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A THEORY OF INTENTIONAL MENTORSHIP APPLIED TO THE

CURRICULUM OF THEOLOGICAL TRAINING INSTITUTIONS

IN UGANDA

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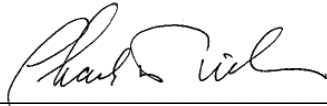

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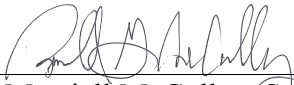IN UGANDA

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ABSTRACT

Discontent has been echoed by several ecclesiastical leaders regarding the

efficacy of the present status of theological training institutions in Uganda. It is

contended that theological institutions have thrived in information dissemination but have

fallen short in personal and professional formation of the student. Inasmuch as these

contemporary institutions are strong in content, the character and competencies of her

graduates are in question. In this light, some African voices have called for an amalgam

of an indigenous approach to education to the current adopted Western model. This

indigenous approach is a relational approach that this study refers to as mentoring.

Therefore, in the formulation of a theory of intentional mentorship applied to the

curriculum of theological training institutions in Uganda, it is imperative that this theory

not only be intentional—but also contextual. For this to happen, it was crucial that the

components of a curricular theory be informed by the perceptions, values, and behavioral

practices of students and institutional stakeholders at theological training institutions in

Uganda.

To achieve this, a mixed methodology was employed: qualitative and quantitative

methods. Qualitative data-collecting instruments used were a focus group interview guide

and a semi-structured interview guide. The quantitative data-collecting instrument used

was a self-administered questionnaire. All these were designed to aid data collection from

students (RQ 2B and 3A) and stakeholders—church leaders, school administrators, and government educational leaders (RQ 3B, 3C, and 3D, respectively).[1]

The study reveals that although both institutions have some form of mentoring in progress, their faculty was not affirmative to this fact. The implication is that there needs to be communication from the curriculum developers to both faculty and students regarding the nature of mentoring taking place. This is when such a program is considered intentional. The study also reveals that the Ugandan student values interaction with the teacher in class (the vertical-professional relationship); interaction with fellow peers through discussion (the horizontal-personal relationship); and interaction with hands-on activity (the practical relationship). This interactive framework fits well with the African learning orientation (in this case, that of Ugandans), as Africans tend to be predominantly field-dependent learners.

The researcher proposes that this interactive theory should work within the framework of what he refers to as primary mentoring and secondary mentoring. Primary mentoring is achieved within the present reality of students. Since students spend more time in class, the teacher works as a mentor[2] to ensure that inasmuch as he or she is perceived as an authority figure (professional standing), the teacher takes the disposition of a facilitator encouraging interaction with the student. The teacher also creates group work forums for discussion and hands-on opportunities within the classroom setup. Secondary mentoring still requires faculty oversight and supervision—but now over a

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[1]See Appendix C. Also see Appendix D and E.

[2]This is contrary to the traditional model where the teacher is impersonal and solely a dispenser of knowledge.

smaller group (social accountability group/s) outside the class. In this way, the paradigm shift from a solely teacher-centered to a student- centered approach is achieved.

The formulated mentoring theory in this study is not suggested as the sole solution to the academic deficiencies in theological institutions, but one that is likely to have significant effect in improving the learning process and progress in theological training institutions in Uganda. The implications of these findings will hopefully be relevant to theological training institutions in Sub-Sahara Africa.

ACKNOWLEDGMENTS

This dissertation would never have been initiated nor completed without the continuous help of the Lord Jesus Christ through his Holy Spirit working in and through me. I therefore acknowledge the Father, his Son Jesus Christ, and the Holy Spirit who graced me with knowledge, understanding, and wisdom to complete what was started to the glory of his Name and furtherance of his Kingdom.

My wife Marian has been a source of encouragement throughout this journey. I thank her for the times she allowed me to study both day and night while she took care of our children. Without her blessing, it would have been close to impossible finishing this dissertation. I also thank my children—Richard Siima, Reilly Suubi, and Ruby Sanyu, for allowing me to study even in the moments they needed me to spend time with them. Thank you Quincy and Ian for always saying, "Uncle, you will finish."

I would like to pay tribute to my late mother, who was proud of me pursuing the PhD which in a sense was a motivation; and to my late brother Michael Alvins, who supported me in several ways during my educational journey. I am grateful to my brother Charles Darwin and his wife Mac, who paid all my airfares to Togo for the face-to-face sessions; to my brother Brett, who has been proud of me studying; and to my sisters Elvira Vanessa and Anita Michelle, who were a great support during this journey. I am also thankful to my father and mother-in-law (Andrew and Jane Ndahiro), who were a constant encouragement.

to all the staff and students of Glad Tidings Bible College and Pentecostal Theological College for participating in the study; as well as to the ecclesiastical leaders and the government educational leaders interviewed. Without the data, there would be no theory.The Lord bless you all.

DEDICATION

We need to remember and to honor the people who made . . . priceless investments in our leadership development. Then we need to let those memories motivate us to play the same role in another leader's life.

Bill Hybels

Many have contributed to my personal and professional development, to whom I am indebted. However, this dissertation is dedicated to my mentor, Pastor Peter Clifton-Sprigg, a man whose influence is the reason I write this dissertation with conviction. As a mentor, he commended, but never hesitated to correct me. He spent his time and resources, and risked giving me ministerial platforms—opportunities and experiences I regard as the golden dust heaven used to polish me. Therefore, I consider him one of those unsung heroes who may never be known in this realm of time, or whose impact may never be measured by the scales of humanity, but whose sacrifice and investment in my life will only be quantified by the Lord Jesus Christ in eternity.

FIGURES

TABLES

ABBREVIATIONS

1. TE: Theological Education

2. C-BTE: Church-Based Theological Education

3. DE: Distance Education

4. TEE: Theological Education by Extension

5. NCHE: National Council of Higher Education

6. PAG: Pentecostal Assemblies of God

7. FGCOU: Full Gospel Churches of Uganda

8. PCU: Pentecostal Churches of Uganda

9. ROLEC: Redeemed of the Lord Evangelistic Church

10. DCI: Dominion Church International

11. PTC: Pentecostal Theological College

12. GTBC: Glad Tidings Bible College

CHAPTER 1

INTRODUCTION AND STATEMENT OF THE PROBLEM

Introduction

Theological education (TE) in Uganda has in the last decade adopted various

approaches such as church-based TE (C-BTE);[1] church-housed TE;[2] in-service TE;[3] TE

by extension (TEE);[4] distance education (DE);[5] and the traditional residential TE

accessible in seminaries and other theological training institutions.

Institutionalized education is a phenomenon in Africa that has gained recognition,

and Uganda is no exception. Residential theological institutions are a part of this network

of institutionalized educational centers offering theological training. This approach is

known as formal education. It is intentional, planned, staffed, funded, and organized by

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[1]This normally consists of non-formalized training programs initiated by a local church to train its members and ministers. The curriculum is designed by the local church (or denomination) and does not follow a strict admissions policy as would a regular academic institution. Assessments and credentials on completion may be given (where there are no assessments, a certificate of completion is awarded in recognition of the student's participation in the program).

[2]This refers to external theological education programs conducted within a local church. The local church serves as a host, providing the venue and other resources. Students are normally members from within (from the local church), or from other churches. The format of training could be either formal or non-formal, depending on the objective of the stakeholders.

[3]In-service TE refers to theological training offered by an institution on a part-time basis. This is normally offered at convenient times during the year.

[4]This is where an institution runs its program in a center(s) away from its main center. Off-campus facilities used for these kinds of programs might include a local church (making it similar to church housed programs) or other existing schools, or rented facilities. Here students are not only trained *for* ministry, but rather *within* the context of their ministry.

[5]This is TE offered through correspondence or via the internet. All instructional materials and teacher-student interaction is done through distance communication.

grade levels. Students must remain in that educational context for an extended period of formal study.[6] There are several such kinds of ecclesiastical training centers in Uganda. Linda Cannell describes the faculty within such a framework as "independent contractors and the institution as a base from which they pursue their professional activities."[7] Teachers are normally professionals employed primarily on the basis of academic qualifications, in addition to their calling. Students in such institutions work towards earning a credential.

The curriculum in contemporary residential institutions often limits the learning context of the student to the classroom. The method of information delivery is usually pedagogical[8] (teacher-oriented). The teacher is the imparter of knowledge while the student is the passive recipient, having the occasional privilege of asking a question. Teacher-student relationship is impersonal. This is typical of residential theological training institutions in Uganda.

Residential theological training institutions have contributed immensely to the production of clergy in the nation. However, the questionable caliber of graduates (scholars deficient in personal and professional development) has in recent years raised concerns regarding the efficacy of these programs. The corollary of this predicament has led to the birth of the church-based TE programs in Uganda. Despite this paradigm shift, residential theological institutions are still considered the hub for intense theological

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[6]Robert Ferris and Lois Fuller, "Transforming a Profile into Training Goals," in *Establishing Ministry Training*, ed. Robert W. Ferris (Pasadena, CA: William Carey Library, 1995), 53.

[7]Linda Cannell, *Theological Educational Matters: Leadership Education for the Church* (Newburgh, IN: EDCOT Press, 2006), 51.

[8]Nick Taylor, "Spiritual Formation: Nurturing Spiritual Vitality," in *Christian Education: Foundations for the Twenty-first Century*, ed. Michael J. Anthony (Grand Rapids, MI: Baker Academic, 2001), 91.

training in Uganda. While most of the other theological delivery programs are gaining popularity, they are undermined by their lack of good scholarship.[9] Ironically, the propagators of alternative approaches to residential programs accuse these formal institutions of creating a dichotomy between theory and practice. They perceive seminary education as not being pragmatic; they tend to view its graduates as theological elites who, though having content, have not exhibited proven character or the competence needed to address current issues. The ramification of this view is detrimental to the integrity of residential theological training institutions. What training component could be lacking in residential theological institutions that should be integrated for developing competent leaders?

The problem statement and purpose statement for this proposed study are articulated later in this chapter. In order to resolve the problem, three research questions (and sub-questions) will be asked. Research questions 1 and 2A will be answered by precedent literature, both biblical and social science. The other research questions will be resolved by data-gathering efforts directed to the specified respondents in the field, as stipulated in the limitations and delimitations.

Background

The General Superintendent of the Pentecostal Assemblies of God, Uganda, Simon Emiau, expresses the following sentiments: "We are dissatisfied with the products that come out of Bible schools. There is absolutely very little impact [from Bible school

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[9]Whether the claim is authentic or simply an overstatement is not within the scope of this dissertation.

graduates] on the ground."[10] He goes on to voice a concern that Bible school graduates are more academic than practical. He then asserts that Bible schools need to do much more if they are to produce marketable leaders who will bring transformation. Emiau attributes this failure to the absence of mentorship, and to teachers with no practical experience themselves—thus producing students of like kind.[11]

The General Overseer of the Pentecostal churches of Uganda (PCU) also expresses disappointment in the current state of affairs regarding the product of TE in Uganda. He says, "I am disappointed with the caliber of Bible school graduates because they are diverting to projects in the pursuit of money rather than what their training was intended for."[12] Oyeny recommends that theological institutions should emphasize teachings related to the call of God to enable students to understand the implications of God's call. He points out that teacher-student contact should be more personal (beyond the classroom), for in this way, students will be more open and thus receive the necessary help for their development.[13]

Rick Lewis[14] raises the concern of the misunderstanding in training institutions that assume academic progress is tantamount to personal and spiritual development.[15] This also reflects the challenge faced in the Ugandan theological system. Bangui

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[10]Simon Emiau, interview by Richard Bogere, Kampala, Uganda, August 15, 2011.

[11]Ibid.

[12]Joseph Oyeny, interview by Richard Bogere, Kampala, Uganda, January 27, 2012.

[13]Ibid.

[14]Rick Lewis is Senior Pastor of Castle Hill Community Church in Sydney, Australia. He also serves part time as a church consultant, coach, and mentor. He can be contacted at: www.mentoringmatters.org.au.

[15]Rick Lewis, *Mentoring Matters* (Nairobi: Evangel Publishing House, 2009), 86.

Evangelical School of Theology and Nairobi Evangelical Graduate School of Theology

organized consultations on theological education in Africa in Nairobi, Kenya, in 2002

and 2004. Among the many issues discussed, they criticized the existing TE training for

African church leaders. It was observed in these consultations,

> Graduates [from theological schools] are inadequately prepared to deal with
> African realities both in the church and in societies . . . graduates do not
> consistently demonstrate personal integrity and spiritual maturity. Participants
> attributed these weaknesses in Theological schools' 'products,' in part, to
> curricula overly influenced by the West."[16]

Emmanuel Ngara comments on the weaknesses of the Western education that

Africa inherited: "The system is too academically oriented without sufficient emphasis on

values, character formation and community service. This glaring weakness is particularly

evident in state and other secular schools."[17] This weakness is also true in theological

training institutions in Uganda. In essence, graduates from Bible schools appear to have

failed to develop personally and professionally.

Joseph Serwadda[18] also expresses concern for, and disappointment with, the

current trend of theological education offered in Ugandan institutions today. He notes,

"Students in this country have amassed a lot of information . . . but it is a different story

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[16]Richard L. Starcher and Enosh A. Anguandia, *Textbooks for Theological Education in Africa: An Annotated Bibliography* (Bukuru, Plateau State, Nigeria: Africa Christian Textbooks, 2007), 4.

[17]Emmanuel Ngara, *Christian Leadership: A Challenge to the African Church* (Nairobi: Paulines Publications Africa, 2004), 84.

[18]Joseph Serwadda (Dr.) is the Presiding Apostle for Born Again Faith in Uganda. In an email correspondence with Dr. Serwadda's personal assistant, Gyagenda Semakula (21, July 2012), he said, "The Born Again Faith is a Federation of different Pastors' Fellowships, National Denominations, and individual churches that came together for mainly purposes of unity and government recognition. It has a membership of over 100 different fellowships and approximately 3,540 individual churches (as of December 2011). All are accountable to the National Leadership (Guild), Regional, District, and Village leaders across the country through our Secretariat. Is it registered with Government? YES! The leader is addressed as the PRESIDING APOSTLE and assisted by the DEPUTY PRESIDING APOSTLE. At Victory Christian Centre, Ndeeba, Dr. Joseph Serwadda is the SENIOR MINISTER."

going out to do [applying learned theory] . . . . I am not happy."[19] He goes on to say that

theological schools today give "head knowledge and no heart change."[20] Serwadda points

out, "All theological knowledge today [offered by the current theological schools] is not

relevant for today's living" and thus makes the appeal, "Make the curriculum relevant to

societal needs."[21] He observes, "There are not enough schools in the country pushing for

discipleship . . . [for] discipleship is the basis for mentorship."[22] In summary, he

perceives TE offered in theological institutions as only focusing on information-giving,

thus lacking the practical dimension of education. As a result, the products of theological

institutions are irrelevant in the light of current challenges.

Enson Lwesya also advocates for a more relational system of education, which he

thinks may be the antidote for leadership incompetence. He affirms the following:

> Unfortunately, the "classroom" training pattern introduced by educators from the
> Northern Hemisphere at times debunked it [mentoring relations] as inferior.
> Admittedly, it is hard to learn leadership competencies in a classroom setting. One
> needs a relational system such as coaching, mentoring apprenticeship.[23]

He goes on to recommend, "Public institutions such as schools, military, and businesses

should consider planned mentoring." [24]

The necessity for mentorship in theological schools is further echoed by Ron

Penner in the following statement: "There is less likelihood persons will fall prey to

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[19]Joseph Serwadda, interview by Richard Bogere, Kampala, Uganda on July 20, 2012.

[20]Ibid.

[21]Ibid.

[22]Ibid.

[23]Enson Lwesya, *Why Africans Fail to Lead: Contemporary Thoughts on African Leadership* (Lilongwe, Malawi: Clean Consult Resources, n.d.), 140–141.

[24]Ibid., 144.

personal or professional bad decisions or moral failure if such persons are in an open, caring, ongoing mentor relationship."[25] By this same token, "mentoring supports the normal, healthy growth and strengthening of a leader, minimizing the stunting, debilitating factors that often abnormally delay development in leaders who do not have access to such support."[26] For this reason, Lewis urges, "Please don't regard it [mentoring/mentorship] as a luxury, an optional extra. The sustainability of your leadership may well rest on this [mentoring] issue."[27] Lewis also notes, "Because mentoring maintains focus on agreed objectives by holding the mentoree accountable, the mentoree's development in leadership is accelerated beyond what is commonly observed in unsupported leaders."[28] Inasmuch as mentoring is a needed integrative component for the student's holistic development, mentoring must be intentionally and contextually delivered.

Purpose Statement

The purpose of this study is to develop a theory capable of guiding the integration of intentional mentorship into the formalized structural framework of theological education in Uganda. Since mentorship may happen in schools by "default and not design," [29] the goal is to make the whole process of mentorship intentional and contextual in TE residential school curriculum in Uganda.

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[25]Ron Penner, "Mentoring in Higher Education," http://www directionjournalorg/article/? 1162 (accessed January 9, 2011).

[26]Lewis, 91.

[27]Ibid., 16.

[28]Ibid., 91.

[29]Chuck Wilson, personal communication, PAThS 2010, Cohort 3 class.

Mentoring is being implemented in institutions around the world. Some principles of mentorship can be applied irrespective of context; however, in practice, mentorship is contextual. Anna G. J. Loots rightly notes, "Considering the many contexts in which mentoring functions, it is a complex social and psychological activity. Depending on the *context* and the paradigm of the stakeholders, the application of mentoring will differ."[30]

This provides the rationale as to why data relating to the socio-cultural and geographical implications are important. Once the current perceptions, values, and behavioral practices related to student mentorship are known, then a theory that is intentional and contextual can be formulated for the training of students in theological training institutions in Uganda.

