525
D1 age	61	1.951	1.000	1.000	4.000	1.000	3.000	1.175
D5 year	60	2.033	2.000	0.000	4.000	1.000	3.000	1.008

Basic Statistics/Tables (STAFF in DATA 20090205.stw)

Descriptive statistics dialog

Descriptive Statistics (STAFF in DATA 20090205.stw)

Variable	Descriptive Statistics (STAFF in DATA 20090205.stw)							
	Valid N	Mean	Median	Minimum	Maximum	Lower Quartile	Upper Quartile	Std.Dev.
B1 good relationships	27	3.926	4.000	2.000	5.000	3.000	5.000	0.829
B2 keep appointments	27	4.370	4.000	4.000	5.000	4.000	5.000	0.492
B3 discuss culture	27	2.630	3.000	1.000	5.000	2.000	3.000	0.967
B4 same race	25	2.040	2.000	1.000	4.000	1.000	3.000	1.136
B5 intercultural	27	4.074	4.000	3.000	5.000	4.000	5.000	0.675
B6 talk spiritual	27	3.704	3.000	3.000	5.000	3.000	4.000	0.823
B7pray	27	3.778	4.000	2.000	5.000	3.000	5.000	1.013
B8 serve comm	27	3.222	3.000	1.000	5.000	3.000	4.000	1.013
B9 grow spiritual	27	3.407	3.000	2.000	5.000	3.000	4.000	0.797
B10 grow faith	24	3.958	4.000	2.000	5.000	3.000	5.000	0.859
C1 age	25	3.000	3.000	1.000	4.000	3.000	4.000	0.866
C4 years	26	1.731	1.000	1.000	4.000	1.000	2.000	1.002

APPENDIX 2

INTERVIEW TRANSCRIPTIONS

Students

Andrews University D.Min. INTERVIEWS

Interviewer: E. A. Appollis

Interviewees: 10 full time and registered Helderberg College students

Date: 29 May – 20 July 2009

Place: Somerset West, South Africa

PURPOSE OF INTERVIEW: To ascertain the need for student - mentoring at Helderberg College and to establish if it is an intercultural faith-based program.

QUESTION 1: Do you feel that as a student, mentoring at Helderberg College has made a difference in your life? Why or why not?

Resp. 1:

I personally feel it has, in the sense that it has provided a conducive environment where I can pour out my frustrations and challenges, at least academically as well as socially. I had my own personal and social problems relating academically while at HBC. So My Mentors have taken me through all of that, and gave me advice on how I can overcome those challenges, yea. In that sense it has made a change in my life.

Resp. 2:

Mentoring, it has actually has made a big difference. Why, well, I like the motto, don't suffer in silence. So in actual fact the fact that I can come and talk about whatever it is that is bothering me to a person who is more objective. It is different if you go talk to your friend, they'll be more subjective. Because they are your friend therefore they will turn to view your problem the way you are viewing it to a certain extend I believe.

But for a mentor, who is, has got the opportunity to be more objective I believe some how. Because they are not so much into, they are not in your life like to be attached emotionally they are more there for advice.

Resp. 3:

Well I feel it has made a difference because in other institutions you don't get to relate with your lecturers, you're just known as a number, but with lecturers here, I felt that I'm someone he understand that I am a person with problems and he will treat me with respect not just as any other number or someone that doesn't really matter. So it has helped me because I know I can trust my mentor. I go to and go talk to him about stuff when ever and if he is doing something, he will put everything down and he will listen to me so it has helped in a sense that I know there is someone who is going to listen to me.

Resp. 4:

Mentoring at Helderberg has made a huge impact in my life. Looking back when I came back 2007, the first person that I spoke to was Mrs Rina Sharp who happens to be my English lecturer and we shared a lot of things. From there I developed love for having

a mentor in my life and since then I never looked back, I looked forward, I was always looking forward to having somebody that will be a mentor on full-time bases.

Resp. 5:

Yes it has made a difference in my life more especially as Helderberg College is concerned or as Helderberg College's life is being concerned. Especially, there are times whereby you need someone that you can talk to; there is stress of the books, sometimes even the stress of finance. So in those kinds of cases, you really need someone to talk to. Not only the cases whereby you speak about the issues of academically, but also when you come to the human point of view, when you relate one to one another as a human being. For example, there is also stress for the issue of human relationships at Helderberg College. So you really need someone that you can be able to relate to as a parent or as a mentor.

Resp. 6:

Well I think that it has definitely made a difference especially in my 2nd year, it has really been beneficial to me. There are a lot of things that I get to learn from my mentor and he helps to give me direction with spiritually as well as most of the practical challenges that face while I'm here.

Resp. 7:

I would say that I feel like mentoring has made a big difference in my stay here at Helderberg. I can still remember the last time that I actually went to my mentor and I

went to him and I was actually troubled about something ... between the lecturers discussed it openly and I after that I felt much better and the relationship with that particular lecturer is much better.

Resp. 8:

Yes, because it helps you in difficult times. The person is there when you need them the most and also in good times I can say. With my mentor we actually became friends, it's like there is a nice interaction with us. If we don't see one another during the week we'll communicate via e-mail or we would meet up at Mugg and Bean (coffee shop), we sometime go there.

Resp. 9:

I don't actually feel it has made a difference in my life, no. I've only met with my mentor only once and we did have a very frank and open discussion which I enjoyed. She's always sending me very positive messages especially around the exams, but I wouldn't say it's made a significant difference to my studying.

Resp. 10:

My life, has it has because in the past in high school I hadn't had someone to actually talk to when I have a problem so from the time I'm on college I have someone to talk to, someone who had help me to find solutions to my problems.

QUESTION 2: According to you, when do students at Helderberg College need a mentor the most? Why do you say that?

Resp.1:

I would say the primary years and the final years. The primary years, because you don't know anything about the life here at Helderberg College in all aspects. You know, I think most students experience shock in all areas of life, especially more spiritually when they come in, they experience spiritual shock. There are some of the things that they need someone to guide them to absolve, to let them be able to relate to them better. So in that sense, and also academically as well, you need someone because the standard is different here than from my high school unless it is a mentor who has been before at this academic field, but for first years who are straight from matric, they need someone to guide them. The final years, yea, they are making crucial decisions, where to from now? They just need someone to share their future plans with. I see that to be very useful, particularly for me.... I think personally you need it personally, in my first year and the final year because the closer I come to the reality of what is expected of me in the market place or my occupation, the more shocked I became. So I need someone who is there, and fortunately my mentor is someone who has been there.

Resp. 2:

When they need them the most (sigh). I believe in your first year. Because in your first year you are coming to a new place, it's a new setting, you are trying to find your feet, and from experience, I believe that if I had a mentor in my first year, a serious mentorship program. I don't think I would have encountered most of the challenges I did

at the beginning. Because at least they will help you settle down and guide you on how to go around.

Resp. 3:

I think students need mentors when they first arrive at Helderberg because it is difficult for them because most of them are straight from high school so they think they are seniors and all and they get here they are juniors, it happens all the time. From primary school you go to high school it's like I'm a senior and you get there and you start from the bottom, it's the same thing at college. They need guidance on certain things, on a lot of things actually. And when they leave or about to be in senior class, they also need them the most. Because they going out there in the corporate world and its not easy. Because at school if you don't do your assignment you get more chances to actually finish your assignment. But in the work place you get fired, you could lose your job, it's terrible. So its more serious in the work place. Yes. I think they are both important.

Resp. 4:

When you are studying in Helderberg, there is no point exactly that I can specify to say you need a mentor at this time, because you need a mentor throughout, especially when you are still new on campus. There are a lot of things that we were not exposed to before so that when you get to Helderberg if you see some of the things that are happening on campus, before you make judgment, when at least you have a mentor by your side. A mentor will be somebody that has been in Helderberg long before you came. So you explain those kind of issues with your mentor, and then your mentor can be able

to guide you and show you that no, every time when you get to a new environment, you must be exposed to different cultures and different activities or different things. Things that you have not seen before, before you make a new judgment. It's very important especially when you have a mentor in the beginning so that your mentor can be able to help you, to say look Helderberg is another world and this is what will be expected in you, so that you don't only work hard in the beginning of the semester, you need consistency. If say, you've got a lot of assignments, and feel discouraged, your mentor will always be there to help you and encourage you to say no you can do it, you have all the abilities.

Resp. 5:

I cannot say that there is a stage when a student needs a mentor most and another stage not, but as soon as a student arrives at HBC there is a need for such a student to have a mentor, and also as a student goes from one year to another year, needs also a mentor. As I can see that the life of HBC seems somehow to transcend from one level to another level and from one year to another year, so also I can say that a student needs a mentor most, at the end of his faculty or his program. There is a lot of stress one goes through. As I said early, the stress of academic. Some student did not do well in previous year, now as they go to their final year, there is a heavy load. So there are questions, will I make it, and one needs someone who has gone through that way and through that bridge who can also tell of his experience in life.

Resp. 6:

Well I would think is probably the first year and just before they leave, because these two stages are where you are confused the most. When you arrive you're still asking questions about how do I fit in, what my role here, so that's a critical time for a mentor to come it. It also helps for you not to get in the wrong company. Just before you leave, you also need guidance as to how do you make it in the world out there.

Resp. 7:

I would say that the most is when it's during the exam time, but not particularly the exam but when you are actually stressed or when you have a certain problem. So I think that's the most when the students are usually going to their mentors. I would suggest from the first year when you arrive then you can build that relationship with your mentor and the more you communicate the more you may get to know each other.

Resp. 8:

I would say you actually need a mentor in difficult and in good times. It's nice when you know that there is someone to talk to, there is someone that understands and there is someone also that just listens. Because sometimes you don't want to actually have a verbal reply, you just want to listen, so that's also nice.