Problem Statement

The problem under investigation is: What are the components of a curricular theory of intentionally integrated student mentorship that can be informed by the perceptions, values, and behavioral practices of students and institutional stakeholders at theological training institutions in Uganda?

A theory of intentional mentorship applied to the curriculum of theological institutions must emerge from within the socio-cultural and environmental context of the students and the stakeholders. The rationale for this proposition is that educational strategy (learning orientations and teaching methodology) must be tied to a contextual framework. Therefore, the perceptions, values, and behavioral practices of the students

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[30]Anna G. J. Loots, "An Evaluation of the Stellenbosch University Student Mentor Programme" (MPhil. thesis, Stellenbosch University, 2007), 21.

and stakeholders must be taken into consideration and thus inform this theory of mentorship.

Research Questions

1. What does the precedent literature reveal about mentoring?

   A. What does the biblical-theological literature reveal about mentoring?

   B. What does the social-science literature reveal about mentoring?

2. What aspects of an intentional mentoring program in the Ugandan socio-cultural and environmental context emerge that may have implications for students in theological training institutions in Uganda?

   A. What does the social-science literature reveal about the implications for an intentional mentoring program in theological training institutions in Uganda that emerge from the students' socio-cultural and environmental backgrounds?

   B. What current practices or models in the Ugandan society exist that may have implications on an intentional mentoring program for students in theological training institutions in Uganda?

3. What are the perceptions, values, and behavioral practices of the students and stakeholders towards an intentional mentoring program in theological schools in Uganda?

   A. What are the perceptions, values, and behavioral practices of the students towards an intentional mentoring program in theological training institutions in Uganda?

B. What are the perceptions, values, and behavioral practices of Ugandan church

    leaders towards an intentional mentoring program in theological training

    institutions in Uganda?

C. What are the perceptions, values, and behavioral practices of theological

    school administrators and teachers towards an intentional mentoring program

    in theological training institutions in Uganda?

D. What are the perceptions of government educational leaders towards a

    mentoring program integrated into the curriculum of theological training

    institutions in Uganda?

Research Methodology

In any research endeavor, the research problem will dictate what research

methods and data collection procedure(s) is most appropriate for the study. To

successfully probe into the extant underlying current perceptions, values, and behaviors,

this study utilizes a mixed methodology: qualitative[31] and quantitative[32] research

methods. The researcher uses a focus group, semi-structured interview guide, and

questionnaire—a method also known as a triangulation approach.

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[31]James M. Thacker points out that a qualitative research approach involves the collection of extensive narrative data for the purposes of understanding a phenomenon of interest. This process involves analysis, verification, and evaluation of the data. In qualitative research, the researcher is part of the instrumentation during data collection and analysis. See James M. Thacker, *Applied Research Project and Dissertation Design: Doctoral Study Guide*, 1st ed. (Lomé, Togo: PAThS 2008), 45. The same idea is held by Martin E. Amin. Refer to Martin E. Amin, *Social Science Research Conception, Methodology and Analysis* (Kampala: Makerere University Printery, 2005), 42.

[32]"Quantitative methods of data analysis can enable the researcher to extract significant results from a large body of qualitative data. The researcher is also able to report the summary reports in numerical terms," states Savitri Abeyasekera in "Quantitative Analysis Approach to Qualitative Data: Why, When and How*,"* http://www.reading.ac.uk/ssc/n/resources/Docs/Quantitative_analysis_approaches_to_ qualitative_data. (accessed August 23, 2012).

Research Question 1A is answered by biblical-theological literature. Research questions 1B and 2A are answered from precedent social-science literature. In answering research question 2B, a focus group consisting of six students from each theological institution[33] was used. Data was collected with the help of a focus group interview guide which was approved by the validation committee. The issues that emerged from the focus group were used to aid the development of a self-administered questionnaire, which was given to fifty students from each institution. A consensus of 70 percent (aggregate mean above 3.5) constituted an operation process for determining the significance of the results. The same process was used in collecting and analyzing data for Research Question 3A.[34] Research questions 3B, 3C, and 3D were directed to denominational/church leaders, school administrators, and government educational officials, respectively.A semi-structured interview guide approved by the Validation Committee was utilized for each category stated.

Significance of the Study

The outcome of this study will further the understanding of perceptions, values, and behaviors related to student mentorship as an integrated component of the curriculum of not only the representative institutions being investigated, but also of the other theological training institutions in Uganda. The mentoring strategy that will emerge from the theory developed in this study should be capable of empowering theological training institutions both in Uganda and across Africa.

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[33]See section on Limitations and Delimitation.

[34]Another focus group of six students was used for Research Question 3A. However, the same fifty students who responded to the questionnaire for RQ 2B also responded to the questionnaire for RQ 3A.

Delimitations and Limitations

Several deficiencies exist in TE in Uganda. There are equally numerous educational remedies for these deficiencies. This study, however, will be delimited to the concept of mentoring. Mentoring in this study is not suggested as the sole solution, but one that is likely to have significant effect in improving the learning process in theological training institutions.

At present, theological education in Uganda takes on various approaches, namely: church-based TE; church-housed TE; in-service TE; TE by extension; distance TE; and residential TE. Since the goal of this study is to develop a theory for the integration of intentional mentorship in theological residential institutions in Uganda, the research will be primarily confined to two Pentecostal residential training institutions in Uganda, namely: Pentecostal Theological College, Mbale (Uganda), operated by the Pentecostal Assemblies of God, Uganda; and Glad Tidings Bible College (Kampala), operated by the Full Gospel Churches of Uganda. The researcher will use data from these two schools as representative of the perceptions, values, and behavioral practices towards a mentoring program in theological institutions in Uganda. Data collection from more than two theological institutions in Uganda is not feasible. First, the venture is time-consuming; secondly, travelling to multiple institutions would be cost-prohibitive. Narrowing the sample to two schools should not significantly misrepresent the perceptions, values, and behavioral practices of Ugandan students and institutional stakeholders, since both schools include a representation of all regions in Uganda.

The focus for primary data collection and analysis will be: (1) the students (both current and alumni); (2) faculty members of these training institutions; and (3)

denominational (and church) leaders of these respective theological institutions. However, information will also be collected from church leaders outside the scope of the two denominations named above. Educational leaders from the Ministry of Education, Uganda, will also be interviewed. Details regarding the number of students, faculty, and leaders (church and government educational leaders) will be specified in chapter 4.

Definition of Key Terms

Apprenticeship

Apprenticeship, in this study, has the same connotation as *coaching*, as shall be seen in the literature review. The researcher perceives coaching and apprenticeship as necessary components integrated into a mentoring framework. Coaching/apprenticeship will be considered sub-functions of a mentoring process necessary for holistic development (see definition of coaching).

Coaching

Coaching is the process in which a more experienced person enables another to develop a particular skill (restricted to skill/professional development). The focus of coaching is the enhancement of performance and skill.[35] Coaching may be perceived as part of a mentoring process that is geared towards the development of skills in an individual.[36]

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[35]Lois J. Zachary, *Creating a Mentoring Culture*: *The Organization's Guide* (San Francisco, CA: Jossey-Bass, 2005), 3.

[36]Carmen Oltmann, "A Critical Realist Account of a Mentoring Programme in the Faculty of Pharmacy at Rhodes University" (PhD diss., Rhodes University, 2009), 29.

Curriculum

A theological-education curriculum is a prayerfully designed program that governs the students' life in and out of the classroom. It is more than a list of courses to be covered in a theological training program. This definition has been informed by the definition of Leroy Ford, who states, "Curriculum means the sum of all learning experiences resulting from a curriculum plan and directed toward achieving educational goals and objectives."[37]All aspects of such a curriculum are intentionally designed. In other words, there must be a rationale for each activity, and each activity must achieve an aspect of student development. This curriculum actually reflects the mission of the school.

The *implicit* or *hidden* curriculum must also be considered. Implicit (or hidden) curriculum "includes the sociological and psychological dimensions of education, which are usually caught rather than intentionally taught."[38] In this dissertation, *curriculum* refers to the sum total of all learning experiences derived from both the explicit (intentionally designed) and the implicit (hidden) curriculum.

Mentee/Mentoree and Protégé

The terms *mentee* and *mentoree* both refer to the recipient of a mentoring relationship; thus these terms will be used interchangeably in this dissertation. In this dissertation, the term *protégé* also refers to one under a mentoring, coaching or

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[37]Leroy Ford, *A Curriculum Design Manual for Theological Education: A Learning Outcomes Focus* (Eugene, OR: Wipf and Stock Publishers, 2002), 295.

[38]Robert W. Pazmino, *Principles and Practices of Christian Education: An Evangelical Perspective* (Grand Rapids, MI: Baker Book House, 1992), 93.

apprenticeship relationship. "The beneficiary of the [mentoring] process is often referred to as the mentee."[39]

<div align="center">Holistic Development</div>

Holistic development, in this study, refers to the personal (spiritual and moral) and professional (skill competency) development of the mentee/mentoree.

<div align="center">Mentorship</div>

In this dissertation, *mentorship* describes the comprehensive process of student development facilitated by a more experienced person who will personally impart knowledge and wisdom, and model the way: both personal (spiritual and moral) and professional (skill competency). The mentor will at the same time provoke the mentee to rise to his or her full potential. W. Brad Johnson sees mentorships as reciprocal developmental relationships which enable a student to develop personally and professionally. "Mentoring can be considered a form of companionate love in which the partners are committed and emotionally connected, yet maintain appropriate professional boundaries."[40] Gunter Krallmann defines mentoring in the following way: "Operating as a facilitator . . . to further the full release of the trainee's talents, [the mentor] seeks to holistically impact the latter through the totality of his/her shared life."[41]

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[39]A. T. Wong and K. Premkumar, "An Introduction to Mentoring Principles, Processes, and Strategies for Facilitating Mentoring Relationships at a Distance," http://www. usask.ca/gmcte/mentoring/PDFPart2.pdf (accessed April 17, 2012).

[40]W. Brad Johnson, *On Being a Mentor: A Guide for Higher Education Faculty* (Mahwah, NJ: Lawrence Erlbaum Associates, Inc., 2007), 31.

[41]Gunter Krallmann, *Mentoring for Mission* (Hong Kong: Jensco, 1992), 122.

Assumptions

The researcher embarked on this study with the following assumptions:

1. Mentoring is necessary for the personal and professional development of students in theological training institutions. Therefore, this study does not attempt to prove whether mentoring works or not; the assumption is that mentoring is necessary for the students' personal and professional development. The study only seeks to find out how mentoring can best work within the socio-cultural framework of Ugandan students, so that it can be intentional and contextual.

2. Inherently, Africans—in this case, Ugandans—are predominantly informal/non-formal in the way they relate.

3. The views on the perceptions, values and behavioral practices of the students in the two institutions used in this study will constitute a good representation of the students in Uganda.

CHAPTER 2

BIBLICAL-THEOLOGICAL LITERATURE

Introduction

This study seeks to formulate a theory of intentional mentorship applied to the curriculum of theological training institutions in Uganda. As part of this process, it is crucial for the researcher to have knowledge of precedent literature on mentoring and mentoring-related issues. This chapter seeks to answer Research Question (RQ) 1A, which states: What does the biblical-theological literature reveal about mentoring? The precedent literature in view is biblical-theological in nature.

In the section *Biblical-Theological Foundations for Mentorship,* the researcher highlights biblical models of mentoring relations. From each of these mentoring models and patterns, the observed mentoring principles are highlighted. A theological reflection on mentoring relationships in Bible history is imperative to give background and structure to this study.

Danny McCain asserts, "The task of theological educational institutions is to transfer the collective knowledge of God and the things related to God from one generation to the next."[1] This task is achieved through teaching and training; thus TE in the Bible was within this framework. While the application of the concepts of *teaching* and *training* may differ, and thus be defined or described differently by various educators, this study adopts the definition of Billie Hanks. Teaching here

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[1]Danny McCain, "Theological Education for a Mature African Church," Lectures for the Golden Jubilee to TCNN on 13 February 2009, http://www.tcnn.org/index_ files/McCain TheologicalEducation.html (accessed May 8, 2012).

refers to a transmission of ideas and concepts[2] that is mainly verbal. Training in the

Old and New Testaments availed itself of the opportunity for the integration of theory

into practice. This was done in close proximity with a more senior person, and/or

within a community of persons (peers).

> Training requires the transmission of learned skills. The term that best
> communicates this concept in many cultures is apprenticeship. Because
> observation and practical experience are needed for effective training to occur,
> one-on-one relationships are universally used as the accepted apprenticing
> format. [3]

There is vast biblical and theological literature revealing the passing down of theory

(teaching) from one generation to another through the oral tradition and the

Scriptures. God used the family, priests, scribes, and prophets, and institutions like the

synagogue in the Old Testament; and various people in the church during the New

Testament era, to teach. However, this falls outside the scope of this study. This study

will focus on the training aspect (including the theoretical component, teaching) of TE

which is referred to here as mentorship.

Biblical-Theological Foundations for Mentorship

The word *mentor* does not appear in the Bible. It is said to have been

popularized by Erik Erikson, a psychologist best known for his theory of psychosocial

crises.[4] However, the concept it represents is clearly reflected through the pages of

Scripture.

The noun *mentor* was derived from the epic poem, *The Odyssey* by Homer.

Homer, an ancient Greek poet, tells the epic tale of King Odysseus, who left his

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[2]Billie Hanks, Jr., "Disciple Making in the Church," in *Discipleship*, ed. Billie Hanks, Jr., and William A. Shell (Grand Rapids, MI: Zondervan Publishing House, 1993), 120.

[3]Ibid.

[4]Lynn Anderson, "Is Spiritual Mentoring a Biblical Idea?" http://www.heartlight. Org/hope /hope_990407_mentoring.html (accessed January 14, 2011).

kingdom of Ithaca to fight in the Trojan War. This king entrusted his son, Telemachus, to an old friend by the name of Mentor. Mentor advised, encouraged, and served as an example to Telemachus.[5] It appears that through the epic, the goddess of wisdom—Athena—speaks in the form of Mentor.[6] It can be said that the man Mentor was aided by this divine being. Mentor spent considerable time with Telemachus, and this interaction was more informal than formal. He was evidently more experienced than the young man in his care. The process of a more experienced person giving intentional oversight to a less experienced individual—advising, encouraging, and modeling—was associated with the man Mentor, and therefore the process came to be known as *mentoring*.

Christian mentoring must also have the third dimension—the God factor. Keith Anderson R. and Randy D. Reese refer to mentoring as the "triadic relationship,"[7] where there is involvement of the mentor, mentee, and the Holy Spirit. This distinctive feature separates sacred from secular mentorship. This parallels the relationship of Mentor, Telemachus, and Athena in the *Odyssey* of Homer.

Carol A. Mullen points out, "The name 'Mentor' is a proverbial for a guide who opens up others to new experiences and the world, and who encourages and protects protégés."[8] The ancient art of a man taking the personal responsibility to advise, encourage, probe reflection, and model his or her life for another was branded

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[5]W. Brad Johnson, 41.

[6]Laurent A. Daloz, *Effective Teaching and Mentoring: Realizing the Transformational Power of Adult Learning Experiences* (San Francisco: Jossey-Bass Publishers, 1986), 19.

[7]Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: IVP, 1999), 12.

[8]Carol A. Mullen, "Re-Imagining the Human Dimension of Mentoring: A Framework of Research Administration and Academy," *The Journal of Research Administration* XL, no1, (2009): 11, http://www.srainternational.org/sra03/uploadedfiles/journal/09/JRA_Vol_40_1.pdf (accessed April 2, 2012).

as *mentorship* and the one doing it was called the *mentor*. Kenneth O. Gangel says that "today the word depicts a wise and helpful friend, a teacher and leader who uses his or her experience to show others how best to walk life's path, to accomplish goals and meet life's challenges."[9] This art had its roots in Eden, with God being the first mentor and Adam the first mentee far before the mythological Greek named Mentor was ever thought of. Therefore, in this biblical reflection, the term *mentorship* will be adopted to express this ancient biblical concept.

Mentorship is seen in the Old and New Testaments in the context of education. Mentorship was mainly carried out within informal and non-formal frameworks of instruction. The informal has its place through the hidden curriculum.[10] This was subconsciously achieved through interaction with the mentor. The teacher was the embodiment of truth—she or he did not merely present truth, but represented it.[11] The mentee learned from observation and imitation. Some things were caught rather than intentionally taught to the mentee. Non-formal training was also carried out. It was to an extent intentional. Projects were given and expected feedback was required.

This section will give selected biblical models of mentor/mentee relationships and how those relationship dynamics worked within an informal and non-formal context as well as within the framework of trust and respect between the parties involved. Relationships in the Old and New Testaments that entailed training of some sort took different forms. John M. Elliott proposes five relationship patterns in the

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[9]Kenneth O. Gangel, *Team Leadership in Christian Ministry* (Chicago, IL: Moody Press, 1997), 257.

[10]Robert W. Ferris, *Establishing Ministry Training*, 57.

[11]Robert Banks, *Reenvisioning Theological Education* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999), 172–174.

Bible that played a crucial role in the development of leaders: familial; tutor/mentor; master-disciple; teacher-student; and peer/team patterns.[12]

In the familial pattern, a close family member exerts a strong influence on the development of an upcoming leader, and the form of training is usually informal.[13] Training in this familial setting was done within an apprenticeship setup. Skills for farming, herding, cooking, and necessary trades were passed down from father to son and mother to daughter. Hands-on training took place under the supervision of the parent.[14]

The most common pattern is referred to by Elliott as the master-disciple pattern. The master transfers knowledge, experience, and lifestyle to the disciple(s). The disciple(s) practice what the master teaches and seek to become like the master—apprenticeships are a good example of this relationship.[15] This relationship was vertically oriented; the master was a senior in age, exposure in knowledge, and experience, imparting to a junior individual.

Elliott differentiates this pattern from the mentor/tutor pattern by saying that unlike the master-disciple relationship, where the disciple seeks to be just like the master, the mentor/tutor pattern usually does not demand this. The mentor will offer advice and encourage the mentee, even though this model does not expect the mentee be like the mentor.[16] However, Ward Patterson perceives this differently. He affirms:

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[12]John M. Elliott, "Leadership Development and Relational Patterns: The Early Church and the Church in Zambia Today" (DMin diss., Assemblies of God Theological Seminary, 2007), 7–9.

[13]Ibid., 7.

[14]Ibid., 18.

[15]Ibid., 8.

[16]Ibid.

"Mentoring is discipleship up close and personal."[17] So even what Elliott refers to as

the master-disciple relationship is actually one model of a mentoring relationship.

Paul D. Stanley and J. Robert Clinton also view the discipling process as mentoring.

As they discuss what they call the intensive mentor (discipler, spiritual guide, coach),

a disciple mentor is committed to teach the mentee (a spiritually young believer) the

basic principles of the Christian faith.[18] This teaching takes place both through

instruction and modeling. As regards the teacher-student pattern of relationship,

Elliott notes that "the goal of the relationship usually revolves around the impartation

of knowledge from a teacher (a senior partner) to the student (a junior partner).This

takes place most often in a formal educational setting."[19] Elliott recognizes the

peer/team mentoring (co-mentoring) pattern in the Bible, as well.[20]

     In Elliott's scheme of the five patterns of relationships in the Bible, he seems

to perceive mentoring (mentor/tutor) as distinct from the other patterns. This writer

contends, however, that the other relationships in one way or another can qualify for a

mentoring relationship at some level.[21] In the evaluation of some biblical models,

there seems to be an overlap of these patterns. Elliott also acknowledges the

following: "Defining these patterns become difficult as there are no fixed number of

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[17]Ward Patterson, "Mentoring Is Discipleship up Close and Personal," www. lookoutmag. com/pdfs/462.pdf (accessed April 17, 2012).

[18]Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: Navpress, 1992), 44.

[19]Elliott, "Leadership Development," 8.

[20]Ibid., 9.

[21]This conclusion is drawn from the review on the social science literature, under the section "Mentoring, Coaching, and Apprenticeship."

possible patterns, the patterns tend to overlap, and the terminologies used to describe these relationships vary widely."[22]

In this review of biblical models of mentoring, the training relationship(s) administered intentionally or unintentionally by another is referred to as a mentoring relationship as long as that relationship "involves accountability, friendship, interdependence, questioning, cheerleading, sharing, listening, encouraging, modeling, challenging, and guiding."[23] Each relationship has a different intensity and emphasis in the training process. Some were intentional and purposeful, whereas others did not have a defined agenda. However, this writer will attempt to fit each within Elliott's proposed patterns of training relationship.

While numerous relationships in the Bible could be argued to be mentoring relationships of some kind, this writer delimited the examples to those deemed more explicit, rather than the more obscure ones; this minimizes the risk of *eisegeting*[24] the Scriptures.

Parents as Mentors

Training among the Hebrews was primarily done within a familial context. The primary teachers and trainers for children were the parents (Prov. 6:20; Deut. 4:9–10; Psalms 78:3–7; and Prov. 22:6). Kenneth O. Gangel and Warren S. Benson assert:

> From the earliest days of the human race in the Garden of Eden the family has been the most important educational agency on earth. It is so designed by God,

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[22]Elliott, "Leadership Development," 6.

[23]Patterson.

[24]*Eisegesis* is the opposite of *exegesis*. While *exegesis* endeavors to bring out the historical meaning of the text (what the author intended to say to his original audience), *eisegesis* is when an interpreter reads his or her own meaning into the text. As a result, the conclusions of such interpretations are founded on imagination and creativity rather than sound theology.

and the Hebrews never got away from the centrality of the home in the educational experience.[25]

The family pattern of life was the setting of the initial implantation and nurturing of God's Word to the child. As Michelle Anthony observes, "It was God's intention that the home would be the classroom for the most important life lessons. The commands that God gave would be passed on from one generation to the next through this means."[26] Before written or codified records such as the Decalogue were in place, the oral tradition was the medium of communication of God's ways.[27] Education in the home was theoretical both through the oral tradition and later through the teachings of the *Torah* (Deut. 6:4–9).

However, the practical dimension was paramount in the upbringing of a child. Kevin E. Lawson also affirms, "Throughout the history of Israel, the family was the chief educational institution of society. Children learned through informal participation in family life and by parental example. Fathers were to teach their children God's law and a trade to earn a living."[28] Training in this familial setting was done within an apprenticeship setup. Elliott asserts that fathers and mothers passed down the skills and knowledge necessary for life (farming, herding, cooking, etc.) This was done informally as assignments were given to the children under their watchful eye.[29] Although Elliott's assertion reflects an education for living, not TE, he

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[25]Kenneth O. Gangel and Warren S. Benson, *Christian Education: Its History and Philosophy* (Chicago, IL: Moody Press, 1983), 21.

[26]Michelle Anthony, "Childhood Education," in *Introducing Christian Education: Foundations for the Twenty-first Century*, ed. Michael J. Anthony (Grand Rapids, MI: Baker Academic, 2001), 205.

[27]Marvin J. Taylor, ed., *An Introduction to Christian Education* (Nashville, TN: Abingdon Press, 1966), 21.

[28]Kevin E. Lawson, "Historical Foundations of Christian Education," in *Introducing Christian Education: Foundations for the Twenty-first Century*, ed. Michael J. Anthony (Grand Rapids, MI: Baker Academic, 2001), 17.

[29]Elliott, "Leadership Development," 18.

notes, "This form of leadership training would, for example, fit the situation where a priest receives training in his priestly duties from his father."[30]

Mentoring concepts evident in the familial model include concepts of having a senior leader (father and mother) in close proximity with the mentee (the child); passing on oral instruction; instilling values; and allowing for opportunities for hands-on activity relevant for survival in life.

God and Adam

Elihu makes a statement of truth and then asks a rhetorical question: "God is exalted in his power. Who is a teacher like him?" (Job 36:22; cf. Ps. 94:10). The first training took place in Eden, with Adam as the first recipient of God's mentorship. The context was the outdoor Paradise. Tom Beaudoin[31] proposes, "We can read Genesis as proposing a divine teaching-learning dynamic as a possible model for a mentor-mentee relationship."[32] God placed Adam in the Garden of Eden, but had to teach him lessons on loyalty and obedience. Adam and Eve also had to learn that they were moral beings with the gift of free will to act as they chose. Thus God permitted Adam to eat of every tree in the garden except for one—the tree of the knowledge of good and evil (Gen. 2:15–17). God gave Adam the responsibility of caring for the garden (Gen. 2:15); naming the animals, thus engaging his creative thinking ability (Gen. 2:19–20); and ruling (Gen.1:27–28).

When Adam and Eve fell from grace, God followed them up and confronted Adam of his sin. He did this by asking Adam a question (Gen. 3:9ff). Questions are an

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[30]Ibid.

[31]Tom Beaudoin is a visiting assistant professor of theology at Boston College.

[32]Tom Beaudoin, "A Spirituality of Mentoring," in America: The National Catholic Weekly July 21, 2003, http://www.americamagazine.org/content/article.cfm?article_id=3065 (accessed May 3, 2012).

important teaching tool in the hands of a mentor. The question was intended to get

Adam's attention and make him realize that he was not where he was supposed to be.

Mentors must ask questions to draw purpose out of the mentee.[33] These questions

must be intentional and purposed to provoke reflection as to the state of being of the

protégé.

It can be safely concluded that God frequently interacted with Adam before

the fall. Mentoring relationships require interactive moments between the mentor and

mentee. Mike W. Ferry points out, "Adam had an intimate relationship with God as

they walked in the garden, which God used to mold Adam for his role of dominant

ruler upon the earth. God mentored Adam through the many hours spent with Him."[34]

This is implied from the reaction of Adam and Eve hiding after hearing the sound of

God walking in the garden. The implication is that God had previously come and

interacted with them, and that they were able to recognize when he manifested

himself on this occasion (Gen. 3:8).

The key mentoring concept in this relationship is that God was a senior

partner. He frequently interacted with Adam in the proximity of mentor-mentee;

instructed him; gave him responsibility; asked questions to cause him to think

critically; and rebuked Adam when Adam's actions called for it. Eavey observes that

it was God's intent from the creation of man to make man a co-worker with him in

achieving his plan. God would have been man's direct Teacher if man had been

[33]Kingdom Coaching, "How Mentorship/Coaching Works," praisechurchne.com/kingdom-coaching (accessed May 4, 2012).

[34]Mike W. Ferry, *Of Life and Godliness: The Journey* (Redmond, OR: Pursuit Publishers, 2011), 108, Microsoft Reader e-book.

responsive to him. Because of man's refusal to respond, God chose other, indirect, means to teach man. He is now teaching man through other human beings.[35]

Jethro and Moses

The family ties and informality of the interaction between Jethro and Moses probably reflect the familial pattern of training relationship.[36] Moses fled Egypt after killing an Egyptian in defense of a fellow Hebrew slave. He then took refuge in Midian. Through Reuel's daughters, whom Moses saved from harassment by shepherds at the well, he was introduced to their father, Jethro [Reuel], who served as the priest of Midian. This priest hosted Moses and later became his father-in-law and employer (Exod. 2:11–3:1). Jethro and Moses interacted over a period of forty years, and in this time strong bonds were built between them. Paul Sheneman narrates, "Moses looks to Jethro for blessing and direction in life. In short, Moses will come to recognize Jethro as a mentor." [37] When Moses had to return back to Egypt in response to God's call, Jethro did not object but responded, "Go, and I wish you well" (Exod. 4:18b). Jethro's blessing on Moses' departure is an indicator that the two men shared a healthy relationship of love and respect.

When Jethro visited Moses in the desert, they both were delighted to be reunited. Moses bowed down and kissed his father-in-law as a sign of respect. Moses updated him on what had transpired. He narrated everything the Lord had done to Pharaoh and the Egyptians for Israel's sake (Exod. 18:7–8). The openness and informality of their interaction reflects the close relationship Moses had with his

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[35]C. B. Eavey, *History of Christian Education* (Chicago, IL: Moody Press, 1977), 19.

[36]The characteristics of the familial pattern of training relationship are reflected in Elliott, "Leadership Development," 7ff.

[37]Paul Sheneman, "The Art of Mentoring," http://www.anewkindofyouthministry.com/wp-content/uploads/2010/10/mentoring.pdf (accessed May 3, 2012).

father-in-law. The two key elements relevant to the art of mentoring reflected in this scenario are listening and celebrating. Jethro listened to what Moses had to say, and then spoke words of praise and celebration.[38]

Jethro observed how Moses conducted his affairs. He watched Moses single-handedly judging peoples' cases from morning until evening. Rick Lewis observes, "As a mentor, it was appropriate for Jethro to broach [bring up, raise, or introduce] the subject."[39] How did he go about this? He asked some open-ended questions intended to provoke Moses into critical reflection (Exod. 18:14); after Moses' inadequate response, Jethro gave his candid assessment of the situation (Exod. 18:17).[40] Jethro offered Moses some prescriptive administrative advice on the principle of delegation (Exod. 18:19–23). A man of Moses' caliber and influence did not resent or belittle this advice. It is recorded: "Moses listened to his father-in-law and did everything he said" (Exod. 18:24). As Lois Zachary emphasizes, "They had a history of actively listening to one another."[41]

Moses' evident obedience and trust in his father-in-law's counsel was birthed from a relationship built over forty years. Jethro's wisdom as an older man and administrator was proven over time. He had earned the right to be heard. It can be speculated that Moses in the desert was mentored by Jethro, and that such interactions (advice, rebuke, and correction) were normal for Moses. What is recorded in Exodus 18 (the interaction of father-in-law rebuking, correcting, and guiding his son-in-law)

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[38]Ibid.

[39]Lewis, 43.

[40]Ibid., 43.

[41]Lois J. Zachary, "Lessons from Mentoring at Sinai," http://www.Centerformentoring excellence.com/upload/Lessons_from_Mentoring_at_Sinai.pdf (accessed May 15, 2012).

is one incidence of the many unrecorded scenarios of Moses' mentoring processes which occurred in Midian.

Mentoring concepts evident from this relation, according to Lewis, include: respect of the mentee for the mentor (Exod. 18:7); listening ability of the mentor (Exod. 18:8); observation of the mentor on mentee's performance (Exod. 18:13); the mentor asking relevant questions (Exod. 18:4); and the mentor giving feedback (Exod. 18:171–8).[42] Jethro was the senior partner in this non-formal mentoring relationship.

Moses and Joshua

The nature of this training relationship fits the master-disciple pattern.[43] Joshua is described as Moses' aide (Exod. 24:13). He served Moses from his youth (Num. 11:28). Joshua's status as Moses' aide was higher than that of a domestic slave—he was more like a personal assistant.[44] Moses as a mentor was interested in the holistic development of his protégé. Moses modeled before Joshua the humility and firmness required in leadership (Num. 11:24–30). Joshua observed Moses in public and private life—in the presence of God.

Elliott seems to imply that discipleship and mentoring relationships must have an agenda in which the mentee is being prepared to succeed. Based on this assumption, he concludes:

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[42]Lewis, 43.

[43]John M. Elliott does not seem to acknowledge this relationship as that of a mentor and a mentee (see note 45). Joshua's close proximity with Moses and the events that transpired leads this writer to the conclusion that the two were in a mentoring relationship, although it was not formal. Joshua may never have thought that he would take Moses' place; but God sovereignly positioned Joshua as Moses' aide for the purpose of preparing him under Moses to become Israel's next leader. From this perspective, and following Elliott's definition of the master-disciple pattern, Moses and Joshua qualify as having a mentoring relationship. Read the master-teacher description: Elliott, "Leadership Development," 8.

[44]Lewis, 45.

The picture of the relationship between Moses and Joshua as described in theBible therefore does not seem to reflect that of a mentor and his charge, but rather the relationship between a manager and his assistant. The purpose of the relationship was not primarily to benefit the assistant by preparing him to lead, but to benefit the manager by easing his workload.[45]

In contrast to the relationship between Moses and Joshua, he says that the relationship between Elijah and Elisha is better considered as a mentoring relationship since the agenda is clearer.[46] However, Patterson sees Moses and Joshua as participating in a mentoring relationship,[47] thus differing with Elliott's conclusion.

Moses gave Joshua the opportunity to develop his capacity and military skills that were so vital to God's call on his life. When the Amalekites attacked Israel while they were camped at Rephidim, Joshua was given the responsibility to choose some of the Israelite men—thus developing his decision-making skills—and fight the Amalekites (Exod. 17:8–13). Some aspects of training necessitate exposure to real-world experiences. In relation to this, Lewis stresses, "Mentoring may involve arranging special opportunities and experiences that promote the work of God's Spirit in the life of a mentoree. This was certainly the case between Moses and Joshua."[48] It is worth noting that while Joshua was fighting, Moses was interceding to God on their behalf. The mentor was not passive but active in the process. Praying for the mentee and their assignments must not be undermined.

Moses gave Joshua opportunity to experience the presence of God, although whether he did so directly or indirectly is not clear. When Moses climbed the mountain, Israel and all her elders were instructed to keep a distance. However,

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[45]Elliott, "Leadership Development," 21.

[46]Ibid.

[47]Patterson.

[48]Lewis, 45.

Moses took Joshua with him (Exod. 24:13–17). This was definitely a significant experience for Joshua and an honor given to him that no other Israelite had.

Principles evident here include the fact that Moses was a senior partner; there was close proximity of mentor and mentee; the mentor gave the mentee exposure to hands-on activity relevant to mentee's future vocation (battle); and the mentor gave the mentee exposure to God's presence, as God was the one he would ultimately need throughout his life. Moses was also a role model all this time. The mentee's personal (moral and spiritual) and professional life were being developed simultaneously.

<div align="center">Naomi and Ruth</div>

Some mentoring relationships may appear very informal and casual, and yet display God's superintendence. Naomi, a Jew, and Ruth, a Moabite woman, shared a unique relationship. Naomi and Ruth were primarily tied by family bonds. Their relationship was informal. It can be concluded that the mode of informal training Ruth received from the older Naomi was within the framework of the familial pattern. Ruth was the daughter-in-law to Naomi. After the death of her husband, Ruth refused to accept Naomi's proposal to return to her people (Ruth 1:8–18). As the story unfolds, Ruth clings to Naomi and is ready to serve her. Rabbi Meir Levin says,

> Naomi was her [Ruth's] teacher of Judaism but it goes far beyond that. Ruth found her mentor and her teacher not only of religion but of religious life; she found her soul mate— and model for living . . . . Naomi taught Ruth how to be Jewish but on some level they became one soul, linked in one purpose, drawn to the same goal.[49]

Unlike other mentoring relationships where the agenda is clearer (e.g., Eli and Samuel; Elijah and Elisha), the two women were in a casual relationship bound by family ties. However, the meta-story reveals a relationship of destiny—an association not of coincidence, but one of divine orchestration.

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[49]Meir Levin, "Ruth: The Two Mothers," http://www.torah. org/learning/ruth/class13. html# (accessed May 8, 2012).