I think from your 1st year till you graduate, throughout. Because in my 1st year you're leaving with a fear ... that you're coming to Helderberg and you don't know this person is but I think it was also nice for me just knowing that if I have a problem I can go directly to the person.

Resp. 9:

I think probably if they find that they're struggling to fit in or if they're struggling with their studies and kind of need to clear the air with someone who can be objective, or if they're seeking more advice on the direction that they should be taking within their studies and obviously around exam times.

Resp. 10:

Near the end because then you deal with a lot of stress of assignments and stuff like that so I think near the end.

QUESTION 3: Do you ever discuss issues of cultural diversity with your present mentor and please mention some examples.

Resp. 1:

Honestly, I don't recall ever entertaining cultural issues with my mentor.

Resp. 2:

I recall once, we did, we did discuss cultural issues. Yea, it was about, eye contact, in the context of boy girl relationship. Wherein other cultures, looking directly into somebody else face, you're turned to be disrespectful. But then for a guy who sees a girl who is shying away, avoiding eye contact, they may interpret in as the girl having a liking for him.

Resp. 3:

Yes I do. I haven't this year but previously yet, because he took me for intercultural communication, so I take some of the discussions from class into his office and we talk about it say but this and that, he would be like no, but you need to understand people are different. For instance, intercultural dating for instance. We have discussed that, you know what, lets say for example, I say I can't date a person of a different race because and there is going to be too many problems, cultural problems and maybe his parents wont except me because I'm black and his white and I cant go into all that. I'm not sure that my parents will accept him, and is he going to accept my culture and his he going to accept me or who I am. He (mentor) says that people are different and times change so maybe he will accept you and if he is very serious about you and his parent will also accept you because if they love him they want him to be happy, same with my parents.

Resp. 4:

Presently no. I think I did that in 2007 when my mentor is Dr Sutcliffe. We spoke a lot about things that are happening especially relating to opposite sex. We would discuss and when I bring up the way some cultures do things, then I would question a lot of things, but through the help my mentor Dr Sutcliffe. She just told me to say, look man, we know that we are all Africans. Dr Sutcliffe would help me and be able to explain in a better position, to explain and say look, in each and every environment you won't find a certain culture dominating. Especially in an institution, you'll find various cultural groups, and sometimes you don't need to adjust but to understand that some people

behave and do things differently from your own culture. Then in that way, one will understand other cultural groups.

Resp. 5:

Yes, I do I do. For example, I made it known to have a mentor who has been in a previous African country, although he is a junior. So, he is a way to accommodate the way I speak and I relate to him as an African person. Also, the issue of culture comes into the picture, for example, in our African perspective, when you speak to another African person we need to show our emotions. So he accepts it.

Resp. 6:

Well we do discuss cultural things but not really in a formal setting it's kind of in a little more informal way. Basically my mentor has been around quite a number of places, so he's been telling me about his experiences in different countries, as well as me telling him the things that we do back at home and that kind of thing.

Resp. 7:

Actually I haven't actually discussed any cultural matters with him.

Resp. 8:

Yes, yes we do. Cultural issues like how the cultures communicate. How the students from different groups communicate together.

Resp. 9:

The initial meeting that I had with my mentor, she asked me a lot of question about where I came from, why I'm at Helderberg College, so we did touch on that but nothing really sticks out as a definite answer there, but we did touch on it.

Resp. 10:

Cultural, actually we have a class; she talks freely about everything to us, about the spirituality and cultural differences. Because, why, we have someone now who is doing our course who doesn't have the fees because he is, I don't know where he leaves actually but I think its somewhere near Lwandla and he hasn't had the fees to come. So she is actually and all of us are trying to get him the fees to come study further.

No, me and my mentor don't talk about culture.

QUESTION 4: To what extent has your present mentor helped you to relate better to other cultures? Could you please mention examples of issues you have discussed?

Resp. 1:

Well, since he is a person of a different culture, I think I have learned to relate with him as a person. Not that he has taught me intercultural relationship skills with other people. I learned that automatically when I relate with him since he is a person of a different culture.

Resp. 2:

For the fact that he is colored and I'm black. Its hard to say really cause, I didn't have problems at all relating to other cultures. So, it didn't make a difference.

Resp. 3:

He has shown me, he has taught me to respect other people from other cultures, and that we are all the same. We may be of different color and but we are actually the same. He has taught me that one important thing is that if you going to travel, you have to buy a book about that certain country and their culture and you must learn about how they do things. Because some things may be offensive to other people where it's ok in your culture. So he has taught me not to be ignorant, to be very informed before I interact with some else from a different culture.

Resp. 4:

Refer to question 3. Not the present mentor but the previous one has helped me to relate better with other cultures.

Resp. 5:

Well, for the moment, I cannot lie to you. We have yet not gone too far into that extend but what I can say is that he is a person who welcomes anyone who is coming with his culture, for example, I just found that we are four of us and some of them are white people like Donovan, and some of us are African people, and some are Indian. So you find that there is combination of cultural person. So it is really a that kind of, for

example when you are in prayer meeting early on Monday during 8 or 8:15 all of us in the mentor's office. So it shows that we are really and the way he relates to all of us. He respects all of us and our culture and he does not go beyond.

Resp. 6:

He has really, really been helpful in that he organizes lunch every now and again. This is a lunch where there a whole lot of different mentees, they're from different cultures so you get to interact with students from different cultures in a more informal setting and you appreciate a little more of them.

Resp. 7:

I do not think he's helped me that much because most of the time that when I go him, it is mostly my personal problems when I go to him, not cultural.

Resp. 8:

She herself is from a different culture so it helps me understand also from their culture. Because where I come from actually, we don't have this specific culture; it's only mostly the white cocasions and Africans, so there isn't really a colored community in our area, so it's also nice for me to see it from their point of view and how they leave and that sort of thing.

Resp. 9:

I wouldn't really say that they had an effect.

Resp. 10:

I think a lot because she helped me understand more about other cultures like stuff we find offensive is like not offensive to them. Or stuff that we don't find offensive is or say or do is offensive to them or stuff like that.

QUESTION 5: How has your mentoring experience at Helderberg College helped you to grow spiritually?

Resp. 1:

Yea, there are two things that frustrate me here. If I am not doing well academically, I get extremely frustrated and spiritually as well. My spiritual level. When I know that things are not going well spiritually, I get very frustrated. So, in the few mentoring sessions, I've also highlighted those things, as people in which I can confide in, so they always prayed with me and they've always given me advices on how to maintain my devotional life and what not. So like I said, there are two things only two things, my studies and my spiritual life. So in as far as spirituality is concerned, they do pray with me you know and make is apparent to me that it is one of the normal things theology student have to go through.

Resp. 2:

Always has helped a lot, considering my mentor is a pastor. To the extent where I have come to appreciate who God is actually. When I come with my own understanding, and then I relate it to my mentors' understanding, then you actually go back and think about it and say wow, I didn't realize that Gods' character is also like this. So it has also

helped me grow and has challenged me as well spiritually. Because my mentor always challenges me to read books and that has really helped.

Resp. 3:

He has taught me to pray, not that I didn't. He has encouraged me to pray more and to at least read one thing from the Bible everyday. If not, then I have to read my devotion. I've got a number of devotions at home and I make sure that every night I must read my devotion because it helps. I've realized that there was a time I stopped and I didn't read my devotion for about a month, no devotion or Bible nothing, I didn't read. I felt horrible, everything was wrong. I was depressed, I was just so emotional and frustrated and I realized that you know what, let me go back and read my devotion again and read my bible and things helped. Because I'm not myself because I have the power, I am me because of what God is doing inside me. I've realized that without Him I can't do anything. It may seem that way but I can't do anything without Him because what I read actually helps me to interact with other people and to make decisions every single day. To be this smiling person that I usually am.

Resp. 4:

One thing that is very important especially when one is having a mentor, you know when you attend classes, when you do those assignment, when we sit with our friends, when we do a lot of things, we don't realize the quietness or those still moments where one sits down and be given food for thought. But you see, when you get your mentor, you'll get your mentor being tired, being discouraged, being challenged. But as

soon as you get your mentor, your mentor knows you. He will see when you're being burdened by challenges and you will sit down and he will motivate you and pray with you so that when you leave the room or when you leave the office, you're motivated to start doing the work that you're suppose to do. So mentoring as Helderberg is very important, it adds value to ones' spiritual growth.

Resp. 5:

As I have said before, that my mentor every Monday morning will have a devotion with me. So by that he actually ... so the first time I had an invitation; saying can I come Monday morning, he had devotion with all of us. He has a lot of work to do, but somehow I said to myself, I never had this before. So to me, I saw someone who can help me grow spiritually though I am in the faculty of Theology. Also my mentor, he is also a theologian, so it becomes easier.

Resp. 6:

Spiritually there is quite a lot that I have learned from my mentors as I've already said. Every Monday we've got some devotions that you go through and sometimes you find it's just what you need and it's really relevant for my life. Sometimes the challenge that I face are addressed there. It also helps me to get started on my own devotional life as well. I guess the main thing is the devotion that we have that has really been helpful for me.

Resp. 7:

I don't think that my mentor did much of a great influence especially with my spiritual life.

Resp. 8:

It did help in some cases. Like she sends me email, like I told her about something and I was really low but then she send me something that was really nice. It really made an impact and there that helped me.

Resp. 9:

Well, I have to say, the fact that she kept you know sending me positive messages throughout the exams it was just say it something that I think is quite unique to the Christian culture. I don't think you would find that anywhere else unless somebody really is your friend. But in Christianity I think people are more open to carrying for other people. So yes, I would say that you know that it sticks out as something that is more unique to the Christian culture.

Resp. 10:

Spiritually, a lot. Like I said, in high school and stuff like that we have like assembly once every two weeks. I'm Christian and now that we are together we pray or she reads a text from the bible and stuff like that.