It can be speculated that one of the factors that compelled Ruth to follow Naomi, a widow, had to do with Naomi's virtues. This younger Moabite woman saw something in the older Naomi that attracted her. It is unusual to have a daughter-in-law wanting to follow a mother-in-law to the point of renouncing her people and gods (Ruth 1:16–17). Naomi must have modeled some good virtue which Ruth wanted to follow. It turns out that Naomi was Ruth's counselor (Ruth 2:22; 3:1–4). Arul Anketell observes that it is probable that Naomi had explained to Ruth the gracious law of the kinsman-redeemer. He also notes that with a woman's intuition, Naomi realized that Boaz felt deeply for Ruth; and she also perceived that Ruth was moved by Boaz's kindness. She then was inclined to give Ruth a plan.[50] Naomi was strategic in Ruth's life, and even more so in God's redemptive plan. Through her counsel and guidance, Ruth won the heart of Boaz (the kinsman-redeemer; see Ruth 4:14), who married her. Ruth had a child named Obed, who became the father of Jesse, who in turn became the father of David—through whom the linage of Jesus' human ancestry is traced. Keith R. Anderson and Randy D. Reese remark, "In the wonderful story of a biblical friendship, Naomi is the wise sage for young Ruth, who carefully follows the instructions of the older woman for decisions about her young life."[51]

Naomi was senior to Ruth. It is evident that Naomi saw opportunity that was to be for the good of Ruth (and Naomi's good too), and gave timely counsel, thereby positioning Ruth to take advantage of that opportunity. This is what mentors do—they sight opportunities and then give timely advice and where necessary, position the mentee strategically so that the mentee may benefit from those opportunities. Mentors must also be role models. It must have been Naomi's life that first attracted Ruth. The

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[50]Arul Anketell, *There Is a Redeemer: The God of Happy Endings*, *A Devotional Study on the Book of Ruth* (Sri Lanka: Christombu Books, 2002), 136.

[51]Anderson and Reese, 49.

concepts of close proximity and mentor-mentee interaction are explicit in their relationship.

<div align="center">Eli and Samuel</div>

Eli and Samuel may have well been in a master-disciple relation. It is recorded, "The boy Samuel ministered before the LORD under Eli" (1 Sam. 3:1a). Eli is normally remembered for his lack of discernment and poor judgement of character (1 Sam. 1:13); and is branded as a father who failed to bring up his children in the fear of the Lord (1 Sam. 2:12–36; 3:13). Eli obviously failed in many of his duties to the point that the Lord sent warnings of judgment to him (1 Sam. 2:27–36; 3:12–13, 17–18). Samuel was brought to the temple in keeping with the vow his mother made that if God would give her a son, she would give him back to the Lord all the days of his life (1 Sam. 1:11). Despite Eli's weaknesses, it is only fair to acknowledge that the young Samuel was in some kind of mentoring process under the older and more experienced Eli, who though characterized by spiritual apathy, was still able to supervise Samuel's activities. The phrase "ministered before the LORD under Eli" reflects some form of apprenticeship activity between Eli and Samuel.

When the Lord summons Samuel and Samuel misunderstands it to be the voice of Eli three times, Eli realizes that the Lord was calling Samuel and counsels him, "Go and lie down, and if he calls you, say, 'Speak LORD, for your servant is listening" (1 Sam. 3:9). Drennan and Ma analyze the text as follows: "His attentiveness to Samuel's seemingly unimportant questions became an opportunity for Eli to witness a deeper work that God was doing in Samuel and allowed him to give his mentee the tools to encounter the living God (1 Sam. 3:4–10)."[52] In this way, "The

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[52]Amy Drennan and Jermaine Ma, "Mentoring and Attachment: Insights to Ministry to Emerging Adults," *Ministry International Journal for Pastors* http://www.ministrymagazine. org/archive/2008/September/mentoring-and-attachment.html (accessed May 16, 2012).

old priest Eli . . . helped his young mentoree to a deep level of discernment through listening."[53] Mentors need to be more experienced in the areas in which they seek to develop the mentee. Eli's advice was spot-on. As a priest, he presumably had once upon a time encountered similar scenarios and now was able to use this experience to enable his protégé to discern God's voice.

In spite of his many failures, Eli's maturity is reflected in the response to God's pronounced judgment—"He is the LORD; let him do what is good in his eyes" (1 Sam. 3:18b). He did not question the integrity of God's actions, but recognized his sovereignty. To the credit of Samuel's mentor Eli, Gbile Akanni has this to say:

> Eli must have known that Samuel would sooner or later become the priest and prophet in place of his own sons, and he did not do anything to put an obstacle in his way. In this, Eli honoured the Lord and esteemed the word of the Lord above his personal pleasure.[54]

In this light, Mary J. Evans also observes, "Eli is pictured . . . as graciously mentoring the gifted young Samuel, grooming him for a task that he must have wished could have been carried on by his own family."[55]

In this relationship, an older and wiser person is seen to give guidance. Eli, despite his apathy, still unselfishly develops the potential of the young Samuel. This is the heart of mentors. They are helps and never hindrances. Mentors seek to promote those entrusted into their care even if it risks their own position and pleasure. The failure of their mentee reflects the mentor's failure; therefore, any sensible mentor glories in the success of his/her protégé.

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[53]Anderson and Reese, 48.

[54]Gbile Akanni, "1 and 2 Samuel," in *Africa Bible Commentary*, ed. Tokunboth Adeyemo (Nairobi: Word Alive Publishers, 2006), 337.

[55]Mary J. Evans, *New International Biblical Commentary: 1 and 2 Samuel* (Peabody, MA: Hendrickson Publishers, 2000), 28.

Elijah and Elisha

The mentoring relationship of Elijah and Elisha may have been an amalgam of master-disciple/apprenticeship, and possibly a familial pattern, since Elisha referred to Elijah as "My father! My father" (2 Kings 2:12). Keathley points out: "Notice how, as an apprentice and student, Elisha called Elijah 'my father,' which was a term of endearment, respect, and submission."[56]

Elijah was given instructions to anoint the next kings of Aram and Israel. He was also told to anoint Elisha as his successor (1 Kings 19:15–16). Lewis observes, "That succession was not to take place for approximately twenty-three years, during which time Elijah mentored Elisha in an apprenticeship model similar to that of Moses with Joshua."[57]

Elisha's call was dramatic. Elijah found Elisha plowing and threw his prophet's cloak over Elisha. Glimpsing the significance of Elijah's action, Elisha ran to Elijah and requested to first kiss his father and mother goodbye (1 Kings 19:19–21). First, it must be noted that the initiation of this relationship was God-ordained. Secondly, Elijah never coerced Elisha into following him. There was an element of free will on the apprentice's part.

Elisha probably followed Elijah on his journeys as an aide. He interacted with the prophet and learned a lot through observation. Lewis affirms:

> Through witnessing Elijah's interaction with Ahab, Ahaziah, and their commanders, Elisha learned how to deal with political and military leaders and how to respond under pressure. He watched how Elijah called upon God for miraculous intervention, something that would later become a hallmark of his own prophetic ministry.[58]

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[56]J. Hampton Keathley, "Elisha's Response to Elijah's Translation (2 Kings 2:12–15)" https://bible.org/seriespage/elisha%E2%80%99s-response-elijah%E2%80%99s-translation-2-kings-212-15 (accessed May 15, 2012).

[57]Lewis, 47.

[58]Ibid., 47–48.

Through Elisha's association with Elijah, he learned to value the power of God as essential to the success of the prophetic ministry. His value of God's presence is embedded in the request he made in response to Elijah's question, "Tell me, what I can do for you before I am taken from you?" (2 Kings 2: 9a). Elisha's response was, "Let me inherit a double portion of your spirit" (2 Kings 2:9b). He was actually referring to a double portion of God's anointing, or power. He so valued God's power —having observed God's anointing operational in Elijah's ministry—that he appreciated its necessity and so desired to receive double what Elijah had. Bradley affirms, "The impact of Elijah's mentoring on Elisha was seen as he called him 'my father, my father,' and pointed to the relationship of a prophetic leader to his disciples (2 Kings 2:12). He 'poured water on Elijah's hand,' a phrase that indicated that Elisha served in an apprentice relationship to Elijah (2 Kings 3:11)."[59]

Several mentoring concepts may be observed here: Elijah was the older and wiser partner; there was close proximity between mentor and mentee; and interaction took place.

Modeling is also evident. Modeling is a powerful tool in mentorship. Values are more caught by the mentee than taught by the mentor. The protégé is always observing, and much of what they become is more a reflection of who the mentor was than what he verbally taught.

David and Jonathan: Co-Mentors

The relationship between David and Jonathan is intriguing. One was a peasant and the other a prince. Although from different social strata, they were knit by a bond

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[59]Ann Palmer Bradley, "Mentoring: Following the Example of Christ," *A Journal of the International Christian Community for Teacher Education* 84, no.1 (2012), http://icctejournal. org/issues/v4i2/v4i2-bradley/ (accessed May 8, 2012).

of what were probably similar skills, not to mention the divine superintendence over their relationship. S. Jekielek argues that since Jonathan was a prince and more experienced in political issues, he mentored David, who was a shepherd boy. He says, "Although he (David) fought off predators from his father's sheep, he had no explicit military or leadership skills. This set Jonathan as a perfect mentor for David who is soon to become king."[60] Jekielek suggests that Jonathan was the senior partner in this relationship because of his positional advantage over David. However, there is no explicit evidence from the Scriptures that suggests David learned lessons on good governance from Jonathan. The alternative, and more probable, model of their relation is what Elliott refers to as the peer/team pattern of relationship. In regards to the peer or team mentoring pattern, Elliott observes the following:

> All relationships between two or more people who see themselves as equals fit in this category. Unlike all other patterns, Peer/Team pattern relationships may have no senior partner. At any given point in time any person in this relationship may serve as a senior partner by encouraging or assisting another. The relationship between Jonathan and David serve as a good biblical example of this pattern.[61]

In principle, there is no senior partner in this relationship. In practice, however, depending on the competencies needed at a given point in time, one of the two partners may have the relevant information or know-how, thus making him or her senior partner at that given point in time. "Peer mentoring, sometimes called co-mentoring, differs from other forms of discipleship in that its focus is relationships rather than the needs of one individual."[62]

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[60]S. Jekielek, http.//groups.apu.edu/practicaltheo/LECTURE NOTES/shrier/F10/ MentoringPaperFinal (2) pdf (accessed May 6, 2012).

[61]Elliott, "Leadership Development," 9.

[62]ALOVE UK, "Discipleship Relationships: Barnabas," www2.salvationarmy. org.uk/ALOVE/ alove.nsf/vw-siblinks/9EB623B54F5798D6802575A000320D7F?Open Document, (accessed May 6, 2012).

Co-mentoring follows the principle, "As iron sharpens iron, so one man sharpens another" (Prov. 27:17). Jonathan may have been impressed with David's bravery as he confronted Goliath. Since Jonathan was a military man, he was naturally attracted to David, who was a gentle shepherd boy yet a strong warrior. Jonathan also knew (as he had probably received rumor of David's anointing by Samuel) that David was destined for the throne. Jonathan, a prince, decided to enter into covenant with the peasant boy. In 1 Samuel 18:1–4, Jonathan enters into covenant with David—a covenant bonded by brotherly love. Jonathan gave David his robe, tunic, sword, bow, and belt. This was a sign of commitment to the relationship.

A mentoring concept gleaned from this relationship was the element of constant interaction between David and Jonathan. Peer mentoring is characterized by this dynamic, whereby the persons involved freely share ideas and even fears. This creates a forum where one can find answers. Solutions were obtained for David's predicament through this informal relationship.

<div align="center">Jesus and the Disciples</div>

Jerry Root challenges, "It should be natural for a follower of Christ to develop a style of life that places a high priority on leading others to Christ and nurturing them to maturity."[63] They were to teach as Jesus taught them. How did Jesus teach them? Jesus' methodology was framed around the master-disciple model. This could also be referred to as an apprenticeship model, which Jesus employed, with learning usually happening in small groups.[64] Gerald Franz notes:

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[63]Jerry Root, "Evangelism and Discipleship," in *Introducing Christian Education: Foundations for the Twenty-first Century*, ed. Michael J. Anthony (Grand Rapids, MI: Baker Academic, 2001), 53.

[64]Donald J. K. Corry, "Organic Ministry: Early Church Practices of Mentoring and Mission" (PhD diss., McMaster Divinity College, 2008), 6.

Jesus did not use the academy approach that was common in His day, wherein students would attend formal lectures by a philosopher or teacher. The nature of the ministry the disciples would be doing went far beyond mere mastery of an academic discipline. Christianity is people oriented and demands a depth of personal piety.[65]

Jesus' methods were informal and non-formal. The world was the class and laboratory for his students. He talked to them (Matt. 5), used real life examples (Matt. 6:28–30; 13:1–23), answered questions (John 14:5; Matt. 24:3), demonstrated how things were to be done, and sent them out on practicum (Luke 9:1–6; 10:1–20). This exemplified the idea that training must be hands-on. It must be in an environment where theory finds its life in immediate practice.

This method entailed personal relationship, time, and effort, and was workable within the confinement of a one-on-one relationship or among a few who would constitute a learning community. Billie Hanks, Jr., affirms: "In Jesus' ministry of instruction He was sometimes with His disciples in a group, and at other times with them individually. He discipled them on both levels, and they ultimately became effective fishers of men."[66]

HeeKap Lee perceives Jesus' method of teaching as what he refers to as the discovery learning method. He describes this method as follows:

Discovery learning is not a learner-centered process, but a teacher-guided process in which learners inquire to find underlying principles and relationships between concepts. Therefore, successful discovery depends on the teacher's capacity to provide appropriate examples, effective learning experiences, as well as practical evaluation capacities.[67]

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[65]Gerald Franz, "The Compatibility of Practices in American Protestant Seminaries with a Biblical Model of Theological Education" (PhD diss., Regent University, 2002), 17.

[66]Hanks, 120.

[67]HeeKap Lee, "Jesus' Teaching through Discovery," *A Journal of the International Christian Community for Teacher Education* 1, no.2 (2012): http://icctejournal.org/issues/v1i2/v1i2-lee/ (accessed March 1, 2013).

Lee's summary of Jesus' approach is as follows: "His [Jesus'] teaching consisted of a set of procedures. Jesus identified the teaching moments; facilitated inquiry by giving inspiring questions; enabled audiences to formulate hypotheses through insights; and encouraged his audience to apply their learning to practical situations."[68]

Bruce J. Malina asserts that there are two types of groups: task groups and support groups. He contends that Jesus' faction (disciples) were a task group, because they had a task: to proclaim the forthcoming theocracy of God. He sees task groups as having five phases, as follows: forming stage (occurs when the group is put together); storming stage (here interpersonal conflict emerges as part of the adjustment process in the group); norming stage (interpersonal conflict resolution takes place); performing stage (group participants carry out the program for which the group was assembled); and the adjourning stage (as members try to cope with the group's approaching end, they gradually disengage in activities).[69] Malina's schema does not, however, develop Jesus' mentoring process clearly.

Robert E. Coleman[70] articulates Jesus method more precisely. He describes Jesus' plan for evangelism (which, when analyzed, was his mentoring scheme). Coleman breaks down Jesus' method in the following ways: selection (of people—the men he was going to train); association (spending quality time with them); consecration (obedience to Jesus); impartation (Jesus empowered them with resources); demonstration (modeling the way before them); delegation (entrusting them with responsibility); supervision (ensuring that they were doing what was

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[68]Ibid.

[69]Bruce J. Malina, "Social-Scientific Methods in Historical Jesus Research," in *The Social Setting of Jesus and the Gospels*, ed. Wolfgang Stegemann, Bruce J. Malina, and Gerd Theissen (Minneapolis, MN: Fortress Press, 2002), 10-13.

[70]Robert E. Coleman (among other ministerial positions) is the director of the School of World Mission and Evangelism and Professor of Evangelism at Trinity Evangelical Divinity School in Deerfield, Illinois.

assigned); and reproduction (growing to the level where they could develop others).[71]

The four Gospels (Matthew, Mark, Luke, and John) are flooded with evidence

attesting to these eight components of Jesus' methodology. This researcher will

follow Coleman's schema but delimit the scriptural references for each affirming it by

other supporting voices on the same.

Jesus called men to follow him (John 1:35–51; Mark 1:19; Matt. 4:21; Mark

2:13–14). He had many other followers, both men and women. However, he

strategically selected a few whom he was going to mentor over a period of time. The

Gospel of Mark records the following:

> Jesus went up on a mountainside and called to him those he wanted, and they
> came to him. He appointed twelve—designating them apostles—that they
> might be with him and that he might send them out to preach and to have
> authority to drive out demons. (Mark 3:13–15; cf. Luke 6:12–16)

Craig notes: "His [Jesus'] activities of teaching and disciple-making are consistent

with what we know of Jewish religious teachers of this period."[72] However, Jesus'

master-disciple model was unique as compared to the norm of the day. Kay E.

Huggins observes, "In first-century Palestine, young men who wanted to study Torah

listened to rabbi after rabbi before attaching themselves to one as disciples. Rabbis did

not search for students as followers. However, Jesus called his disciples."[73] Jesus was

a *rabbi* in his own right.[74]

Jesus associated with them at a personal level. When Jesus selected the twelve

apostles, the primary objective was that "they might be with him" (Mark 3:14). Alicia

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[71]Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids, MI: Fleming H. Revell, 1993), 27–173.

[72]Craig A. Evans, "Authenticating the Activities of Jesus," in *Authenticating the Activities of Jesus*, ed. Bruce Chilton and Craig A. Evans (Boston, MA: Brill Academic Publishers, Inc., 1999), 10.

[73]Kay E. Huggins, *Called to Be God's People* (Nashville, TN: Abingdon Press, 2004), 44–45.

[74]*Rabbi* was Aramaic, meaning teacher. Jesus was called *rabbi* in Mark 9:5; 11:25; 14:45; and *rabbouni* in Mark 10:51.

Britt Chole termed Jesus' model of mentoring as "purposeful proximity."[75] She affirms, "A non-negotiable, critically core component of Jesus' model of disciple making was customized with-ship, shoulder to shoulder personal investment."[76] John Elliott says, "The Gospel clearly indicates that Jesus did not simply model behaviors for His disciples from a safe distance and then expect them to lead the church. He called His disciples to follow Him and chose the twelve for an extra close personal relationship."[77] Probably, unlike the traditional *rabbi*, Jesus regarded the few he chose as friends. F. Scott Spencer has this to say: "Only a handful of gospel figures enjoy what might be deemed a 'close' relationship with Jesus, involving some sense of being his associate and confidant as well as his subordinate and client."[78] His association with the few was both personal and professional. He would take his disciples on a teaching retreat (Matt. 5); sometimes they would rest together (Mark 6:31); they would go on ministerial trips (Mark 7:24; Matt.15:21; Mark 8:10, 27; Luke 13:22–19:28; John 10:40–11:54; Matt. 19:1–20:34; Mark 10:1–52, etc.); he ate with them (Luke 22:7–22); and even in his darkest hours at Gethsemane, the disciples were with Him (Luke 22:39–46). As regards Jesus' association with the disciples, Coleman has this to say:

> The natural informality of this teaching method of Jesus stood in striking contrast to the formal, almost scholastic procedures of the scribes. These religious teachers insisted that their disciples adhere strictly to certain rituals and formulas of knowledge, whereby they were distinguished from others; whereas Jesus asked only that His disciples follow Him. Knowledge was not

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[75]Alicia Britt Chole, "Purposeful Proximity—Jesus' Model of Mentoring," *Enrichment Journal*, http://enrichmentjournal.ag.org/200102/062_proximity.cfm (accessed April 23, 2012).

[76]Ibid.

[77]John M. Elliott, "Developing Church Leaders in the African Context," *Encounter: Journal for Pentecostal Ministry* 8 (2011): 3, www.agts.edu/encounter/articles/2011summer/Elliot.pdf (accessed April 21, 2012).

[78]F. Scott Spencer, *What Did Jesus Do: Gospel Profiles of Jesus' Personal Conduct* (Harrisburg, VA: Trinity Press International, 2003), 53.

communicated by the Master in terms of laws and dogmas, but in the living personality of One who walked among them.[79]

Jesus' method was to live life and let his life teach the lessons he wanted his disciples to learn. Robert H. Stein asserts, "Only by [the disciples] remaining with him would they be able to observe who Jesus was and master the gospel teachings Jesus would entrust to them."[80]

He required his followers to be consecrated. They were expected to fully obey him. Juan Carlos Ortiz and Jamie Buckingham affirm, "Jesus' favorite method of teaching His disciples was through formation. Formation comes not by telling people things they know, but by commanding them to do specific things."[81] However, they continue, "There will be no formation of life without submission."[82] It is only logical that any mentoring enterprise will require the mentee's loyalty and commitment. Mentoring relationships are normally established on the terms of the mentor rather than those of the mentee. The disciples had to adhere to a new standard of living different from the norm. Jesus' teaching on the beatitudes lay down his expectations for Kingdom living (Matt. 5:5:1-7:29). His radical expectation of his mentees is expressed in the words: "If anyone would come after me, he must deny himself and take up his cross and follow me" (Matt. 16:24, cf. Mark 8:34).

Jesus imparted to his mentees whatever he had, and knew was necessary for their sustenance. Jesus used a complementary approach as regards his form of

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[79]Robert E. Coleman, "Association with Jesus," in *Discipleship*, ed. Billie Hanks, Jr. and William A. Shell (Grand Rapids, MI: Zondervan Publishing House, 1993), 69-70.

[80]Robert H. Stein, *Jesus the Messiah: A Survey of the Life of Christ* (Downers Grove, IL: InterVarsity Press, 1996), 119.

[81]Juan Carlos Ortiz and Jamie Buckingham, *Call to Discipleship* (Plainfield, NJ: Logos International, 1975), 71.

[82]Ibid., 73.

instruction. These were teaching and training.[83] In this case, teaching refers to a

transmission of ideas and concepts[84]—mainly verbally. Jesus imparted the Father's

Word to the disciples through the ministry of teaching (John 15:15; 17:8, 14). Beyond

verbal lessons, he gave his peace to sustain them through tribulation (John 16:33); he

gave them the keys of the Kingdom (Matt. 16:19; cf. Luke 12: 32); and even imparted

his Spirit upon them during his post-resurrection encounter with the disciples, telling

them to "Receive the Holy Spirit" (John 20:22). Mentors impart various resources in

order to empower their protégés' development and survival.

Jesus' life was a life of demonstration. The most powerful tool for any mentor

is modeling the way.[85] Jesus taught, but more so, he lived out his expectations. He

never coerced his disciples into action. Jekielek remarks that as a mentor, Jesus

intentionally modeled behavior he desired to see in his disciples. Thus after washing

their feet, he challenged them to serve likewise.[86] Jesus also prayed very early in the

morning (Mark 1:35); often withdrew to lonely places and prayed (Luke 5:16); spent

the whole night in prayer before making an important decision (Luke 6:12); and not

only prayed before ministry but also after ministry (Mark 6:45–46). It is therefore no

surprise to read, "One day Jesus was praying in a certain place. When he finished, one

of his disciples said to him, 'Lord, teach us to pray, just as John taught his disciples"

(Luke 11:1). This is the power of modeling. The disciples saw Jesus' prayer life and

the power that resulted from it—and wanted the same. Jesus modeled compassion

(Mark 6:30–44, cf. Matt. 14:13–21; Luke 9:10–17, John 6:5–13; and Mark 8:1–14, cf.

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[83]Hanks, 120.

[84]Ibid.

[85]This leadership principle is first on the list under "The five practices of exemplary leaders." Refer to James M. Kouzes and Barry Z. Posner, *The Leadership Challenge,* 4th ed. (San Francisco, CA: Jossey-Bass, 2007), 14–16.

[86]Jekielek.

Matt. 15:32–39). Jesus prayed for the sick, cast out demons, and raised the dead as the

disciples observed (Mark 1:40, 3:7–12, 5:1–20; Matt. 9:18–34; John 11).

Jesus delegated responsibilities. William H. Willimon says, "Jesus is the great

Delegator . . . the one who enlists ordinary women and men to work with him and for

him . . . ."[87] Delegation was part of his mentoring scheme. Lee rightly points out,

"Jesus knew that learning was not simply memorizing facts or reciting the Law of

Moses. Learning involved organizing new facts to existing schema and applying that

new information."[88] Bill Hull observes:

> It is now commonly held that an average person retains only ten percent of
> what he is taught orally. If that person takes notes and is assisted by visual
> aids, the retention level is fifty percent. But if, in addition, the person actually
> participates in *doing* a related activity, the retention level jumps to ninety
> percent.[89] The disciples were already armed with content. They were
> established in the word of God, prayer, fellowship, and witnessing. But to
> become effective in the vital areas in the ministry, they would need actual
> practice.[90]

Not only did Jesus teach the disciples verbally and model the way; he also trained

them. He gave them practical exposure by delegating responsibilities. Hull says that in

many cultures training is done through apprenticeships where the trainee is practically

engaged. [91]

Don Page notes that Jesus helped disciples discover their potential by

modeling the way as well as giving them opportunities to minister. Page observes,

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[87]William H. Willimon, *Why Jesus* (Nashville, TN: Abingdon Press, 2010), 119.

[88]HeeKap Lee.

[89]Bill Hull has summarized this. David A. Sousa gives a more current and detailed breakdown of the learner's ability to retain information in relation to the teaching method used. He says through the lecture (5 percent retention); reading (10 percent retention); audiovisual (20 percent retention); demonstration (30 percent retention); discussion group (50 percent retention); practice by doing (75 percent retention); and teaching others (90 percent retention). For a more in-depth study, read David A. Sousa, *How the Brain Learns,* 3rd ed. (Thousand Oaks, CA: Corwin Press, 2006), 94–95.

[90]Bill Hull, *Jesus Christ, Disciple-Maker: Rediscovering Jesus' Strategy for Building His Church* (Colorado Springs, CO: NavPress, 1984), 134.

[91]Hanks, 120.

"Many people do not recognize their own abilities, it takes someone else to discover them and give them the opportunities to develop as leaders."[92] In the Gospel of Mark (3:14–15), the sequence seems to be that after the disciples' calling, appointment, and association with Jesus, he released them to engage in practical ministerial activity. Jesus gave them precise and lucid instructions. Mark records, "Calling the twelve to him, he sent them out two by two and gave them authority over evil spirits" (6:7, cf. Matt. 9:37–38, 10:7–16; Luke 9:3–5). He also appointed seventy-two others and sent them out two by two (Luke 10:1). Christian mentoring must move the mentee from the place of theory and observation to actual participation in ministry.

Jesus ensured that He supervised the disciples' activities by requiring accountability. Hull rightly points out that disciples need to undergo supervised training experiences with critique.[93] Evaluation of the protégés' progress is necessary. After they returned from their ministerial assignments (practicum), it is recorded, "The apostles gathered around Jesus and reported to him all they had done and taught" (Mark 6:30, cf. Luke 9:10). The seventy-two disciples also returned full of joy that the demons submitted to them in Jesus' name (Luke 10:17). Jesus used this assessment and evaluative process as an opportunity for further teaching. He corrects their perspective to ministry and aligns their attitude to what counts. He urged, "However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven" (Luke 10:20). Mentors must require accountability. This evaluative process provides opportunity for constructive feedback.

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[92]Don Page, *Effective Leadership: Learning to Lead through Relationships* (Nairobi: Evangel Publishing House, 2008), 206.

[93]Hull, 134.

Finally, Jesus expected his disciples to reproduce. The Great Commission[94] sums it all up. An analysis of the text reveals that Jesus commanded them to "make disciples," and not merely to win converts. "Making" is a process. Disciples are developed over time. Jesus had previously told Peter and Andrew, "Come, follow me . . . and I will make you fishers of men" (Matt. 4:19). The making of the disciples was a process that took approximately three years. They too were now to "make disciples." Mentoring as a process seems most effective when it is intentional. It requires skill on the part of the mentor, and patience from both mentor and mentee.

To say that all Jesus' disciples received equal input from their mentor would be an overstatement. It is evident that the way he engaged with the twelve disciples is not the same as how he related with the seventy. The quality of time and exposure he gave to the three (Peter, James, and John—see Luke 9:28–36; 22:8; Matt. 26:37) was not the same as what he gave to the twelve. Even among the three, Peter was handled differently and entrusted with responsibility that no other was (John 21:15ff).

This group mentorship scheme of Jesus had nothing to with favoritism, but strategy. Oswald Sanders observes that leadership training is not done on a mass scale. Leaders are produced one by one as someone takes the time and discipline to instruct and train a younger or less experienced person.[95] Jesus maintained a few followers whom he could effectively influence.

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[94]Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age. (Matt. 28: 19-20)

[95]J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago, IL: Moody Press, 1994), 150.

Gamaliel and Paul

The relationship between Gamaliel and Paul can qualify for a teacher-student pattern. Douglas and Tenney record that Gamaliel was a "Pharisee and eminent doctor of the law; grandson of Hillel and first of only seven rabbis to be given the title of Rabban."[96] Gamaliel was respected among his contemporaries in that his counsel was heeded (Acts 5: 33–39). Jaroslav Pelikan refers to Gamaliel as Paul's mentor in rabbinic study.[97]

When the apostle Paul was making his defense before the crowd in Jerusalem, he said, "I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers' law, and was zealous toward God as you all are today" (Acts 22:3, NKJV). No in-depth record is available of Paul's training under Gamaliel. However, it was common for rabbis to take on students and invest in them. Craig S. Keener observes, "People normally sat on chairs (or reclined on couches for banquets); sitting at someone's feet was taking the posture of a disciple."[98] Paul D. Stanley and J. Robert Clinton would refer to Gamaliel as a teacher-mentor. They note, "The central thrust of a teacher-mentor is to impart knowledge and understanding of a particular subject."[99] "A mentoring relationship with a teacher can range from the very informal to formal."[100] It appears that Paul's earlier associations with his mentor were a combination of both the formal and informal.

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[96] Douglas and Tenney, 371.

[97] Jaroslav Pelikan, *Brazos Theological Commentary on the Bible: Acts* (Grand Rapids, MI: Brazos Press, 2005), 90.

[98] Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), 389.

[99] Stanley and Clinton, 101.

[100] Ibid., 104.

The impact Gamaliel had on Paul is evident in Paul's writings and ministry. His vast knowledge of the Scriptures and his scholarly ability to debate with the elite of his day is rooted back to the mentoring he received at Gamaliel's feet. Later, with the anointing and enlightenment of God's Spirit, enabling him to apply Old Testament truths to the reality of the Messiah, he was even more effective. As shall be noted, God brought along Barnabas to help Paul through his transition from life under the law into the life of faith and grace.

Barnabas and Paul

Corry holds, "Barnabas is an excellent example of a person who was able to mentor those who surpassed his own ability."[101] Barnabas was the name given to Joseph, a Levite from Cyprus (Acts 4:36). The apostles called him Barnabas (meaning "son of encouragement") to describe a character trait they saw in him. It is noted that "Barnabas was a people influencer. He saw potential in Saul (later the Apostle Paul) when others kept their distance."[102] Corry asserts, "Barnabas took personal interest in Paul and became a mentor and a sponsor for the young would-be missionary. Mentoring in this context was organic and not formal or institutionalized."[103] The church initially had reservations towards Paul's claimed conversion. In spite of the fear or stigma against Paul, Barnabas took Paul and introduced him to the apostles (Acts 9:27). Mentors must be willing to risk their reputation in order to uplift the mentee.[104] By introducing an ex-murderer to the church, he put his reputation on the line. When the gospel spread to Antioch and a great number believed (Acts 11:21),

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[101]Corry, 6.

[102]Stanley and Clinton, 38.

[103]Corry, 6.

[104]Ibid., 40.

Barnabas was sent by the apostles to verify the phenomenon. Confirming the

authenticity of the report, he knew that these converts would need teaching in order to

grow. Stanley and Clinton observe,

> So he [Barnabas] went to Tarsus to find Saul and bring him back to Antioch to help, as he was a powerful teacher and understood the Greek mind and culture. Barnabas (the mentor) knew the kind of developmental environment and challenge that Saul needed in order to grow, and drew him into it.[105]

Mentors should co-minister with mentorees[106] as in so doing, the mentee's

capacity—confidence and competence—is enhanced. Paul had a constellation of

mentors:[107] Gamaliel, Barnabas, and numerous partners in the gospel. The mentoring

pattern between Barnabas and Paul was more of a peer mentoring pattern[108] than a

master-disciple pattern. J. Oswald Sanders notes that Barnabas' maturity is observed

when his protégé Paul surpassed him and became the dominant member of the team,

yet Barnabas was still willing to serve with him without jealousy.[109]

Barnabas and John Mark

Barnabas was known for his involvement in the apostle Paul's early

acceptance by the church and initiation to ministry. John Mark, later known simply as

Mark, was the cousin to Barnabas (Col. 4:10). Mark is remembered for deserting Paul

and Barnabas in their first missionary journey (Acts 13:13; cf. 13:36–38). Later on,

when Paul proposed to Barnabas the idea of visiting all the towns in which they had

previously preached the Word of the Lord, Barnabas suggested that Mark should be

brought on board again for this second missionary journey. This led to a dispute

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[105]Stanley and Clinton, 39.

[106]Ibid., 40.

[107]Ibid., 159.

[108]ALOVE UK.

[109]Sanders, 147.

between the apostle Paul and Barnabas over John Mark (Acts 15:36–40). Paul

presumably perceived Mark as unreliable and decided that Mark was disqualified to

be part of the team. The apostle Paul and Barnabas parted ways on account of Mark.

Many pulpits have capitalized on Paul and his achievements. Barnabas' non-emphasis

in the New Testament has led to erroneous conclusions that his decision to keep Mark

(instead of journeying with Paul) was wrong and cost him his ministry. However,

David Smith notes:

> By the subsequent course of events God adjudged the controversy, and His judgment was a vindication of Barnabas. His kinsman's generosity afforded John Mark an opportunity of purging his disgrace; and that he right nobly availed himself of it Paul at the long last ungrudgingly recognized. [110]

Smith's conclusion is well-justified, for scriptural accounts attest to it. The infrequent

mention of Barnabas in the New Testament does not make him an historical relic.

This writer contends that the phrase "Barnabas took Mark and sailed to Cyrus" (Acts

15:39b) is the beginning of a mentoring ministerial relationship that God would

superintend. Barnabas did not favor Mark for nepotistic reasons. He did the same for

the apostle Paul when the whole church was cynical about Paul's conversion (Acts

9:21, 26–27). The very fact that he earned the name "son of encouragement" reflects a

disposition of patience and believing in the potential of others. This is a quality of

good mentors. Mentors take the time, take the risks, spend the resources, and bear the

pain to walk with someone because they see something in an individual which others

are blinded from seeing. Paul saw John Mark as a colossal failure in the mission field

and a liability to the kingdom, whereas Barnabas perceived Mark as a potential asset

who only needed a father figure to guide him.

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[110]David Smith, *The Life and Letters of St. Paul* (New York: Harper & Brothers, n.d), 118.

Much is unknown about the mentoring process between Barnabas and John Mark. However, the product of the process cannot be disputed. John Mark turns out to be a mature and effective worker. Today, one gospel bears his name. Despite the lack of internal evidence that John Mark wrote the Gospel of Mark, Craig S. Keener points out, "Early church tradition attributes this Gospel to John Mark (Acts 15:37; Col 4:10; 1 Pet. 5:13), who was said to have derived his information from Peter."[111] Clinton also recognizes, "We most likely would not have the Gospel of Mark except for Barnabas's mentoring attitude."[112]

Ironically, the apostle Paul later says, "Get Mark and bring him with you, because he is helpful to me in my ministry" (2 Tim. 4:11; cf. Col. 4:10, Philem. 24). Mark was deemed an asset by Paul. It must not be forgotten that Mark was a product of a process undertaken by his mentor Barnabas. Barnabas' ministry is not recorded explicitly through the rest of the New Testament, but his legacy is lived out through the success of John Mark. It is worth noting that the apostle Paul in his letter to the Corinthians makes mention of Barnabas in cordial terms (1 Cor. 9:6). Martin Luther and John Calvin suggested that Paul was referring to Barnabas when he said, "And we are sending along with him [Titus] the brother [supposedly Barnabas] who is praised by all the churches for his service to the gospel" (1 Cor. 8:18–19).[113]

Paul and Timothy

The apostle Paul evidently influenced many leaders within the early church. However, this study delimits his mentoring influence to two key leaders: Timothy and

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[111]Keener, 132.