QUESTION 6: Do you and your present mentor talk freely about spiritual and faith issues? Why or why not?

Resp. 1:

We do. In the few sessions we had, yes we did talk about faith related issues. And I'm saying this since I am a theology student like a mentioned.

Yes. I talk about my future after Helderberg College and ministry and that is very much related to faith.

Thank you, I hope I was helpful.

Resp. 2:

Yes, we do. Well, mentoring is about guiding the mentee in all aspects of life. And the main aspect is being the spiritual aspect of life, so yes, we have discussed a lot of spiritual and faith issues and continue to do so.

Resp. 3:

Yes. I'm very comfortable around him because I trust him and I know that if I tell him something, I won't go hearing it through someone else. Because what we talk about stays in his office. He won't go talking about it to anyone else. In free because he can help me academically. I know that if I've got a problem, even if it's with a different course he doesn't teach, I can go to him and ask him for advice and he will help me, show me, guide me and show me what to do with my school work. Even spiritually, he prays, goes to church and he is SDA, I'm also the same I'm SDA, I pray and I go to

church and all. He has to be culturally, he's not racist, he is a person just like me, I don't feel black and white when I'm with him, I feel there are people talking.

Resp. 4:

We do talk about those issues and religion since he is my lecturer. So there are quite a number of things that one experience in life and I would time and again go to him without making an appointment but go to him and say look, I saw this kind of a thing, what do you think about it, then the mentor says no, take time, don't rush to draw conclusions. Take time to pray about it and eventually you will see it.

Resp. 5:

Yes, indeed. We go so far as he welcomes us in his own house, whereby we go there and also we have a meal on Sabbath. And we share our experiences. It becomes sort of a family life, let me put in this way. He becomes sort of a father to me and to us who are being mentored by him.

Resp. 6:

Yes. I guess it kind of he opened up the forum for us to do that, because we have the worships with him, it makes you a little more comfortable to address those issues. When you've got a spiritual problem you're open to him because you have been having devotion and prayer with him as well.

Resp. 7:

We haven't actually touched that part.

Resp. 8:

Yes. I don't know. I think it's just the way we are. I don't feel there is any boundary. The 1st time we also met, she said if you want to talk about freely about anything, she said it was ok.

Resp. 9:

I don't think it would be a problem. I haven't really I mean to be honest, but 1st semester as well and you kind of trying to find your feet. I am a Christian but I'm not a Seventh Day Adventist so you know I would be more weary to just openly discuss anything especially in the 1st semester, you're kind of still seeing the land.

Resp. 10:

Yes we do.

END.

Staff

Andrews University D.Min. INTERVIEW 2

Interviewer: E. A. Appollis

Interviewees: minimum of 5 mentoring staff members of Helderberg College

Date: 11 July 2009

Place: Somerset West, South Africa

PURPOSE OF INTERVIEW: To ascertain the need for student - mentoring at Helderberg College and to establish if it is an intercultural faith-based program.

QUESTION 1: Do you feel that through your mentoring at Helderberg College, you are making a difference in your mentees' life? Why or why not?

Resp. 1:

Yes I do think so. Maybe not all of them, but the once that do come here definitely because even if its one person that you feel that listens to your understanding, gives you hope and gives you motivation to go on. So yes, I definitely think it makes a difference.

Resp. 2:

Yes I think it does make a difference with some of them. In my own experience, there are some who come quite regularly. I've had one or two who have asked to make it a weekly schedule and we have conformity to discuss whatever situations they have and sometimes we pray about problems that are at home. We don't spend a long time but it

seems that the fact that so regularly it is meaningful to them. From the onset, I've told them that we would like to structure it the way they want to as individual. With some who don't have a weekly schedule, they come in from time to time, they stop by, and sometimes they have a challenge they want us to pray about, sometimes it's to simply ask for something. Most of my mentees are actually theology students in fact I think all of them are theology students. Sometimes they come to ask about pastoral issues particularly when they are about to leave they want to find out about what it is like out in the field, and sometimes their fears. We chat and sometimes I share my own experience with them. I know one of them was concerned; I'm not going to mention names but one of them was concerned about the fact that their recommendation that have to be sent to their conferences, so they were quite worried about that and of course I wasn't going to reveal about what we had discussed, the specifics we had discussed in the committee. But then I gave them an example of how even when people will leave one congregation to go to another, there is a process that goes by just to make sure. And he actually said oh ya, that makes sense then I understand it from that perspective. So you find out that they have some anxiety or something they don't understand and through discussing, sometimes something you say along the way helps them.

Resp. 3:

Yes I think I have made a difference to the mentees' lives. Because I think they can share some of their experiences probably I help them decide or to look at it in another way.

Resp. 4:

Yes, I think I'm making a difference because I can see the change from the students, from when they initially come for the 1st time and throughout the mentoring process, there is quite a change.

Resp. 5:

Well I would say that I do make in the case of those that I have spoken to, I can mention one theology student in particular, and how that he got through his course with all his problems and difficulties. We spoke about it, we prayed about it, in certain cases I was even able to help him with some text books and he was very grateful for that because when it come to finances it's always a problem. Very recently he was in Cape Town and he thanked me again and I said man, you don't have to thank me, enjoy the books, as long as I was able to help some student. I feel there is definitely a difference.

Resp. 6:

Well I hope we're making a difference. But when most students come into my office and the classroom when I speak to them I try to kind of get an all round picture of them. Not only the academic but also their spiritual, their home life and a bit of their backgrounds so you can kind of put them together so to know and figure out what their needs may be, and if they have a problem, why they have that problem and how themselves can help themselves through their own problems.

QUESTION 2: In your opinion, when do students at Helderberg College need a mentor the most? Why at that particular stage?

Resp. 1:

I think in the middle of the year when second semester starts, it seems the financial burden is quite heavy then. Then also I think towards the end of the year because some of them get discouraged by stuff and they sort of get a little worse, just like before the end of the year like October, September, they sort of need a booster or energy pill.

Resp. 2:

I think it's really throughout. Maybe for the new students when they're coming in when they have anxieties about coming into college, they do have those anxieties. But I think that maybe even while they are here, there are times when they may have personal challenges or problems at home, problems with their school work, and they would do well to have somebody to talk to. So I think maybe the nature of their challenges changes just like as I was saying one who was about to leave you know, whom we would think does not have any anxieties or anything to talk about, the transition that they anticipate can possess some anxiety and challenges. I think throughout really, it's just that maybe the nature of the situation that they face is different.

Resp. 3:

In my opinion I think it should be throughout. Because you don't see them really making a very significant progress from 1st year to 2nd year, their personal life and

spiritual life is still at the same range. I would like to look at their entire stay of years at Helderberg there's a long progress so probably the best opportunity for them is to take advantage of the mentoring program. How they feel they want to visit their mentor may differ but I think they should still have a mentor.

Resp. 4:

I think in their 1st year when they 1st arrive, because they seem to have problems getting to know the place, getting to interact and getting to have an idea of what is really happening in the class room and outside of the class room.

Resp. 5:

In my opinion as soon as a student is kind of ... they come from different walks of life, some of them come and their fresh out of from high school. I don't think there is much mentoring taking place in high school so thought it should be. But as soon as they hit the ground at Helderberg, somebody needs to be responsible for mentoring them. I think it will help them, particularly in their 1st year, its going to help them into their 2nd 3rd and final (4th) year. By starting of early you make sure that you play a vital role in that mentees life right from the beginning.

Resp. 6:

I think at the beginning of college. They've come out of high school; they have a very rigid structure in life. Now they come to their very own structured (if you can call it) life style. They've got a lot of freedom than they had in high school and some of them

have been taught from a young age to use that freedom but some of them haven't. So I think at the very beginning. Also at the beginning, when they come to college very often it's their 1st time they've come right from home. At the very beginning I think it's very important.

QUESTION 3: Do you ever discuss cultural matters with your present mentees and please mention some examples.

Resp. 1:

I've had some discussions about what's happening in their countries and stuff like that but nothing conflictive or disturbing, no. the conversation I had about it was very interesting if actually made my knowledge grow as well.

Resp. 2:

Not directly, I don't remember discussing cultural issues directly. But maybe the cultural issues are kind of in the background. For instance maybe you may discuss something about someone's family and you realize that they are talking about their extended family. So in a way it is a cultural thing that we are discussing on, at least somewhere around in the background, not direct not necessarily directly we are discussing the thing but just the consciousness. Sometimes maybe as you discuss you say, ok, where I come from this is how we experience things and maybe you find out they do things slightly difference. The few times also I have had to speak to somebody who is actually of a different race. Sometimes you do sense that the dynamics are different. They would be telling you about maybe a girlfriend or something like that, but you realize that

the dynamics that are there are kind of different from what I would have in my culture. Whereas there would be people from the black culture, many of them may turn to not be so open about that discussion. So you sense there's cultural differences, not that we have focused on them directly.

Resp. 3:

Not directly. Probably I like looking at it from a really general perspective and not really pinning them down on their cultural background. I have not been stereotyping them.

Resp. 4:

Yes, actually I did the last time I met with my mentees. She was telling me that when she 1st came here, she had a problem; she was out of school for a quite some time, one of them from Zambia. She was struggling to relate especially to the lecturers who are English speakers, she could hardly relate and with some students coming from other areas like from South Africa, she found it difficult to adjust.

Resp. 5:

Well yes, we have on occasion with the 1 or 2 that have turned up now recently. We broached 1 or 2 discussion subjects as far as culture is concerned and you know, we got to the point where we agreed that, look, it's not a matter of tolerating each other, it's a matter of understanding each other. Understanding each others' culture, understanding where we come from, then in that way leaving in harmony, you respect me, I respect you.

I cannot change from where you came, you cannot change from where I came, but we can accommodate each other and I think that there is a long way to helping a student realize that we are different but we are the same.

Resp. 6:

I've only ever had one problem with the student that had a problem with a lecturer. I tried to help them understand how their culture fitted in with their culture and it was not really a problem it was a misunderstanding of behavior. You know, we react in different ways and sometimes we talk in different ways and mean something different but I haven't really had very much of that.

QUESTION 4: How have you helped your mentees to relate better to people on campus who are from other cultures?

Resp. 1:

Something like that has not really come up yet, I don't have an issue with that yet.

Resp. 2:

Check response to question 3. (Not directly)

Resp. 3:

Yes, at least one student told me she is not from South Africa, and then she thinks that people of her country are trying to be something else, she has some peer pressure there. So I tried to help her out, but I do not know how much she has adjusted, but she's

able to understand now. I told her it could be really challenging when you are a foreign student, the problems could be slightly different from other students.

Resp. 4:

Check response to question 3

Resp. 5:

I didn't have to do anything physically. You know we just spoken you know. They've come back to me on occasion to say; yes I can see that it works my adopting this stance or my change of attitude. I've discovered a lot is a matter of attitude and until I get to speak to the person, until I get to know the person, maybe this is a nice person to actually get to speak to and now I understand where you come from. Just now in class, we had a heated debate, not an argument, not a fight but a heated debate where 1 young man who comes from 1 particular culture says look in our home the women are people that love, the men don't love, love is weakness. Now we don't love, we give money, we provide but it's the women that must love. So, some of them were quiet aroused at that, but I said no look, let's understand and appreciate each others' culture in that respect, but that was in class now. But when you speak to the mentees they get to understand that we've got a variety of folk on campus and if we want to leave happily in heaven we need to learn to live with each other here.

Resp. 6:

Check response to question 3. Well I think that here at Helderberg, I really think

there is a need for all of us to learn each others' culture a little bit better, instead of learning it by default. Because we are all in it together and we all need to understand each other.

QUESTION 5: Do you see mentoring as an ideal tool to help college students to grow spiritually? Why or why not?

Resp. 1:

Yes definitely, because even if you haven't done intense bible studies with them, they see that your faith is good, it makes them grow in faith as well. It's an excellent time to do some really nice bible studies. You don't always go to friends with bible studies, you relate easier to someone to talk about faith and spiritual matters to someone that you don't know that well.

Resp. 2:

Yes, I think it helps them to grow in many ways. Quite often they come and they have that they know they can't handle by themselves and you find yourself getting into spiritual matter, praying about different things. Very often also you find maybe a mentee coming and saying, God came through for me, you know you have prayed about something and you find out that the student is happy because something has happened. Sometimes also maybe they don't get the answer to prayer you sense that there is a perseverance in prayer as you continue and the prayer itself gives them some kind support, some spiritual support.

Resp. 3:

Yes, I think I have realized it very much because ultimately I think all their problems can be sorted out once their spiritually strong and that opportunity becomes useful for them when they go to the mentoring process. Though they're hesitant to take a stand openly they want to at least secretly maintain their spiritual life. There isn't interest in them; sometimes we can't see it clearly from the mentor until some problems strike they are not actually willing to come close to God but the battle is there within them.

Resp. 4:

Yes I think it is because with the mentees, I don't only discuss their academic or social, we also discuss spiritual issues. One of my mentees graduated with the VOP (Voice of Prophecy) lessons last semester. Her family background they are not Adventist and didn't know about anything. She said she was referred by her moms' friend who works in the United States, so she didn't know anything about being an Adventist. Through the lessons she says she learned a lot and she would come and discuss some of the things with me and she was quite happy to graduate with the VOP.

Resp. 5:

I think so, absolutely. I just had a student here about an hour ago, who told me man; my spiritual life is in shambles. I find that I can't read my bible at night, I can't pray. Then I said alright but what time do you do this, oh, this is way after 11, 11:30 to 12 a.m. I said, do you for one minute think that after spending 15 hours working and studying and doing assignments, do you think really you can read your bible when you're

in that state? I said you're going to fall asleep on your knees. I said you won't even remember what you've read. I suggested that she thinks in terms of an earlier time. Break into your work, break into your studies, if you're busy, plan your work in such a way that you leave yourself with at least half an hour. Spend that half an hour reading the bible, studying your part of the lesson study and then spend time in prayer. I said, then go on with your studies, the only problem is it might just give you energy to go on till one o'clock at night.

I think one of the things probably is that you can see from where you come from and how that there were certain things that you probably lacked in your life. If I had a good mentor, I feel that in many instances even as old as what I am, I would have been much stronger in certain areas now. So if you can get to the young people early, speak to them about their spiritual standing, speak to them about Lord, and pray with them. The one girl was so taken when I said, look; I'd love to pray before you leave. She was quite over taken and I said no let's pray, you need prayer and I need prayer, and that I think does a lot as far as their spirituality is concerned.

Resp. 6:

Definitely, definitely, because so often students come to you is when they have problems not all the time but when they have a problem. The only place you can turn to when you're down is the Lord and to look up, it's the only surety you have in life.

QUESTION 6: Do you and your mentees talk freely about spiritual and faith issues? Why or why not?

Resp. 1:

Yes we do. We pray a lot together as well. It's the easiest things for me to do. I feel a lot of students are not on my mentee list but often come and talk to me about religious stuff.

Resp. 2:

Very much so, very much so. If especially they come with problems sometimes you share a text with them and sometimes you share a personal experience. And of course, mostly we pray we end about praying about things.

I think maybe for me frankly when they come to my office, they'll know they are coming to a pastors' office and so I don't want them to think they have come to a pastors' office and they are walking out without praying. But I think I also have prayed with students when they don't expect that we are going to have prayer so I don't think I'm doing it simply to fulfill a role. I realize that prayer has worked for me you know, so aside from the fact that I know students when they come here with their problems they expect that prayer will be offered. I think it is a good support, I think it's a good intervention for them. Some of my classes when I speak of prayer I say to my students, you as a pastor, when you pastor, you pray for people, it gives the people you pray for it gives them courage so in a sense even if their prayer is not answered the way they want to, it is a support that they are talking to a higher power that is a support. But at the same time I think it is also an intervention because it's not just a psychological thing we are

doing. We not playing with the mind, we are actually speaking to a God who created and so in a sense when we pray for people, it is intervening and asking for Gods' intervention in their lives, and so those are the reasons why I pray. You know I mentioned the expectation because I don't want to over look it, I think when students do come if especially when they come to a pastors' office, they do expect to pray.

Resp. 3:

Yes. I have been slow with some of the candidates because they have been withdrawing themselves each time that was mentioned, pretending to be fine, so I don't want to be pushy so that they don't stop coming. I've given them enough time, I mean I'm working on it slowly but it has been my objective anyways to see if they would. I'm keeping track of their spiritual life. It is really surprising that even children from Adventist homes have actually not been baptized or accepted Christ or they still claim why should they or is there a need that they must. So it was a revelation for me I didn't think that could be the need of a particular mentee and I think it is the need of every student.

I'm slowly asking them their activities, what they do and I'm asking them if their willing during their time or participating in your programs they like, so I'm slowly coming to know the degree of their participation and involvement. Then they have the opportunity to tell me if they have a problem in that area or if they don't want to participate in that area. So some of them haven't even thought about it and they have already decided that they don't have to participate. Some of them are battling with it, should they do more. Some kind of complacency is there, they're putting their trust on

relationship that don't work or that is their idol. But I have understood clearly that I think keeping track of their spiritual life will help them better because I think all our answers lie there.

Resp. 4:

Yes. I think we started by just introducing ourselves, where do you come from, where do you attend church and then we could see the difference. Then I talked about my spirituality and then my denomination and she talked about hers. Then we compared, we just talked freely about what do you do in your church and what I do in my church, what she likes about my church and fortunately I studies in a catholic school so I have some idea about her faith as well so we talk freely about everything.

Resp. 5:

Absolutely. I have no qualms even in my classes; I have no qualms in speaking about it because I believe in integration of faith and learning which I've taught to other teachers over a period of time. I definitely believe that I can speak freely they can understand where I come from. If they want to call me a holy molly, that's fine. But I believe in pray, I have absolute belief in prayer and I love the Lord.

Resp. 6:

Yes. It isn't only the spiritual issue that they come in for, but I always try to, even if it's just at the end. We always pray together, I always like to pray with the students.

END.

APPENDIX 3

LETTERS

IRB APPROVAL LETTER

October 28, 2008

Edward A. Appollis
P.O. Box 22
Somerset West,
7129, South Africa

Dear Edward,

**RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING
HUMAN SUBJECTS**

IRB Protocol #: 08-079 Application Type: Original Dept: Christian Ministries

Review Category: Exempt Action Taken: Approved

Advisor: R. Clifford Jones

Protocol Title: "The need for intercultural faith-based mentoring and the development of a reporting system for mentoring of Helderberg College students, South Africa.

This letter is to advise you that the Institutional Review Board (IRB) has reviewed and approved your proposal for research. You have been given clearance to proceed with your research plans.

All changes made to the study design and/or consent form, after initiation of the project, require prior approval from the IRB before such changes can be implemented. Feel free to contact our office if you have any questions. In all communications with our office, please be sure to identify your research by its IRB Protocol number.

The duration of the present approval is for one year. If your research is going to take more than one year, you must apply for an extension of your approval in order to be authorized to continue with this project.

Some proposal and research design designs may be of such a nature that participation in the project may involve certain risks to human subjects. If your project is one of this nature and in the implementation of your project an incidence occurs which results in a research-related adverse reaction and/or physical injury, such an occurrence must be reported immediately in writing to the Institutional Review Board. Any project-related physical injury must also be reported immediately to University Medical Specialties, by calling (269) 473-2222.