[112]J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Singapore: The Navigators Singapore, 1988), 130.

[113]Richard N. Longenecker, "Acts," in *The Expositor's Bible Commentary: Luke Acts,* rev. ed., vol.10, ed. Tremper Longman III and David E. Garland (Grand Rapids, MI: Zondervan, 2007), 956.

Titus. Timothy, a recipient of the apostle Paul's mentoring, was from the city of

Lystra—a Lycaonian town in the Roman province of Galatia in south-central Asia

Minor[114] located in present-day southern Turkey. Although the first recorded meeting

of Paul and Timothy is during Paul's second missionary journey. On the good

testimony of the brethren, Paul took up Timothy as one of his ministerial companions

(Acts 16:1–3). Paul may well have become acquainted with him on his first

missionary journey (cf. Acts 13:49–14:25 and 2 Tim.3:11). Timothy may have

become a Christian through the witness of his mother and grandmother (2 Timothy

1:5). He was later ordained by Paul (1 Timothy 1:6).

Their relationship was unique in that Timothy was a much younger

colleague;[115] thus the two were not deemed as equals. Although traveling companions

and friends, their relationship was of a nurturing or coaching kind in which one

looked up to the other. Paul refers to Timothy as "my true son in the faith" (1 Tim.

1:2) and "my dear son" (2 Tim. 1:2). In commending Timothy to the saints in

Philippi, Paul says, "You know Timothy has proved himself, because as a son with

his father he has served with me in the work of the gospel" (Phil. 2:22). This may as

well have been a familial model of mentoring. It borrows from the Old Testament

model of a father training a son. Aaron David Rock observes that, for the apostle Paul,

mentoring was parallel to familial relationships "where the older believer functions as

a father or mother over the younger believer. The purpose for this had nothing to do

[114]Gordon D. Fee, *New International Biblical Commentary: 1 and 2 Timothy, Titus* (Peabody, MA, 1988), 1.

[115]Ibid.

with power, and all to do with helping a mentee conform to Christ's example in thought, word and deed."[116]

This relationship was informal, administered with a father's heart towards a son. Ajith Fernando seems to combine the father-son (familial) with the master-disciple concept. He notes:

> Paul was Timothy's father through a special discipleship ministry. Paul described Timothy as his 'true son,' the word 'true' meaning 'genuine.' Paul also used the word of his relationship with Titus (Titus 1:4). Paul seemed to imply from the use of that word that as a genuine child, Timothy was running true to his spiritual parentage, showing a real resemblance to his father. . . . Paul and Timothy had developed a *guru-shishya* relationship. The father-son terminology to express the master-disciple relationship seemed to be wide spread in Paul's day . . . . So, from observing Paul's relationship with Timothy and Titus, we can conclude that a spiritual father trains a few of his spiritual children in a particularly detailed and comprehensive manner, spending an extended amount of time with them individually.[117]

It is true that the apostle Paul perceived himself as a father to Timothy and Titus. Their relationship under the Old Testament would have been viewed under the stricter master-disciple relationship. However, in Christ, the New Testament talks of fathers and sons in the household of faith. This father-son pattern probably reflects relationship bonded by some level of intimacy—in this case, Christ's love.

Paul's senior missionary mentoring program started with a missional lesson on contextualization—probably the first practical lesson Timothy, the young missionary, learned. It is written, " Paul wanted to take him along on the journey, so he circumcised him because of the Jews who lived in that area, for they all knew that his father was Greek" (Acts 16:3). Timothy had received teaching through association with Paul (2 Tim. 2:2). Paul also gave Timothy ministerial exposure during his journeys, and even entrusted him with pastoral oversight of the church in Ephesus (1

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[116]Aaron David Rock, "Developing a Spirituality: Formative Leadership Mentoring Ministry at Southwood Community Church" (DMin diss., Liberty Baptist Theological Seminary, 2006), 30.

[117]Ajith Fernando, *Leadership Lifestyle: A Study of 1Timothy* (Mumbai, India: GLS Publishing, 1985), 17.

Tim. 1:3). In his absence, Paul gives Timothy practical advice to "set an example for the believers in speech, in life, in love, in faith and in purity" (1 Tim. 4:12). Paul had definitely modeled these virtues to Timothy—a conclusion inferred from Paul's statement to the Corinthian church: "For this reason I am sending you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church" (1 Cor. 4:17). To the Philippians, Paul said, "Whatever you have learned or received or heard from me, or seen in me—put it into practice" (Phil. 4:9). Paul commends Timothy to this church, implying that whatever Paul expected them to practice—whether lessons learned, received, or heard—Timothy was well aware of it all (Phil. 2:19–24). Paul instructs this young pastor how to deal with false teachers (1 Tim. 1:3–7); gives him the criterion for appointing leaders in the church (1 Tim. 3); and counsels him on how to deal with widows, elders, and slaves (1 Tim. 5ff). Thomas Hale points out that the apostle Paul had nurtured Timothy in the faith and now Timothy had grown to maturity, ready to stand in Paul's place as a leader in the church.[118] The mentoring approach of Paul was direct instruction or teaching; modeling; exposing Timothy to the ministry field; entrusting him with responsibilities; and periodic follow-up on progress of his mentee.

Paul and Titus

The familial model of mentoring is reflected between Paul and Titus. The apostle Paul refers to Titus as "my true son in our common faith" (Titus 1:4). Thomas D. Lea and Hayne P. Griffin, Jr. hold that the term 'son' is used as an expression of

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[118]Thomas Hale, *The Applied New Testament Commentary* (Eastbourne: Kingsway Publications, 1996), 553.

affection or can be taken to mean that Titus was one of Paul's converts.[119] This writer

contends Paul's reference to Titus as his 'son' denoted more than just being

responsible for his conversion. A review of their interaction shows that Paul and Titus

were not in some kind of casual relationship. Although much is unknown about Titus,

he was known to be a Greek (Gal. 2:3). When Paul left Antioch for Jerusalem to

discuss the gospel with the leaders there, he took Titus with him (Gal. 2:3–5).

Although Titus is not mentioned in Acts, he appears several times throughout the New

Testament. Paul interacted with Titus on several occasions (Gal. 2:3–5; 2 Cor. 7:6–7,

13–16; Titus 1:5). It is no surprise that Paul deemed Titus a partner and fellow worker

(2 Cor. 8:23).

It is only rational that for the apostle Paul to give Titus oversight of the church

in Crete (Titus 1:5), he must have prepared him well for the job. Paul would not

commission a novice and thereby contradict his own principle reflected in the

instruction he gave to Timothy for appointing leaders (1 Tim. 3:5). It is possible that

Titus grew to mature stature through a non-formal mentoring process with Paul

amidst face-to-face interaction, journeys to give him exposure, and ministerial

assignments (e.g. 2 Cor. 8:6–24, Titus 1:5; 2:15).

In conclusion regarding the apostle Paul's mentoring involvement with

Timothy and Titus, Derek Prime's comments are valuable:

> . . . potential leaders are best trained on an individual basis. Much training can
> be done in groups. But there also needs to be a close relationship between an
> established leader and people who are concerned to equip themselves. It is
> significant that Paul wrote *personal* letters to Timothy and Titus. The essential
> instruction he gives about church order, for example, is identical. But the
> temperament and disposition of these men was different. Paul needed to
> counsel Timothy about his timidity, his youthful appearance and the state of
> his stomach (1 Timothy 5:23)! If people are to be trained for leadership, they

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[119]Thomas D. Lea and Hayne P. Griffin, *The New American Commentary: 1, 2 Timothy, Titus*, vol. 34 (Nashville, TN: Broadman Press, 1992), 272.

must want constructive criticism, and be willing to accept it—and principally from the person to whom they look for an example.[120]

Inasmuch as training can be done within a group, the group consists of members who have individual training needs. Therefore, as a mentor works with a group of people, it is essential that he or she be sensitive to the individual training needs of those entrusted to his or her care.

Summary

Training in the Old and New Testaments made use of opportunities for the integration of theory into practice. This was done in close proximity with a more senior person and/or a community of persons (peers). Hanks asserts:

> Training requires the transmission of learned skills. The term that best communicates this concept in many cultures is apprenticeship. Because observation and practical experience are needed for effective training to occur, one-on-one relationships are universally used as the accepted apprenticing format. [121]

Training for leadership in both the Old and New Testament was done mainly through the apprenticeship system, for which this study uses the general term of mentorship. John Mallison points out that the mentoring process can be a receiving, a giving, or a sharing relationship.[122] All three of these processes have been clearly portrayed in the biblical models discussed. The receiving relationship is where one enters a relationship with a more mature, experienced, and resourceful person (e.g., Moses and Jethro; Joshua and Moses; Ruth and Naomi; Elisha and Elijah; the disciples and Jesus; Paul and Gamaliel; Paul and Barnabas; John Mark and Barnabas; Timothy and Paul;

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[120]Derek Prime, *A Christian Guide to Leadership for the Whole Church* (Faverdale North Darlington, County Durham, UK: Evangelical Press, 2005), 65.

[121]Hanks, 120.

[122]John Mallison, "Two Are Better than One," Christian Mentoring, http:// www. johnmallison. com/data/TWOBEONE.pdf (accessed on 3/5/2012).

and Titus and Paul[123]). The giving mentoring process is when one takes on a less experienced person and imparts his/her wisdom and skills to that individual (e.g., Jethro and Moses; Moses and Joshua; Naomi and Ruth; Elijah and Elijah; Jesus and the disciples; Gamaliel and Paul; Barnabas and Paul; Barnabas and John Mark; Paul and Timothy; and Paul and Titus[124]). The sharing relationship is entered into with a peer or a person of similar age, or it can be co-mentoring process (e.g., David and Jonathan, Paul and Barnabas). Since mentoring is in a sense a reciprocal relationship, the one predominantly giving also receives satisfaction and develops experience in the process. All the mentoring processes also fall within Elliott's framework of familial pattern,[125] master-disciple pattern,[126] mentor/tutor pattern, peer pattern,[127] and teacher-student pattern.[128] These training relationships sometimes overlap and depending on how they are differentiated, one relationship would qualify also for another. Therefore, some flexibility is required in the designation of the patterns.

Biblical-theological literature attests to the fact that the biblical model of TE had a multifaceted approach—an amalgam of teaching and training. Theological education was informal, non-formal and formal. It employed both the vertical

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[123] The recipient's name of the mentor's input appears first.

[124] The name of the one imparting or giving knowledge, wisdom, and skills (the mentor) appears first.

[125] These include God and Adam; Jethro and Moses; Naomi and Ruth; Paul and Timothy (although there is an overlap into master-disciple) and Paul and Titus (master-disciple/mentor-tutor pattern). What is absolute is that these were relationships that entailed some training consciously or subconsciously by the parties involved. The actual designation allows for some flexibility.

[126] Examples include Moses and Joshua; Elijah and Elisha; Jesus and the disciples.

[127] Examples are David and Jonathan; Barnabas and Paul; and probably Barnabas and John Mark (although their family ties would qualify them to fit within a familial pattern).

[128] Gamaliel and Paul show a classic example of the teacher-student pattern. They could also have been in a master-disciple mode of relation. For further review of these various training relationship patterns review Elliott, "Leadership Development," 7–9.

(senior/junior partner approach) and horizontal (peer partner approach) dimensions of education.

Common traits of the mentoring relations discussed in this chapter are that they included a senior partner (with the exception of David and Jonathan and possibly Barnabas and Paul); mentor-mentee close proximity was evident;[129] opportunity for hands-on activity is seen;[130] and oral transmission of knowledge and instruction is evident.[131] These relationships also featured interaction;[132] role modeling;[133] creating opportunities or exposure for the mentee;[134] asking the mentee reflective questions;[135] and other tools.

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[129]See chapter 2, sections on Parents as Mentors; God and Adam; Moses and Joshua; Naomi and Ruth; Elijah and Elisha; Jesus Christ and Disciples; Paul and Timothy; and Paul and Titus.

[130]See chapter 2, sections on Parents as Mentors; God and Adam; Moses and Joshua; Jesus Christ and Disciples; Paul and Timothy; and Paul and Titus.

[131]See chapter 2, sections on Parents as Mentors; God and Adam; Jethro and Moses; Moses and Joshua; Naomi and Ruth; Elijah and Elisha; Jesus Christ and Disciples; Paul and Timothy;, and Paul and Titus.

[132]See chapter 2, sections on Parents as Mentors; God and Adam; Jethro and Moses; Naomi and Ruth; Eli and Samuel; Elijah and Elisha; David and Jonathan; Jesus Christ and Disciples; Paul and Timothy; and Paul and Titus.

[133]See chapter 2, sections on Parents as Mentors; Moses and Joshua; Naomi and Ruth; Elijah and Elisha; Jesus Christ and Disciples; Paul and Timothy; and Paul and Titus.

[134]See chapter 2, sections on God and Adam; Moses and Joshua; Naomi and Ruth; Jesus Christ and Disciples; Barnabas and Paul; Paul and Timothy; and Paul and Titus.

[135]See chapter 2, sections on God and Adam; Jethro and Moses; Elijah and Elisha; and Jesus Christ and Disciples.

CHAPTER 3

SOCIAL SCIENCE LITERATURE

Introduction

In the process of formulating a theory of intentional mentorship applied to the curriculum of theological training institutions in Uganda, it is imperative that the researcher has knowledge of precedent literature on mentoring and mentoring-related issues as may relate to education. This chapter seeks to answer Research Questions (RQ) 1B and 2A. RQ 1B is: What does the social science literature reveal about mentoring? RQ 2A is: What does the social-science literature reveal about the implications for an intentional mentoring program in theological training institutions in Uganda that emerge from the student's socio-cultural and environmental backgrounds? The precedent literature in the social sciences related to mentoring is the focus of this chapter.

The researcher will first discuss predominant issues affecting theological education in the West and in Africa. Since any authentic study seeks to resolve or solve a problem, this section gives the basis and a rationale for the study. In chapter 1, the problem and background to the problem were articulated with justification from a limited scope of literature and the voices of ecclesiastical leaders. This section, however, further highlights the issues introduced in the background to the problem, thus solidifying the rationale for the entire study.

Mentoring, *coaching*, and *apprenticeship* as concepts are discussed. Since these concepts (mentoring, coaching, and apprenticeship) seem to prompt debate and a diverse designation of meanings in contemporary society, it is imperative to include

the section *Mentoring, Coaching, and Apprenticeship* in order to address the current perceptions by various scholars on these terms and concepts.

The section on *Mentoring Structures in Africa: Socio-Cultural Realities* is a contextual exploration of African educational training systems. Since this researcher seeks to develop a theory of mentoring that is contextual, it is crucial that precedent literature on mentoring structures in Africa be explored.

Mentoring for Holistic Development presents the correlation of mentoring to a person's personal and professional development. This section presents the impact and necessity of mentoring, and states the rationale for mentoring as one of many remedies to correct the TE deficiency as stated in chapter 1 and in the section on *Current Issues in Theological Education.*

Mentoring Theories and Models in Formal Educational Programs explores some of the existing theories and models of mentoring—especially in formal education. A theory of mentoring cannot be achieved in a vacuum. Therefore, this researcher must explore what theories and models already exist, that this may inform the formulation of the anticipated theory resulting from this study.

As this researcher seeks to formulate a theory of intentional mentoring affecting theological institutions in Uganda, and since the National Council of Higher Education now requires all institutions (including church-based institutions) to be registered, it is vital to ensure that the theory formulated by this researcher is not in conflict with government educational policy. This justifies the rationale behind the section, *Uganda Educational System: Policies Affecting Post-Secondary Education.*

The section on *Relevant Research Studies* explores other related studies. Good scholarship acknowledges similar and possibly helpful studies done by others. This

also informs the researcher on particular areas not yet explored—research gaps—which can then be investigated.

Current Issues in Theological Education

Current Issues in the West

Theological education seeks the holistic development of the student. It must be informative, appealing to the cognitive domain. It should also create personal and spiritual formation[1] and prepare the student to face the world by equipping him or her with skills in praxis. The education of spiritual leadership requires a good academic theological foundation, practical on-the-job training, and personal mentoring.[2] A report given by the Anglican Communion News Service highlighted the failure of current theological education to groom men and women in the dimension of praxis, stating a dilemma faced by the worldwide Anglican community. It read: "The problem which the worldwide Anglican community generally faces today is not a lack of specialists in theology but not enough practical expression of theological education in every area of Church life."[3] When the attaining of the theoretical is deemed as an end in itself, rather than a means to the end, the sole objective of TE is flawed.

John M. Elliott affirms that the three educational objective domains are cognitive, spiritual formation, and ministry skills, and points out that these three are descriptive of the original goals of the Bible school movement. He observes that in

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[1]Graham Cheesman, "Spiritual Formation as a Goal of Theological Education," http://theologicaleducationorg.files.wordpress.com/2010/06/survey-spiritual-formation.pdf (accessed May 31, 2012).

[2]Thomas Schirrmacher, "An Appeal for Alternative Education Models for Church and Missions," Presented at the 1999 Annual Meeting of the Association of German Evangelical Missiologists as Introduction for a Discussion Between Mission Leaders and Heads of Seminaries, 3.