We wish you success as you implement the research project as outlined in the approved protocol.

Sincerely,

Shannon Bidwell

Administrative Associate

Institutional Review Board

Cc: Clifford Jones

Institutional Review Board
(269) 471-6360 Fax: (269) 471-6246 E-mail: irb@andrews.edu
Andrews University, Berrien Springs, MI 49104-0355

APPENDIX 4

HELDERBERG COLLEGE MENTORING

A. HELDERBERG COLLEGE MENTORING POLICY

HELDERBERG COLLEGE MENTORING POLICY

1. INTRODUCTION

For centuries, older, wiser and more experienced people have been giving advice to younger, less experienced people through mentoring. Formal mentorship constitutes one of the mechanisms in the institution's spiritual program and existed at Helderberg College since 2000 under the auspices of the chaplain. It is necessary therefore that these mentorship guidelines are clearly formulated and complied with.

2. AIM

The aim of this document is to provide guidelines in the form of a policy for the use of mentorship at the institution of Helderberg College.

3. CONTENT

The following issues are dealt with in these guidelines:

- Definitions
- Applicability
- Strategic approach
- Objectives of mentorship
- Principles
- Selection of mentors and mentees
- Mentoring activities
- Termination of mentorship
- Benefits of mentorship to the institution

- Responsibilities
- Administrative arrangements
- Conclusion

3.1. DEFINITIONS

The following definitions are applicable to this policy:

Mentoring: Mentoring at Helderberg College is the process of using selected staff members to provide guidance and support that will help develop the spiritual, career, and academic life of students and assist in their social and cultural adjustment.

Mentor: A mentor is a staff member who is able to offer wisdom, counsel and guidance to students for the duration of their studies at Helderberg College. S/he does this by coaching, advising and acting as a role model to the student.

Mentee: A full or part time student registered at Helderberg College.

Formal Mentorship: Formal mentorship is a structured development process for students by staff and is facilitated by the institution's chaplain.

Informal mentorship: Informal mentorship is a spontaneous developed mentorship between staff and students which is unstructured.

3.2. APPLICABILITY

The provisions of this policy shall apply to all mentoring staff and students of the institution of Helderberg College.

3.3. STRATEGIC APPROACH

Mentoring will achieve the best results when it is seen within the context of the larger corporate strategy. An institutionalised approach to mentoring will ensure that the

concept becomes an integrated part of institutional life. Mentorship works best where there is commitment and visible support from administration, faculty, staff and students. Mentoring must be seen as the extension to the chaplain's ministry.

3.4. OBJECTIVES OF MENTORSHIP

The objectives of mentorship are to:

- Develop students spiritually, academically, socially, culturally and mentally while they are at college.
- Prepare students for their role in life, church and community after college.

3.5. PRINCIPLES

Formal mentorship entail selection and matching of mentors and mentees, skills training to perform as mentors and mentees, as well as monitoring and evaluation of the whole process. It will not be a casual process but a deliberate one, with time and resources being allocated. The mentorship effort will be directed at the mentee for a period of 1 semester/ 6 months to 3 or more years, after which time the mentee should be able to perform spiritually and interculturally as required, and conduct her/himself responsibly, efficiently and effectively.

Advantages

- There is direct opportunity for staff mentors to build relationship with student mentees.
- There is ample opportunity for students for their spiritual growth, academic excellence and preparation for their intercultural relationships.
- Mentors will develop skills in mentoring and coaching.
- Opportunity for staff to get to know students better and vice versa.
- Mentors who successfully mentored their mentees will receive special recognition at the annual mentoring awards assembly in November.

Disadvantages

- Sometimes staff members are able to be good supervisors and managers, but are less successful within a mentoring capability.
- The institution's mentors are to be selected on the basis of matching the competencies of the mentor with the needs of the mentee as determined by the chaplain. (Persons identified by the institution as mentors are to indicate their willingness to participate in the programs before placement on the mentorship pool through the chaplain's office).
- First year mentees are expected to accept the mentors selected by the chaplain. Either the mentor or any mentee is free to request the termination of an unconstructive relationship. Mentors will operate on a volunteer basis, and there will be no additional remuneration for this service.
- Given the time invested in mentorship, a mentor may have a maximum of seven registered mentees at any one time.

3.6. SELECTION OF MENTORS AND MENTEES

Selection process

- Staff members are invited by the chaplain at the beginning of the year to be mentors to the students.
- After signing up, a list is made available to the students of all staff mentors.
- 2nd, 3rd and 4th year students, indicate their 1st, 2nd and 3rd choice of mentors.
- Staff mentors are assigned to 1st year students by the chaplain.
- A list of mentors and mentees is drawn up and emailed to staff and students.
- The same list is printed and displayed in the Anderson Hall and the Administration Building.
- During the mentoring assembly, mentees are given the opportunity to meet with their mentors in their offices.

Characteristics of a mentor and a mentee

A Mentor:

- Has a keen interest in the needs and development of students and has displayed a good track record with the development of persons within her/his ambit.

- Has a sound understanding of the institution, its strategic intent, and its functioning.
- Is willing to share her/his expertise without being threatened by the mentee's potential.
- Has patience, good interpersonal skills, and sufficient time to devote to the relationship.
- Is committed to the mentorship program, and is prepared to invest the necessary time and expertise in it.
- Is held in high regard among her/his colleagues and students.
- Is a devoted Christian who adheres to the principle of the Seventh Day Adventist Church.
- Is culturally sensitive.

A Mentee:

- Keeps appointments with the mentor.
- Respects the time of the mentor.
- Shares her/his joys and struggles with her/his mentor.
- Is honest and open with the mentor.

3.7. MENTORING ACTIVITIES

Transmission of skills

Skill transfer: the mentor passes on to her/his mentees knowledge and skills.

People management: the mentor transfers wisdom and knowledge with regard to people management to the mentee. The mentor relationship may become a model for relationships developed by the mentee with her/his own support groups.

Personal support

Psychological support: the role of the mentor is to assist the mentee in coping with stress and the pressures of life.

Confidence building: the mentor contributes to the confidence level of the mentee by demonstrating confidence and faith in her/him.

Assistance with personal life: the mentor assists the mentee with issues of personal life such as: academic, career, family, spiritual and relationships, while exercising care not to invade in the mentees' privacy.

Organisational intervention

Protection: the mentor provides a supportive environment around the mentee by intervening in situations that hinder the mentee's academic advancement.

Access to resource: the mentor utilises her/his position to make available to the mentee resources and communication lines not usually available.

Spiritual support

Spiritual growth: the mentor provides a platform for spiritual discussion and growth of the mentee.

Cultural adjustment

Cultural adjustment: the mentor assists the mentee in adjusting to the cultural environment of the institution.

3.8. TERMINATION OF MENTORSHIP

In formal mentorship the mentoring relationship between the mentor and the mentee needs to be initiated, developed, maintained and terminated. The mentorship is terminated at the end of the semester or at the end of the academic year.

3.9. BENEFITS OF MENTORSHIP TO THE INSTITUTION

- **Integration of the individual:** Membership helps the individual to feel part of the institution and helps her/him accept the values and objectives of the institution.

- **Institution communication:** mentors/ mentees are in all ideal position to facilitate two-way communication within the institution.
- **Leadership and development:** the mentor passes on skills and knowledge to the mentee which might otherwise have been lost. Leadership development therefore takes place in a structured manner.
- **Productivity:** the mentor enhances productivity by developing the skills of the mentee more quickly than might have otherwise been the case.
- **Spiritual development:** the mentor creates opportunity for spiritual growth of the mentee.
- **Intercultural communication skills:** the mentor assists the mentee in developing intercultural communication with students and staff of other cultures and countries.

3.10. RESPONSIBILITIES OF THE MENTORING PROGRAM

Standardised mentoring programs will be co-ordinated by the Chaplain's Office.

During formal mentorship it is the mentor's responsibility to assist the mentee to develop as an individual in accordance with her\his development plan during the specified time, thereby preparing her\him for the workplace after tertiary education. The mentor and mentee will complete a mentoring evaluation at six-monthly intervals (per semester).

It is the mentee's responsibility to work with the mentor to develop skills, attitudes, knowledge and behaviour to ensure progress according to her/her college program.

The College Chaplain will co-ordinate the monitoring of the institution's mentorship program at all levels.

3.11. ADMINISTRATIVE ARRANGEMENTS

The following administrative arrangements apply:

- Members of the organisation who feel they could benefit from formal mentoring are to make application to the relevant authority as specified above.
- The relevant authority as specified above selects a short list of suitable mentors and arranges a meeting between the mentee and selected mentors. Mentors are to be involved in the selection of their mentees. This will reduce the possibility of a mismatch of personalities and will reinforce the mentor's commitment to the development of the mentee.
- Mentors and mentees indicate their preference. A formal agreement with time lines, reporting targets, and mutually agreed objectives is formulated.
- The College Chaplain is to maintain formal records of mentorship arrangements.

4. CONCLUSION

Mentorship is a powerful tool to mould students for leadership and spiritual formation. For many mentees the net result of membership is more than a change in skills and position. The dynamics of mentorship effect a fundamental transformation of the manner in which mentees see themselves, their cultures, their careers, and their relationship with the Lord, as well as their full potential as individuals. As in any endeavour, the ultimate success of the institution's mentorship program will be in direct proportion to the amount of time and resources invested.

B. HELDERBERG COLLEGE MENTORING STAFF-STUDENT LIST SECOND SEMESTER 2009

MENTORING 2009 -2nd
Semester

STAFF/MENTORS	STUDENTS / MENTEES							
Appollis, E	Adap J D 2805	Mokwa C 2388	Ruiters R Pedro M	Mokhutle T 2587	Mkhize S	Mokotjo B 2484	Mwiindwa T 2881	Kacelenga, T 2460
Appollis, J	Omuodo K 2837	Medupe L 2820	Aphane, T 2674	Linakane E 3024	Madikizela M 2907	Abdimudalib A 2962	Moonsamy B 2972	
Cena, S	Ndaona T 3043	Paulo E 2825	Golden B 2686	Mkwizu R 2595	Campling F 2863	Gomes, Merlotti 2995	Gomes, Nicolai 2991	Gomes, Yuri 2996
Louw, I	Dreyer H 2783	Mokgosi T 2761	Zomba T 2801	Moesi U 2759	Du Preez, K 2440	Mabasa M 3016	Mtembu M 2948	
Musvosvi, S	Lerite D 2755	Hank L 2829	Madonsela S 2668	Ntaba V 2605	Themba L 2743	Madlala N 2569	Namucana L 2928	
Bender-Lober, L	Ndiku S 2669	Pedro M 2932	Mabokela T 2952	Holtz 2951	Ndaba E 2959	Dassappa D 3032	De Nysschen A 2946	
Zygmund, C	Vioalosi K 2774	Chuma K 2812	Giordano L 2667	Cushny E 2890	Chaba H 2826	Ngcobo A 3036	Mwansa M 3012	
Gonchorova, H	Niemandt N 2575	Oliphant E 2839	Khumalo Q 2602	Majola M 2856	Phike S 3009	Africa A 2944	Dlamini S 2947	
Injety, L	Vafisa M 2867	Morolong K 2790	Maliti S 2903	Sibanda E 2975	Mwashita, T 2968	Munetsi, K. 3008		
Kritzinger, J.	Luneta, M 2537	Knipe T. J 2512	Mbetani N 2638	Louw N 2894	Prinsloo C 2937			
Mahaso-Tambara, D.	Anthony B 2976	Maichu M 2824	Rampert J 2938	Daniels G 2994	Harwood K 2969	Manuel George 2635		
Musvosvi, G C	Vokokwe T 2797	Gabothuse B 2766	Mothomogolo 2804	Moremi K 2767	Kabutu K 2931	Madubela N 2706	De Villiers J 2999	
Crocombe, J	Kapui, L 2653	Basimane, B 2696	Tembo A 2722	Maphumulo N 2954	Mashita T 2955	Stander A 2940	Lukhwareni M 2906	
Mogashoa, P	Vlaphosa N 2777	Dube D 2787	Ndlovu, N 2514	Mbanjwa M 2808	Maphanyane K 2723	Sibungu F 2806	Fransisco Jose 2780	
Austen, D	Ndebele S 2877	Msimanga J 2504	Mokaedi T 2760	Banda, S 2817	Nteo T 2941	Govender M 3031	Dos Santos A 2950	
Odendaal, E	Britz K 2919	Gumede H 2590	Khonjelwayo M 2868	Mokolometso G 3000	Oosthuizen W 3001	Van der Merwe J 3002		
Neuhoff O	Sermattei S 2716	Tegete A 2836	Masilela S 2915	Mlamleli X 2984	D'Amico, T 2988	Mtangi, Natsirai 3061		
Lawrence, C	Ntsieni, T 2482	Ngaleka O 2694	Moffat, David 2985	Tali, Banathi 3004	Clack, Martin 2971	Mthembu X		
Gwala, M	Sinindza S 2682	Carolus N 2654	Anderson, R 2673	Elstadt E 2873	Fikoloma T 2874	Gawaseb J 2876	Tshabalala G 2942	
Injety, V	Katts M 2570	Arnold R 2692	Mugomga R 3049	Scheepers D 3025	Wilkinson C 2989	Dennis R 2998		
Klingbeil, M	Victor, P 2733	Nkosi M, S 2847	Machamire T 2891	Dube V 2681	Kaunda, H 2997	Mbali, T. 2956		
Viljoen-Platts, A	Vagagula N 2758	Goromondo G 2850	de Villiers A 2678	Mbele T 2916	Ndungane B 2695	Herholdt V 2685	Mdletsha N 2957	

Viljoen-Platts, A	Magagula N 2758	Goromondo G 2850	de Villiers A 2678	Mbele T 2916	Ndungane B 2695	Herholdt V 2685	Mdletsha N 2957
Joubert, R	Matrose N 2588	Sapalo D 2912	Manga, L 2582	Crawford B 2869	Mthembu N 2949	Sulumane Z 3015	
Mdakane, N	Joe S 2936	Nkuna T 2960	Nteo M 3013				
Mbali, N	Nondlazi H 2618	Stander P 2699	Moswate T 2791	Boy I 2697	Dinala I 2963	Mbambo B 2964	Larico Y 3026
Letseli, T.	Maile O 2846	Bina C 2823	Mthembu N 2875	Maphanga P 2900	Kgwalatthe T 2816	Dingalo, G 2793	Mangxola M 3039
Peffer, B	Diteko P 2813	Maquina E 2934	Nkosi D 2986				
Bomester, S	Swartz N 2746	Segereisi K 2765	Mahooa R 2622	Gouws J 2882	Horn J 2885	Lufume X 2897	Rojie T 2888
Plaattjes, P	Vokwa K 3037	Moonsamy L 2973	Siamuzoka B 2974	Hawadi T 3048	Lefume N 3038	Mulaudzi T 2980	Mbano, Gloria 3057
Reinecke, C	Ncube P 2779	Tshabalala M 2981	Damon A 2982	Gumunyu A 3051			
Martin, W	Frederick S 2729	Simonda J 2992	Mgqawule T 3027	Mnkandla S 3053	Smit S 2993		
Mpiko, B	Chigogora, Voses 2983	Sayenda, T 2979	Fanele, Silindokuhle 2977	Mafu, Adelaide 2978			
Sharp, R	Violefi N 2800	Ofetotse T 2764	Khuzwayo M 2843	Nxasane N 2840	Nawe S 3052	Da Silva E 3034	
Sparrow, Y	Branquinho, Megan 2970	Bertarelli, L 2990	Nyamuwowa, Tanaka 2966	Francisco Paulo 2950			
Sutcliffe, C	Beukes B 2905	Molosi K 2762	Numwa M 2763	Hartnick B 2730	Mbambo S 2965	Sibanda T 2967	Muller P 3006
Du Plooy, D.	Webster P 2596	Swartz P 2639					
Wagaw, M	Juby, D 2513	Monametsi G 2789	Luneta N 2749	Adap D 2987	Mandizvidza T 3041	Muchatibaya L 3042	Cloman J 3010

MENTORING 2009 - 2ND Semester

NAMES	STUDENT #	MENTORS	VENUE
Abdimudalib A	2962	Appollis J	Admin
Adap J D	2805	Appollis E	Admin
Adap D	2987	Wagaw M	Aud
Afrika A	2944	Gonchorova H	Library

Anderson, R	2673	Gwla M	Theology
Anthony B	2976	Mahaso D	Admin
Aphane, T	2674	Appollis J	Admin
Arnold, R	2692	Injety V	Aud
Banda, S	2817	Austen	IT Building
Basimane, B	2696	Crocombe J	Theology
Bertarelli L	2990	Sparrow Y	Library
Beukers, B	2905	Sutcliffe C	Admin
Bina C	2823	Letseli T	Admin
Boy, I	2697	Mbali N	Library
Branquinhi M	2970	Sparrow Y	Library
Britz K	2919	Odendaal E	Admin
Campling F	2863	Cena S	Mens' Res
Carolus, N	2654	Gwala M	Theology
Chaba, H	2826	Zygmond C	Admin
Chigogora M	2983	Mpiko B	Library
Chuma K	2812	Zygmond C	Admin
Clack M	2971	Lawrence C	Mens' Res

Cloman J	3010	Wagaw M	Aud
Crawford B	2869	Joubert R	Admin
Cushny E	2890	Zygmond C	Admin
D'Amico T M	2988	Neuhoff O	Admin
Damon A	2982	Reinecke C	Admin
Daniels G	2994	Mahaso D	Admin
DaSilva, E	3034	Sharp R	Admin
Dassappa D	3032	Bender-Lober L	IT Building
Dennis R	2998	Injety V	Aud
De Nysschen A	2946	Bender-Lober L	IT Building
De Villiers A	2678	Viljoen-Platts A	Theology
De Villiers J	2999	Musvosvi G	Aud
Dinala I	2963	Mbali N	Library
Dingalo, G	2793	Letseli T	Admin
Diteko, P	2813	Peffer B	Library
Dlamini S	2947	Gonchorova H	Library
Dos Santos A	2950	Austen D	IT Building
Dreyer H	2783	Louw I	Ladies Res

Du Preez, K	2440	Louw I	Ladies Res
Dube, D	2787	Mogashoa P	Admin
Dube, V	2681	Klingbeil M	Admin
Elstadt E	2873	Gwala M	Theology
Fanele S	2977	Mpiko B	Library
Fikoloma T	2874	Gwala M	Theology
Francisco J	2780	Mogashoa	Admin
Francisco P	2785	Sparrow Y	Library
Fredrick S	2729	Martin W	Admin
Gabothuse B	2766	Musvosvi G	Aud
Gawaseb J	2873	Gwala M	Theology
Giordano L	2667	Zygmond C	Admin
Ginindza S	2682	Gwala M	Theology
Golden, B	2683	Cena C	Mens' Res
Gomes, M	2995	Cena M	Mens' Res
Gomes, N	2991	Cena M	Mens' Res
Gomes, Y	2996	Cena M	Mens' Res
Goromondo, P	2850	Viljoen-Plaats A	Theology