[3]Anglican Communion News Service, "Theology? What Can It Do For Me? http://www. anglicancommunion.org/acns/news.cfm/2004/7/30/ACNS3862 (accessed January 22, 2011).

the bid for academic respectability, many theological institutions have laid emphasis

on the cognitive domain at the expense of ministry skills and spiritual formation.[4]

Australian theological stakeholders were recently asked to indicate the strengths and

the not-yet-strengths of their respective institutions. What was cited as a need

reflected a present weakness within the institutions. They noted:

> . . . for theological education to be *holistic* and *integrated* rather than teaching
> just theological data. This requires the personal and strategic integration of
> cognitive, practical and affective elements of the theological development of
> the students, involving the development of character and values as well as
> knowledge.[5]

The challenge presented by the Australian theological stakeholders of having a TE

that is not holistic in approach cuts across several other institutions around the world.

Their perceived need for a TE with an integration of the cognitive, practical, and

affective elements that not only informs the mind, but forms competence and

character in the student, echoes the need of the wider theological body of students.

Linda Cannell contends that the consensus of contemporary literature attests to

the fact that TE is in crisis. From her analysis she concludes that seminaries have

failed to produce skilled leaders, or possibly the purpose of TE is not fully

understood. She argues that theological education is ineffectual if seminaries produce

nothing more than students with a well-stocked mind.[6] Kenneth O. Gangel reports,

"Many churches today, especially those with large staffs and elaborate facilities,

believe that seminaries have focused too much on the cognitive domain to the point at

which their graduates know a great deal but can do very little."[7] The challenge has

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[4]Elliott, "Developing Church Leaders."

[5]"Incorporating Student Experience and Transformative Learning into Curriculum Design and
Planning of Undergraduate Theological Degrees" *Transforming Theology*, Newsletter (March 2012),
web.me.com/anzcdt/ . . . /Newsletter_2012_6_Marchdocx (accessed May 14, 2012).

[6]Cannell, 42.

[7]Gangel, *Team Leadership*, 260.

been the under-emphasis on personal and spiritual preparation of leaders in training

institutions, which naively assumed that students who excel academically would also

somehow have developed spiritual and emotional maturity sufficient to see them

through a lifetime of difficult ministry.[8] The most difficult teaching challenges are

teaching for the transformation of character and ministry; thus seminaries excel in

transmitting information, but although they recognize the critical need for character

and spiritual formation, few have found effective ways to achieve those objectives.[9]

Kevin T. Ellington reveals, "Traditional theological education's focus on

academics, theology, and postgraduate degrees produces scholars who possess the

educational foundation for ministry but lack the functional foundation to lead

effectively."[10] Seminary education in the twenty-first century faces the challenges of

appropriate teaching methodologies, educational philosophies, the impartation of

needed theology, and practical application of what is learned.[11] Current teaching

methodologies have lost the essentials and components of transformation and

professional development of the student.[12]

<div align="center">Current Issues in Africa</div>

The present model of education in Africa is a replica of the Western model

introduced after her colonial masters. Theological education in Africa is the product

of missionary initiatives—patterned after the colonialists' educational model. Initially,

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[8]Lewis, 86.

[9]Judith E. Lingenfelter and Sherwood G. Lingenfelter, *Teaching Cross-Culturally: An Incarnational Model for Learning and Teaching* (Grand Rapids, MI: Baker Academic 2003), 96.

[10]Kevin T. Ellington, "*Strategic Church/Seminary Partnerships: An Emerging Paradigm of Contextually-Based Theological Education*" (PhD diss., Regent University, 2004), 28.

[11]Ibid., 29.

[12]Ibid., 30.

the establishment of schools in Uganda by the missionaries was partly due to their

evangelistic strategy. "Missionaries established schools to train their followers in the

scriptures and to transmit the rudiments of Western education."[13] This is confirmed in

the following statement: "At first, their [the missionaries'] cardinal objective was to

make their converts literate so that they could refresh their religious knowledge in

their homes by reading the Bible and other simple books which the missionaries

published and provided."[14] This researcher contends that before the liberal arts and

science subjects were introduced (in Uganda) as a result of external pressure,[15]

missionary school's curriculum was basically biblical.[16] Issues affecting TE in Africa

are multifaceted. However, this section will attempt to address four.

The first observable issue was the mismatch of Western pedagogical methods

in relation to the African learning preference. Learning styles are ways in which a

person sees or perceives information best, and then processes what has been seen.[17]

Robert M. Smith defines learning styles as "people's characteristic ways of

information processing, feeling, and behaving in and towards learning situations—in

other words, those preferences, dispositions, and tendencies that influence one's

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[13]Robert M. Maxon, *East Africa: An Introductory History* (Nairobi: Heinemann Kenya, 1986), 154.

[14]J. C. Ssekamwa and S. M. E Lugumba, *A History of Education in East Africa* (Kampala: Fountain Publishers, 2001), 40.

[15]This pressure was as a result of the findings of the Phelps-Stokes (a philanthropic foundation from the USA) commission in 1924 which investigated to see if the existing schools were meeting the educational needs of the local people. Their findings showed that subjects on agriculture, health science, hygiene, etc. were lacking in their curriculum and this was deemed as a weakness of mission education. This inevitably created pressure for missionary schools to open up to secular courses. For further reading, refer to Ssekamwa and Lugumba, 40–43.

[16]This was also the case in Nigeria. Read Toyin Folola, *Tradition and Change in Africa: The Essays of J.F. Ade Ajayi* (Trenton, NJ: Africa World Press, Inc., 2000), 44.

[17]Marlene D. Lefever, *Learning Styles* (Colorado Springs, CO: David C. Cook Publishers Co., 1995), 17.

learning."[18] Charles Edward Kingsbury observes that in programs of ministry

formation in Africa, it is necessary to understand the students' cognitive and learning

styles because without this understanding, the educator will presuppose that the

students' learning styles are similar to his or her own. Therefore, "Since so much of

the curriculum is based on that from the west, often there is a false assumption that

African students think and learn the same way as those from the west."[19]

Judith E. Lingenfelter and Sherwood G. Lingenfelter's counsel is not to be

taken lightly: "As teachers we must begin as learners—observing carefully the diverse

blends of intelligence in our students and the diversity of cultural ways in which they

have become accustomed to learning."[20] This is simply because every educational

situation has a cultural context of teaching and learning.[21] This reality defies the myth

that all students learn in the same way. Marlene Lefever rightly affirms, "When

teachers understand students' learning styles and adjust their style [teaching method]

it enables teachers to begin reaching everyone God gave them to teach."[22] Therefore,

knowledge of a student's unique learning needs will enable a teacher to select from a

range of teaching techniques an appropriate approach to meet these learning needs.[23]

Unfortunately, the content of TE in African theological institutions was

packaged in the container of Western learning orientation—suitable for analytical

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[18]Robert M. Smith, *Learning How to Learn: Applied Theory for Adults* (New York: Cambridge, The Adult Education Company, 1982), 60.

[19]Charles Edward Kingsbury, "Barriers and Facilitators to Teaching for Critical Reflective Thought in Christian Higher Education in Anglophone Africa" (PhD diss., Florida State University, 2002), 36–37.

[20]Lingenfelter and Lingenfelter, 67.

[21]Ibid., 17.

[22]Lefever, 7.

[23]Floy C. Pepper and Steven Henry, "Social and Cultural Effects on Indian Learning Style: Classroom Implications," in *Culture Style and the Educative Process*, ed. Barbara J. Robinson Shade (Springfield, IL: Charles C. Thomas, 1989), 39.

thinkers—and transplanted into a landscape whose learning preferences differed from the West. What is the predominant African learning orientation?

Dorothy N. Bowen and Earle A. Bowen state, "The traditional American learning style is field independent while the African student has a field dependent learning style."[24] This conclusion was reached as a result of a study conducted by Dorothy N. Bowen and Earle A. Bowen. It was established that "91% of Africans are field-dependent (100% of West Africans and 84% of East Africans)."[25] Smith observes, "In learning situations, field-dependents prefer relatively greater amounts of external structure, direction, and feedback. They tend to be comfortable with learning and problem solving through collaboration, reaching consensus faster than field-independents in discussion groups."[26] Unlike field-independents, who are more analytic, the field-dependent learners are global thinkers (see the whole rather than the parts) and are socially sensitive.[27] Because of the predominant African learning orientation, Africans tend to work better in groups rather than on an individual basis; they also prefer to learn with guidance from a teacher, group discussion, and interactions. Thus they do not thrive in a lecture-only approach, which unfortunately is the norm in African classrooms.[28]

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[24]Dorothy N. Bowen and Earle A. Bowen, Jr., "Contextualization of Teaching Methodology in Theological Education in Africa," Education Resource Information Center, http://www.eric.ed.gov/ERICWebPortal/search/detailmini.jsp?_nfpb=true&_&ERICExtSearch_SearchValue_0=ED315382&ERICExtSearch_SearchType_0=no&accno=ED315382 (accessed April 9, 2012).

[25]Global Association of Theological Studies—Advance Educator Series, "The Teacher and Building a Positive Learning Culture," http://www.gatsonline.org/advancement /Advance%20 Educators%20Teacher%20and%20Building%20a%20Positive%20Learning%20Culture.pdf (accessed April 9, 2012).

[26]Robert Smith, 62.

[27]Samuel Messick, *Individuality in Learning* (San Francisco: Jossey-Bass Publishers, 1976), 5, 8.

[28]Global Association of Theological Studies—Advance Educator Series.

Murriell McCulley[29] observes, "The churches and schools established by missionaries were built on a Western pattern which was not in harmony with the indigenous community-oriented pattern of education."[30] Therefore, the challenge at hand is: "Since many of the teachers in theological institutions [in Africa] are either westerners, or have studied in the West, western learning style [predominantly geared towards field independent students] is the one most rewarded in the classroom"[31] although this approach is detrimental to the African student, who is predominantly field-dependent.

Since Africans place great value on face-to-face interaction, cooperative and collaborative learning strategies should be encouraged[32] to enhance their [African] community-based learning orientation. Peer learning is also encouraged. Given that Africans hold those above them in the hierarchy in very high regard, considering them as elders, an attempt to unnecessarily ask questions could appear disrespectful—for it could be interpreted as a challenge.[33] "This is one of the reasons peer learning is so effective [in an African classroom]. Peers have little problem effectively and respectively challenging one another to promote mutual understanding and discover learning."[34] It is affirmed that instructors in Africa who utilize peer teaching and

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[29]Doctor Murriell McCulley has been a missionary in Africa since 1976, working in Tanzania, Kenya, Rwanda, and the Sudan. Her involvement and specialty is in the area of theological education. Facilitating African students over the years has given her the experience and insights into the African learning orientation.

[30]Murriell McCulley, "Beyond the Classroom: An Investigative Study for the Imrovement of Praxis in Theological Education in Sub-Saharan Africa" (EdD diss., Regent University, 2006), 9.

[31]Bowen and Bowen.

[32]Global Association of Theological Studies—Advance Educator Series.

[33]Elliott, "Developing Church Leaders."

[34]Global Association of Theological Studies—Advance Educator Series.

learning outcomes will become facilitators, coaches, co-learners and guides,[35] rather than being seen as isolated authoritarian figures and dispensers of knowledge.

In addition to their community context of learning, as predominantly field-dependent learners with a global view to life[36] Africans also need the teacher's instructional methodology to incorporate the aid of what David Paul Ausubel[37] calls "advance organizers." Advance organizers are learning aids which help students prepare mentally for the learning experience that will take place.[38] These can include, for example, course outlines given at the beginning or before the class; or prescribed pre-course readings of relevant course material; etc.

The second issue confronting TE in Africa is the strong focus on intellectualism. Acquisition of the theoretical aspect of theological education without emphasis on character formation and knowledge implementation nurtures irrelevant ministers. Ideally, there must never be a dichotomy between theory and practice.[39] The traditional emphasis of African education was never a set of propositions to be mastered, but rather a hands-on mode of education. The lack of this practical element in the present scheme of TE in many African theological training centers is enigmatic. It is pointed out that much TE is geared to form and inform rather than transform,

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[35]Ibid.

[36]Seeing the whole—the big picture or overview—before the parts are analyzed.

[37]David Paul Ausubel (1918–2008) was an American psychologist who significantly contributed to the field of educational psychology. He is responsible for the theory of advance organizers.

[38]http://tip.psychology.org/ausubel.html (accessed March 26, 2012).

[39]Robert Banks attests to this: "Theory is embedded in practice and practice is the embodiment of theory." See Banks, 83.

which is true of current approaches to TE even observable within the Church of

Uganda (COU).[40]

Keith Ferdinando reports that at a consultation in Johannesburg (date not

indicated), it was noted that there is constant danger in theological institutions for

students to accumulate knowledge and become less useful at the end of their program

than they were at the beginning.[41] He continues to point out that if the teachings and

every aspect of school activities do not lead to change in the students' lives, then

institutions are wasting their time.[42] McCulley also reports, "At a recent conference

for African educators, the number one problem voiced regarding theological training

in Africa was the fact that there is a huge gap between what is taught in the classroom

and what is practiced outside."[43] Howard Hendricks perceives, "Christian

[Theological] education today is entirely too passive."[44]

By this same token, Emmanuel Ngara comments on the weaknesses of the

Western education which Africa inherited. He observes that the educational system

has a strong academic orientation with no strong emphasis on values, character

formation, or community service.[45] Inasmuch as he was primarily referring to state

and secular schools, this is also true of theological institutions. Christopher

Byarunhanga also affirms that the form of training employed for church ministers in

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[40]R. Jeremy G. Hovil, "Transforming Theological Education in the Church of the Province of Uganda (Anglican)" (DTh diss., University of Stellenbosch, 2005), 9.

[41]Keith Ferdinando, "*Theological Education—Why Bother?"*Africa Inland Mission International, 2010.

[42]Ibid.

[43]Murriell McCulley, *Beyond the Classroom: Teach for Life* (USA: Life Publishers International, 2008), 14–15.

[44]Howard Hendricks, *Teaching to Change Lives: Seven Proven Ways to Make Your Teaching Come Alive* (Colorado Springs, CO: Multnomah Books, 1987), 55.

[45]Ngara, 84.

the region in theological institutions is the same as that received from Western missionaries. He notes, "This loyalty has resulted in the form of training of church ministers that is foreign and incomprehensible to the students."[46] More time has been spent on analyzing theological issues than implementing what is learned in the lecture-room.[47] "In my [Byarunhanga's] opinion theories on theological matters are only good as far as they are turned into applied theology."[48]

Aloysius Kwitonda examined the educational systems in Uganda from a social-cultural perspective. He argues that "The introduction of formal school by missionaries initially undermined not only the indigenous systems of education, but also idealized western civilization."[49] These indigenous systems in place prior to colonial rule were undertaken by family and community,[50] where children were taught values, skills, and whatever was deemed relevant for their survival. He asserts that despite the introduction of a formalized Ugandan educational system that has been in existence for close to a century, it has not achieved the roles that education should have (instilling values, motor skills, and social skills). He observes that the school and educational system is not practical and only promotes the acquisition of book knowledge.[51]

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[46]Christopher Byaruhanga, "Serving God in an Age of Uncertainty: Training Church Ministers for the Great Lakes Region," a Paper Read at the Joint Conference of Academic Societies in the Field's of Religion and Theology Held at the University of Stellenbosch June 22–26, 2006, 7.

[47]Ibid.

[48]Ibid.

[49]Aloysius Kwitonda, "A Century of School in Uganda," in *Uganda: A Century of Existence,* ed. P. Godfrey Okoth, Manuel Muranga, and Ernesto Okello Ogwang (Kampala: Fountain Publishers, 1995), 220.

[50]Ibid., 226.

[51]Ibid., 222.

The third issue is that current theological education is irrelevant to the present emerging issues in Africa. James Nathaniel Amanze[52] observes that "During the colonial period and immediately after independence theological training for church ministry was along traditional lines"[53]—meaning the curriculum was focused on biblical studies and church doctrine, and ignored cultural studies, gender issues, environmental issues, and socio-economic development.[54] Amanze attests:

> Essentially, theological education was an exact replica of the curriculum which was dominant in the mother churches overseas. The result was that much of the theology produced at this period was divorced from aspirations and realities of the African life. Such a theology was irrelevant.[55]

Amanze's observation cannot be disputed. Most theological training institutions in Africa utilize curriculum patterned after that offered overseas. These courses, while intrinsically good, do not address African realities in many of the issues—especially in practical theology—since they were tailored for a Western audience and transplanted into Africa.

Bangui Evangelical School of Theology and Nairobi Evangelical Graduate School of Theology organized two consultations on TE in Africa in Nairobi, Kenya in 2002 and 2004. This forum brought together African theological educators and church pastors to assess the quality and relevance of African TE, and strategies for its improvement. Thirty-five percent of the participants of the 2002 consultation identified two needs deemed most urgent. First was the need for curriculum renewal;

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[52]James Nathaniel Amanze is Professor in the Department of Theology and Religious Studies, University of Botswana.

[53]James Nathaniel Amanze, "Paradigm in Theological Education in Southern and Central Africa and its Relevance to Ministerial Formation," a Paper Presented at the IV Congress of World Conference of Associations of Theological Institutions on June 5, 2008, 4.http://www.oikoumene. org/fileadmin/files/wcc-main/documents/p5/ete/wocati/WOCATI_2008_-_Presentation_of_ATISCA__ Prof._Amanze.pdf (accessed May 31, 2012).

[54]Ibid.