Govender, M	3031	Austem D	IT Building
Gouws J	2882	Bomester S	Admin
Gumede, H	2590	Odendaal E	Admin
Gumunyu A	3051	Reinecke C	Admin
Hank, L	2829	Musvosvi S	Theology
Hartnick B	2730	Sutcliffe C	Admin
Harwood K	2969	Mahaso D	Admin
Hawadi T	3048	Plaatjies P	Admin
Herholdt, V	2685	Viljoen-Platts A	Theology
Holtz	2951	Bender-Lober L	IT Building
Horn	2885	Bomester S	Admin
Joe S	2936	Mdakane N	Caf
Juby, D	2531	Wagaw M	Aud
Kacalenga, T	2460	Appollis E	Admin
Kabuutu K	2931	Musvosvi G	Aud
Kapoyi, L	2855	Crocombe J	Theology
Katts M	2570	Injety V	Aud
Kaunda H	2997	Klingbeil M	Admin

Kgwalatathe,T	2816	Letseli T	Admin
Khonjekwayo,M	2868	Odendaal E	Admin
Khumalo Q	2602	Gonchorova H	Library
Khuzwayo M	2843	Sharp R	Admin
Kiewiet, E	2735	Appollis E	Admin
Knipe T J	2512	Kritzinger J	Music Building
Larico Y	3026	Mbali N	Library
Lefume N	3038	Plaatjies P	Admin
Lefume X	2897	Bomester S	Admin
Lerite, D	2755	Musvosvi S	Theology
Linakane E	3024	Appollis J	Admin
Louw, N	2894	Kritzinger J	Music Building
Lukhwareni M	2906	Crocombe J	Theology
Luneta, M	2537	Kritzinger J	Music Building
Luneta, N	2749	Wagaw M	Aud
Mabasa M	3016	Louw I	Ladies Res
Mabokela T	2952	Bender-Lober L	IT Building
Machamire T	2891	Klingbeil M	Admin

Madikizela M	2907	Appollis J	Admin
Madlala, N	2569	Musvosvi S	Theology
Madonsela, S	2668	Musvosvi S	Theology
Madubela N	2706	Musvosvi G C	Aud
Mafisa, M	2867	Injety L	Aud
Mafu A	2987	Mpiko B	Library
Magagula N	2758	Viljoen-Platts A	Theology
Mahooa, R	2622	Bomester S	Admin
Maichu, M	2824	Mahaso, D	Admin
Maile O	2846	Letseli T	Admin
Majola, M	2856	Gonchorova H	Library
Maliti, S	2903	Injety L	Aud
Madizvidza T	3041	Wagaw M	Aud
Manga, L	2582	Joubert R	Admin
Mangaxolo M	3039	Letseli T	Admin
Manuel G	2635	Mahaso D	Admin
Maphanga, P	2900	Letseli T	Admin
Maphanyane, K	2723	Mogashoa P	Admin

Maphosa, N	2777	Mogashoa P	Admin
Maphumulo N	2954	Crocombe J	Theology
Maquina E	2934	Peffer B	Library
Mashita T	2955	Crocombe J	Theology
Masilela S	2915	Neuhoff O	Admin
Matrose, N	2588	Joubert R	Admin
Mbali T	2956	Klingbeil M	Admin
Mbambo B	2964	Mbali N	Library
Mbambo S	2965	Sutcliffe C	Admin
Mbano G	3057	Plaatjies P	Admin
Mbanjwa M	2808	Mogashoa P	Admin
Mbele, T	2916	Viljoen-Platts A	Theology
Mbetani N	2638	Kritzing J	Music Building
Mdletsha N	2695	Viljoen-Platts A	Theology
Mepude, L	2820	Appollis J	Admin
Mggawule T	3027	Martin W	Admin
Mkize, S	2904	Appollis E	Admin
Mkwizu, R	2595	Cena S	Mens' Res

Mlamleli X	2984	Neuhoff O	Admin
Moalosi, K	2774	Zygmund C	Admin
Moesi, U	2759	Louw I	Ladies Res
Moffat D	2985	Lawrence c	Mens' Res
Mokaedi, T	2760	Austen D	IT Buildind
Mokgosi, T	2761	Louw I	Ladies Res
Mokhutle T	2587	Appollis E	Admin
Mokokwe, T	2797	Musvosvi G	Aud
Mokolometso G	3000	Odendaal E	Admin
Mokotjo B	2484	Appollis E	Admin
Mokwa C	2388	Appollis E	Admin
Mokwa K	3037	Plaatjies P	Admin
Molefi, N	2800	Sharp R	Admin
Molosi K	2762	Sutcliffe C	Admin
Monametsi, G	2789	Wagaw M	Aud
Moonsamy B	2972	Appollis J	Admin
Moonsamy L	2973	Plaatjies L	Admin
Morolong K	2790	Injety L	Aud

Moremi, K	2767	Musvosvi G	Aud
Moswate, T	2791	Mbali N	Library
Mothomogolo,K	2804	Musvosvi G	Aud
Mnkadla S	3053	Martin W	Admin
Msimanga, J	2504	Austen D	IT Building
Mtangi N	3061	Neuoff O	Admin
Mthembu M	2948	Louw I	Ladies Res
Mthembu N	2875	Letseli T	Admin
Mthembu N	2949	Joubert R	Admin
Mthembu X		Lawrence C	Mens' Res
Muchatibanya L	3042	Wagaw M	Aud
Mugomga R	3049	Injety V	Aud
Mulaudzi T	2980	Plaatjies P	Admin
Munetsi K	3008	Injety L	Aud
Muller P	3006	Sutcliffe C	Admin
Mwansa M	3012	Zygmund C	Admin
Mwashita T	2968	Injety L	Aud
Mwiindwa, T	2881	Appollis E	Admin

Namucana L	2928	Musvosvi S	Theology
Nawe S	3052	Sharp R	Admin
Ncube, P	2779	Reinecke C	Admin
Ndaba E	2959	Bender-Lober L	IT building
Ndaona T	3043	Cena S	Mens' Res
Ndebele S	2877	Austen D	IT Building
Ndiku, S	2669	Benda-Lober L	IT building
Ndlovu, N	2883	Mogashoa P	Admin
Ndungane, B	2695	Viljoen-Plaats A	Theology
Ngaleka, O	2694	Lawrence C	Mens' Res
Ngcobo A	3036	Zygmond C	Admin
Niemandt, N	2575	Gonchorova H	Library
Nkosi D	2986	Peffer B	Library
Nkosi, S	2847	Klingbeil M	Admin
Nkuna T	2960	Mdakane N	Caf
Nondlazi H	2618	Mbali N	Library
Ntaba,V	2605	Musvosvi S	Theology
Nteo M	3013	Mdakane N	Caf

Nteo T	2941	Austen D	IT Building
Ntsieni, T	2482	Lawrence C	Mens' Res
Numwa, I	2763	Sutcliffe C	Admin
Nxasana, N	2840	Sharp R	Admin
Nyamurowa T	2966	Sparrow Y	Library
Ofetotse, T	2764	Sharp R	Admin
Oliphant, E	2839	Gonchorova H	Library
Omuodo, K	2837	Appollis J	Admin
Oosthuizen W	3001	Odendaal E	Admin
Paulo, E	2825	Cena S	Mens's Res
Pedro M	2932	Appollis E	Admin
Phike S	3009	Gonchorova H	Library
Prinsloo C	2937	Kritzinger J	Music Building
Rampert J	2938	Mahaso D	Admin
Rojie, T	2888	Bomester S	Admin
Ruiters R		Appollis E	Admin
Sakupaulo, D	2912	Joubert R	Admin
Sayenda T	2979	Mpiko B	Library

Scheepers, D	3025	Injety V	Aud
Segereisi, K	2765	Bomester S	Admin
Sermattei, S	2716	Neuhoff O	Admin
Siamuzoka B	2974	Plaatjies	Admin
Sibanda E	2975	Injety L	Aud
Sibanda T	2967	Sitcliffe C	Admin
Sibungu F	2806	Mogashoa P	Admin
Simonda, J	2992	Martin W	Admin
Smit S	2993	Martin W	Admi
Stander A	2940	Crocombe J	Theology
Stander, P	2699	Mbali N	Library
Sulumane, Z	3015	Joubert R	Admin
Swartz N	2746	Bomester S	Admin
Swartz, P	2639	Du Plooy D	Admin
Tali B	3004	Lawrence C	Mens' Res
Tegete A	2836	Neuhoff O	Admin
Tembo, A	2722	Crocombe J	Theology
Themba, L	2743	Musvosvi S	Theology

Tshabalala G	2942	Gwala M	Theology
Tshabalala M	2981	Reinecke C	Admin
Van d Merwe, J	3002	Odendaal E	Admin
Victor, P	2733	Klingbeil M	Admin
Webster, P	2596	Du Plooy D	Admin
Wilkinson C	2989	Injety V	Aud
Zomba T	2801	Louw I	Ladies Res

C. MENTORING AWARDS CHECKLISTS

HBC – BEST MENTEE 2009- AWARD

12 Oct 2008

By staff mentors.

–for a prize & certificate

CRITERIA for mentee:

SCORE out of 10

1. Meets appointments and keeps in touch	☐
2. Reciprocity - Show interest in mentor's well being	☐
3. Talks about issues in the student's life	☐
4. Wants to be guided & takes advice	☐
5. Shows signs of spiritual and academic growth	☐
Total Score	☐

Please mention the main reason why this mentee should receive this award?

NAME _____

OF STUDENT MENTEE: _____

YOUR NAME (MENTOR) : _____

HOW LONG BEEN MY MENTEE: _____

Thank you for your time and input.

HBC Mentoring Facilitator

Ps Eddie A. Appollis

Helderberg College

Certificate of Achievement

Est 1893

N.L. NIEMANDT

has been chosen as

MENTEE

OF THE YEAR 2008

AT HELDERBERG COLLEGE

Monday 3 November 2008

CHAPLAIN: PASTOR E. A. APPOLLIS

PRESIDENT: PASTOR G. T. DU PREEZ

Registered by the Department of Education for the qualifications as shown on certificate number 2001/NE08/001
Association incorporated under Section 21 - Registration No.: 2001/00668/108
Directors: F. Louw (Chairman), G. T. du Preez (Manager), P. Charles, M. G. Klingbeil, T. M. Kerkens, T. Lötters,
H. v.d. Merwe, E. A. Odendaal

HBC – BEST MENTOR 2009- AWARD

12 Oct 2008

By student mentees.

-For a prize & certificate

CRITERIA for staff mentors:

SCORE out of 10

My mentor:

1 Is available to me	☐
2. Prays with me often	☐
3. Is culturally sensitive	☐
4. Asks good questions	☐
5. Shows a genuine interest in me	☐
6. Is a good listener	☐
7. Gives me career guidance	☐
8. Contributes to success in my studies	☐
9. Encourages and challenges me spiritually	☐
10. Assists in my adjustment to college life	☐
Total Score	☐

NAME OF STAFF MENTOR: _____

OUR NAME (MENTEE): _____

HOW LONG HAVE YOU BEEN MENTORED? _____

Thank you for your time and input.

HBC Mentoring Facilitator

Ps Eddie A. Appollis

Helderberg College

Certificate of Achievement

Est 1893

C.D. AUSTEN

has been chosen as

MENTOR

OF THE YEAR 2008

AT HELDERBERG COLLEGE

Monday 3 November 2008

CHAPLAIN: PASTOR E. A. APPOLLIS

PRESIDENT: PASTOR G. T. DU PREEZ

Registered by the Department of Education for the qualifications as shown on certificate number 2001/HE08/001

Association Incorporated under Section 21 - Registration No.: 2001/006687/08

Directors: F Louw (Chairman), GT du Preez (Manager), P Charica, MG Klingbeil, TM Kunene, T Letaeli,

H v/d Ness, EA Odendaal

A. MENTORING LOGO: "S2S" -STAFF TO STUDENT MENTORING

B. MENTORING APPRECIATION CARD 2009

APPENDIX 5

REPORTING SYSTEMS

A. EA's MENTORING WHEEL OF LIFE

EA's MENTORING WHEEL OF LIFE

(Adapted from Life Journals)

Give yourself a score from 1 to 10; (1 = very poor; 10 = very good) in each area of life.

Join the points to see how balanced your life is.

DATE	_____
SIGNATURE	_____

B. QUESTIONS AND RESOLUTIONS FOR MENTORS

EA's MENTORING WHEEL OF LIFE

Questions and Resolutions for Mentors using the Mentoring Wheel of Life

1. My Academic Life

- What are you studying?
- What is your major?
- What year student are you?
- Tell me about your best subject.
- Tell me about your worst subject.
- How is your timetable for this semester?
- What study methods do you use?
- When do you study best?
- How well do you do in your tests and exams?
- What makes you feel excited about a particular course?
- Share something you learned academically since we met last?
- How would you describe your academic life on a scale of 1-10?

RESOLUTIONS TO CONSIDER

- To pass all your tests this semester.
- To finish assignments on time.
- To graduate from your degree/ diploma.

2. My Family Life (family of origin)

- Tell me about your family.
- Describe growing up in your home before coming to Helderberg College.
- Who lives at home?
- Do you have any siblings?
- What do your siblings do?
- What do you do during college holidays with your family?
- What is the motto of your home?
- Is your home in the city or rural?
- Describe a funny event in your family.
- Who of your parents are you closest to and why?
- Who of your siblings are you closest to and why?
- What do you miss the most about your home?
- How often do you keep in touch with your parent/s?
- How would you describe your family life on a scale of 1-10?

RESOLUTIONS TO CONSIDER

- To keep regular contact through phone, sms or email.
- Share some family pictures at a future meeting.

3. My Love Life (friends)

- Who are your friends here on campus?
- Who are your friends back home?
- How often do you see your best friend(s)?
- What is your status? (Married/single/ divorced)?
- How would you describe your love life on a scale of 1-10?
- If married:
 - How long are you married?
 - Tell me about your spouse.
 - How did you and your spouse first meet?
 - Is your spouse employed?
 - What kind of employment is your spouse presently doing?
 - How do you adjust to the new roles of study and marriage?
- If single:
 - Are you dating anyone?
 - Tell me more about your dating life.
- If divorced- tell me more about your divorce.
- Your Friendships:
 - What are fun things you did with friends this past week?
 - What do you appreciate most about your friends?
 - What do you appreciate least about your friends?
 - Do they know this?
 - What was the last exciting thing you did with your friends?

RESOLUTIONS TO CONSIDER

- Discover my temperament through testing.
- Premarital counselling, if planning to get married.
- Read a book on courtship or marriage.

4. My Spiritual life

- Do you feel comfortable talking about spiritual issues?
- Why or why not?
- Are you a Christian?
- Are you an Adventist? How long?
- Do you pray to God?
- How often do you pray?

- Do you own a Bible?
- Do you read the Bible?
- What part of the Bible are you reading presently?
- How often do you go to church?
- What was church like since our last meeting?
- What spiritual book are you reading now? Share a point or two.
- What Christian music do you listen to?
- Which gospel song spoke to you lately?
- Have you ever watched a Christian DVD or movie?
- What did you learn from the movie?
- When do you feel closest to God?
- What makes you feel that God is very far away?
- In which ways have you noticed God in the past week?
- Have you ever been angry with God? Why?
- If I could send Jesus a sms about your past 24 hours, what will it be?
- On a scale of 1-10, rate your spiritual life with God.

RESOLUTIONS TO CONSIDER:

- Keep a prayer journal.
- Pray 2 -3 times a day.
- Read the Bible daily or follow a Bible reading plan.
- Attend the Sabbath/ church services regularly.
- Read an inspirational book.

5. My Finances

- Are you a sponsored student?
- If not sponsored, how do you help raise the funds?
- Have you ever had an experience of having no funds for college?
- How did you get through that stage?
- Do you have a faith story about your finances?
- Are you a spender or a saver?
- Whose spending habits do you have? Your mother's or your father's?
- If you had lots of money, what would you do with it?
- Do you understand what tithe and offerings are?
- Do you ever give tithe and offerings to the church?
- How would you describe your finances on a scale of 1-10?

RESOLUTIONS TO CONSIDER

- Keep a budget.
- Consider working during the next semester break.
- How to fill in a tithe and offering envelope.

6. My Health

- How health conscious are you?
- What do you do for exercise?
- How would you describe your eating habits?
- What are your sleeping patterns like?
- Are you a late night owl or an early bird?
- Do you read health books or magazines?
- What have you learned lately about health?
- What would you consider to be your best health policy or belief?
- When was the last time you went to a doctor?
- Do you have any chronic diseases like diabetes or hypertension?
- Have you ever done Aids testing?
- How would you describe your health on a scale of 1-10?

RESOLUTIONS TO CONSIDER

- Check your cholesterol levels.
- Check your blood pressure regularly.
- Share your exercise plan.
- Do an Aids test.
- Read a book on health.

7. My Culture

- Please share three things about your culture with me?
- Do you consider yourself comfortable with other cultures? Why or why not?
- How do you relate to the different cultures on campus?
- What helped you to adjust to the many cultures on campus?
- Do you speak any languages other than English? What are they?
- Are there many people of your culture here on campus?
- If given the choice, would you prefer your own culture above another culture?
- Why do people of different cultures often misunderstand each other?
- What cultural foods do you like?
- Which of your favourite foods are not available here?
- Do you ever talk others about your cultural identity?
- What are the marriage procedures in your culture?
- What is the most important thing one has to know about your culture?
- How would you describe your cultural experience here on a scale of 1-10?

RESOLUTIONS TO CONSIDER

- Watch a movie about a foreign culture.
- Learn a new language.
- Memorize the national anthem of a country other than your own.
- Travel to a foreign country and learn about the cultures of that country.
- Attend a church service that is culturally different to you.

8. My Recreation

- What do you do for recreation during the semester?
- What do you do for recreation during the semester breaks?
- When do you have the most leisure time?
- What do you do for fun and games?
- Do you have any hobbies?
- How much TV do you watch per week?
- What TV shows can you never get enough of?
- Tell me more about a movie that made you cry?
- Do you love the out of doors like camping or hiking?
- Why or why not?
- Have you ever climbed Helderberg Mountain? If not, why?
- How would you describe your recreation on a scale of 1-10?

RESOLUTIONS TO CONSIDER

- Start a new hobby.
- Learn a new game.
- Plan your next outdoor trip with some friends.
- Plan your next outdoor trip with some friends.

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VITA

Name: Edward Adrian Appollis
Date of Birth: 21 March 1964
Place of Birth: Cape Town, South Africa
Married: 24 March 1991 to Jilian May
Children: Emile J. (1994) and Jean E. (1996)

Education

Feb 1984 – Nov 1987 Bachelor of Theology (B.Th.) from Andrews University (USA), Helderberg College Campus, Somerset West
Feb 1992 – Dec 1993 Missiology III – University of South Africa
Jan 1993 – Mar 1995 B.Th. Honours degree in Missiology, UNISA
Jan 1999 – Feb 2005 Master of Theology (M.Th) in Missiology
July 2007 – Present D.Min candidate in Leadership, Andrews University
April 1994 Ordained to SDA Gospel ministry (Johannesburg)
August 1996 Marriage Officer and Commissioner of Oaths.

Work Experience

Jan 1988 – Aug 1997 District Pastor – Transvaal Conference, Johannesburg
Sept 1997 – Sept 2001 Missionary/ Pastor - St Helena Island
Jan 2002 – 2007 Helderberg College Chaplain; Pastor of All Nations Campus Church, Adjunct lecturer in Theology Department
Jan 2008 – Present College Chaplain, Adjunct lecturer in Theology Faculty.