[55]Ibid.

second, literature development, particularly from an African perspective.[56] They

further criticized the existing TE training for African church leaders, observing:

> Graduates [from theological schools] are inadequately prepared to deal with
> African realities both in the church and in societies . . . graduates do not
> consistently demonstrate personal integrity and spiritual maturity. Participants
> attributed these weaknesses in Theological schools' 'products,' in part, to
> curricula overly influenced by the West."[57]

In discussing the state of TE in the region, Byaruhanga, a professor with the

Uganda Christian University, noted that apprenticeships and residential institutions

were the dominant models used in the training of church ministers. Those who served

in the mission centers received a few weeks of training and then were ordained. As

the literacy levels of Africans improved, missionaries were compelled to open up

residential training institutions. However, the curriculum from abroad undermined

African heritage and cultural values—which at times was branded paganistic.[58]

The fourth current issue in theological education in Africa is elitism, or the

high premium placed on the necessity for paper qualification of its clergy. George

Janvier notes, "Westerners are firm believers in formal education and paper

qualifications . . . . Mission schools have had a foundational effect on modern Africa.

Even the church has shifted over to more formal paper qualifications rather than skills

demonstration for church leadership."[59] Elliott reports that in Zambia, where the

church relies heavily on formal education to train her leaders, those without

certificates or diplomas are undermined.[60] Peter Mitskevich lists some problems he

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[56]Starcher and Anguandia, 4.

[57]Ibid.

[58]Byaruhanga, 3–4.

[59]George Janvier and Bitrus Thaba, *Understanding Leadership: An African Christian Model* (Plateau State: African Christian Textbooks, 1997), 100.

[60]Elliott, "Developing Church Leaders."

perceives with TE. He cites eight, of which two are reflected here. He notes that many students seek after the diploma and not education.[61] He also says, "Some students have a goal of a good career with a Western mission or to obtain a good scholarship in the West. Many graduates have no place to serve and many will not serve where they are needed."[62] Students from the rural areas perceive returning to the village as a demotion, for it does not befit their elevated position as defined by the credential.

The prevailing paradigm of theological education in the third world and even the attempts for its reform exists within a Western frame of reference[63] which unfortunately ignores learning styles and orientation, values, and other cultural dynamics of the African. A more indigenous form of TE is called for—a more culturally sensitive, biblically oriented model.[64] In this regard, James M. Thacker recommends that a curriculum emphasizing more than the cognitive is essential. This curriculum must also enhance the student's spiritual formation.[65] What then are the components of this African indigenous education? Teaching for transformation in relation to personal and professional development, Elliott observes that "Relationships provide the natural vehicle through which one can transfer spiritual formation and ministerial skills."[66] Lwesya also attests to this by rightly affirming that "It is hard to learn leadership competencies in a classroom setting. One needs a relational system

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[61]Peter Mitskevich, "Problems I See with Theological Education," *East-West Church Report* 12, no.4 (2004), http://www.eastwestreport.org/articles/ew12403.html (accessed May 31, 2012).

[62]Ibid.

[63]Banks, 10.

[64]Ibid.

[65]James M. Thacker, "Establishing a Doctoral Graduate Profile to Assist the African Assemblies of God in Developing the Nature and Structure for an African Doctoral Program" (DMin diss., Assemblies of God Theological Seminary, 2005), 18.

[66]Elliott, "Developing Church Leaders."

such as coaching, mentoring apprenticeship."[67] In summary, African indigenous education stresses emphasis on values (character formation); learning by doing (practical); education within a learning community and for the benefit of society (learning with community) ; and learning that is relational (apprenticeships).

Contrary to the call for education in Africa to follow an indigenous pattern, Daniel N. Sifuna advocates for an amalgam of the two systems (Western and African). He acknowledges that indigenous education tends to emphasize values (character development), wisdom, and expectations of the community while Western education stresses the intellectual development of the individual with less stress on the needs, goals, or expectations of the community. He does, however, recognize the fact that formal education is necessary, and therefore should be retained and tailored to meet the cultural, moral, intellectual, political, and economic needs of the society.[68] Elliott also calls for a complementary approach of both the formal and informal methods in leadership training to meet the leadership development needs of Africa today.[69]

This researcher concurs with Sifuna in his assertion that the challenges in the twenty-first century are more ideological. World views have flooded the market of Africa's media and educational institutions. The present-day reality is that Africa cannot exist in isolation from the rest of the world. It is part of the global village. Therefore, inasmuch as Africans are more global thinkers[70] in orientation, it is important that Africans are encouraged to be reflective thinkers.

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[67]Lwesya, 140–141.

[68]Daniel N. Sifuna, "Traditional Systems of Education in Africa: African Indigenous Education and Islamic Education," in *Themes in the Study of the Foundation of Education* , ed. Daniel N. Sifuna, Fatuma N. Chege, Ibrahim O. Oanda (Nairobi: The Jomo Kenyatta Foundation, 2006), 65.

[69]Elliott, "Developing Church Leaders."

[70]Global thinkers tend to see the whole, unlike analytical thinkers, who see the parts.

This requires a tuning of the African mind to embrace the analytical thinking which the Western system provides—while still incorporating the African heritage of emphasis in values, practical work, and learning within community (both in groups and under a more experienced individual, or mentor). Charles D. Wilson,[71] in discussing the issues pertaining distance education and how study centers are key to the success of field-dependent (FD) learners in Africa, contends, "The FD learner does need the high structure that print-driven programmes generally offer, but they also need interaction with mentors and fellow students who provide assistance, direction, and controls that are normally not available to the independent study student."[72] Therefore, the message of TE must be delivered with methods that are compatible to the African learning orientation. These methods must employ more collaborative approaches that the African, predominantly field-dependent, learner thrives on.

Mentoring, Coaching, and Apprenticeship

The definitions of mentoring are contingent on, or framed around, a person's world context—e.g. church, business, academic institution, sporting club, military, etc.[73] In this section, various shades of meaning are reflected upon the terms mentoring, coaching and apprenticeship. These terms appear to be within the same semantic field. There is no consensus as to the description of the roles of mentor and

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[71]Charles (Chuck) D. Wilson has been a long-time Assemblies of God missionary serving in Africa. He has worked for nine years in Nigeria; served as the president for the Assembly Bible College in Botswana; adjunct professor at the Cape Theological Seminary in Cape Town, South Africa; and faculty member at the doctoral program at Pan Africa Theological Seminary, Lomé, Togo. His service to and interaction with African students has given him experience in and exposure to the ways Africans best learn.

[72]Charles D. Wilson, "Study Centres: Key to Success of Field Dependent Learners in Africa," A Paper Presented at the 16th International Council for Distance Education World Conference at the Sukhothai Thammathira Open University, Thailand November 9–13, 1992, 7.

[73]Stanley and Clinton, 37.

coach. The literature reviewed gives some enlightenment on the various perceptions

and shades of interpretation that scholars hold. This section is an enquiry into the

relationship of mentoring, coaching, and apprenticeship. Is mentorship an all-

encompassing term incorporating coaching and apprenticeship? Or is mentoring a

sub-function of coaching? Or is coaching a sub-function of mentoring? Are

mentoring, coaching, and apprenticeship synonymous (an issue of semantics)? Are

they co-dependent, or are they distinct in nature and function?

"Mentor," in Greek mythology, was the name of a man who helped the son of

king Odysseus to become what he was destined to be. Gary R. Collins narrates,

> The idea of mentoring apparently came from Homer's [Ancient Greek Poet]
> Odyssey, in which King Odysseus went to war leaving his household and
> young son, Telemachus, in the care of a wise and proven teacher named
> Mentor. . . . When he returned [after 21 years] he found that the young prince
> had become a competent leader and man of integrity, molded by the example,
> guidance, and wisdom of Mentor. For centuries, the concept of apprenticeship
> meant something similar—the guidance of an older, more experienced person,
> passing knowledge and teaching skills to a young learner. [74]

According to Homer's *Odyssey*, Mentor teaches King Odysseus' son verbally and by

example. This contributed to the labeling of this concept of teaching and training as

mentoring.

As this study gives the various contributions of authors on the subject of

mentorship and other related terms, such as coaching and apprenticeship, it is helpful

to reflect on Anna G. J. Loots' observation that authors in mentoring literature lament

what she calls a "definitional vagueness" or "lack of clarity" in these terms.

Mentoring, however, in postmodern times is taken to have multiple meanings with

contextual diversity and application.[75] In light of Loots' assertion, there is no

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[74]Gary R. Collins, *Christian Coaching: Helping Others Turn Potential into Reality* (Colorado Springs, CO: Navpress, 2001), 1.

[75]Loots, 20–21.

consensus on the definitions; and more so as mentoring relates to coaching and/or apprenticeship. Loots also observes, "In the light of the multiple meanings of mentoring, most researchers opt to describe mentoring in terms of *functions* or roles in a specific context, and *attributes*."[76] This reviewer, however, discusses the various positions and makes his conclusions recognizing and respecting alternative positions.

Paul D. Stanley and J. Robert Clinton describe mentoring as a relational process whereby a mentor who is more knowledgeable and experienced transfers what he or she has—resources, insight, etc.—to the mentoree at an appropriate time and manner, facilitating development and empowerment of the mentoree.[77] This relationship is not arbitrary; nor does a mentor randomly choose a mentoree. J. Robert Clinton points out that the mentor sees leadership potential in a person, the protégé, and significantly influences the protégé in the realization of that potential.[78] Lois J. Zachary perceives this learning relationship as reciprocal and collaborative. She sees it as being "between two (or more) individuals who share mutual responsibility and accountability for helping a mentee work toward achievement of clear and mutually defined learning goals."[79] Mentors are not there to give material possessions (money, cars, etc.); however, they seek your question or questions and offer wisdom.[80]

Gary R. Collins gives a brief background to the concept of *coach* which today is a commonly used word in the sporting and corporate world in general. He narrates:

> In the 1500s the word *coach* described a horse-drawn vehicle that would get people from where they were to where they wanted to be. Many years later, in the 1880s, *coach* was given an athletic meaning, identifying the person who

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[76]Ibid., 34.

[77]Stanley and Clinton, 40.

[78]Clinton, 130.

[79]Zachary, *Mentoring Culture*, 3.

[80]Kingdom Coaching.

tutored university students in their rowing on the Cam River in Cambridge. That use of the word stuck, and coaches became known as people who help athletes move from one place to another. Over time the word also became associated with musicians, public speakers, and actors[,] who rely on coaches to improve their skills, overcome obstacles, remain focused, and get to where they want to be.[81]

Eileen Carnell and others perceive a similar idea of what a coach is: "The term coach can be traced to the apprenticeship system, where an older, more experienced worker passed his or her job skills and knowledge to the younger generation."[82] It seems the concept of coach and that of apprentice occur in juxtaposition. A coach is the one training a less experienced person in a particular skill, whereas the recipient of that training can safely be referred to as an apprentice since an apprentice is "a person learning a craft under a skilled worker."[83] Apprenticeship, therefore, describes the process of what that relationship entails. In discussing the difference between mentorship and apprenticeship, Jeanne Nakamura and others hold that mentoring commonly refers to a dyadic relationship between a more experienced practitioner and a novice. They observe that the term does not specify much about the structure of interaction. However, *apprenticeship* refers to experiential learning in a community of practice of a particular profession with experts.[84] Although they do not see apprenticeship as synonymous with mentoring, they perceive apprenticeship as part of

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[81]Collins, 14–15.

[82]Eileen Carnell, Jacqui MacDonald, and Susan Askew, *Coaching and Mentoring in Higher Education: A Learning-Centered Approach* (London: Institute of Education, University of London, 2006), 2.

[83]*The Complete Christian Dictionary*, "apprentice" (Geneva, IL: Oasis International Ltd, 2002), 29–30.

[84]Jeanne Nakamura, David J. Shernoff, and Charles H. Hooker, *Good Mentoring: Fostering Excellent Practice in Higher Education* (San Francisco: Jossey-Bass, 2009), 15.

a mentoring process.[85] In essence, these experts' duty is no different from that of a coach. The distinction that Nakamura has made still lacks clarity.

Carl J. Weingartner perceives the agenda of a coach as being different from that of a mentor. He notes that a basketball coach may provide instruction, advice, direction, and wisdom to a player; however the coach's objective is to win the game. If the player does not arise to the occasion and prove worthwhile, there are ramifications: less playing time, being benched, etc.[86]

Mentoring in the general sense is undergirded by a student-centered learning orientation. Coaching in a specific sense is more a teacher-centered approach. This conclusion is drawn from David Kay and Roger Hinds' statement: "Mentoring is about helping people to make their own choices by suggesting options to them. It is not about telling them what to do or how to do it."[87] Coaches tell the protégé what to do and how to do it. Skill and professional development are the agenda. Weingartner acknowledges that although coaching does have a distinct place in one's growth and development, "it is not designed to provide the level of trust, confidence, and freedom that mentoring provides."[88] Weingartner also notes, "Although coaching is an excellent process used to provide growth and enrichment, it does not always provide the safe and confidential environment a mentoring program offers." [89] Coaches are interested in skill development rather than personality enhancement. A protégé may not share personal issues, aspirations, or frustrations with a coach. Mentors in a

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[85]Ibid.

[86]Carl J. Weingartner, *Principal Mentoring: A Safe, Simple, and Supportive Approach* (Thousand Oaks, CA: Corwin Press, 2009), 69–70.

[87]David Kay and Roger Hinds, *A Practical Guide to Mentoring: How to Help Others Achieve Their Goals*, 4th ed. (Begbroke, Oxford: How to Books Ltd, 2009), 5.
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[88]Weingartner, 70.

[89]Ibid., 69.

general sense are more interested in the holistic development of the person, and so

may be more likely to probe into personal issues than a coach would.

Jane Renton distinguishes mentors and coaches in the following words:

> Mentors impart their knowledge and experience, while coaches draw out the personal experiences and answers from the person being coached. In a mentoring relationship there is also likely to be far greater emphasis on career and personal development, whereas the focus of coaching is usually on specific development areas.[90]

Coaches use what the student already has—the gifting or talents embedded within—

and try to enable that person to sharpen that art. Since mentors are not necessarily

looking for a particular skill to develop, but instead seek a willingness to learn on the

prospective mentee's part, they seek to impart their knowledge and experience.

Coaches, however, need something to work with. The protégé must have a skill or a

talent that the coach can help perfect.

A. T. Wong and K. Premkumar differentiate between mentoring and coaching

in the following way. They state:

> Mentoring is a learning process where helpful, personal, and reciprocal relationships are built while focusing on achievement; emotional support is a key element. Within mentoring relationships, mentees develop and learn through conversations with more experienced mentors who share knowledge and skills that can be incorporated into their thinking and practice. By comparison, tutoring or coaching is provision of academic and professional assistance in a particular area with a sole focus on competence.[91]

They view mentoring as a relationship where a more experienced person shares

knowledge and skills to a mentee, enabling the mentee in achieving his or her goals.

Beyond the imparting of knowledge and skills, the mentor also seeks to give

emotional support to the mentee. Coaching is solely focused on the competency of a

particular area which a person needs to develop.

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[90]Jane Renton, *Coaching and Mentoring: What They Are and How to Make the Most of Them* (London: Profile Books Ltd, 2009), 40.

[91]Wong and Premkumar.

Andy Stanley perceives coaching as encompassing all the components of a mentoring relationship. He says the coach takes more initiative and is more proactive in his instruction and evaluation than a mentor, who waits in his office for a report.[92] He is right that coaches are proactive in instruction since by its very nature, coaching is usually intensive, time-bound, and result-oriented—the objective being the mastery of a particular skill. However, this researcher differs from the view that coaching encompasses all components of a mentoring relationship. Secondly, the portrayals of a coach as being in the midst of the action while the mentor is a passive figure behind the desk is inaccurate and an overstatement. Collins also perceives, "Coaching . . . is broader than mentoring, encompassing but going beyond career or apprenticeship issues."[93] Collins argues that the person being coached is not even in the same vocation. He says people who look for a coach seek for more than what is needed in their vocational or spiritual lives. "They look for a coach who, by example and dialogue, leads them into greater confidence, commitment, and competence for living."[94] Collin further asserts that a coach does not need to be an expert in the area that concerns the person being coached, but must simply be able to listen, understand, and guide the person to a place where they can make their own conclusions about what to do. In other words, a coach is more like an encourager and a cheerleader.[95] It is hard to fathom, however, how a coach interested in developing a skill or an aspect of professional development in a person can do so without possessing the same. What Stanley and Collins perceive as coaching is what may be appropriately referred to as

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[92]Andy Stanley, *The Next Generation Leader: Essentials for Those Who Will Shape the Future* (Oregon: Multnomah, 2003), 108–109.

[93]Collins, 18.

[94]Ibid.

[95]Ibid., 19.

mentoring. Stanley (Paul) and Clinton would differ with Andy Stanley and Collins. They perceive mentorship as a comprehensive enterprise encompassing coaching. They divide the mentorship types into sub-types, based on function and the central thrust of empowerment each sub-type achieves. The first category is the intensive mentor—discipler, spiritual guide, coach. In regards to a coach, it is suggested that the coach's interest is to encourage and to impart skills and application to meet a task.[96] Stanley and Clinton perceive: "Coaching is a relational process in which a mentor, who knows how to do something well, imparts those skills to a mentoree who wants to learn them."[97] "Coaching-mentors focus on teaching students how to do things."[98] Coaches are interested in developing talent already embedded in someone, and stretching that person's potential to the highest level. Although they recognize the distinction between mentoring and coaching, they see coaching as integrated with mentoring. This is also affirmed by Carmen Oltmann when she states, "Coaching may be perceived to be a form of developing skills during the mentoring program."[99]

This researcher concurs with Stanley (Paul), Clinton and Oltmann that mentoring is descriptive of the overall process of a mentor's involvement in the mentoree's development. All mentoring relationships will include coaching at some level. Coaching is an aspect of the mentoring process, but if left in isolation, coaching may not qualify as mentoring. Apprenticeship, which is also coaching, is part of the mentoring process. Clinton hints at this when he narrates, "Margaret Barber, an

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[96]Stanley and Clinton, 73.

[97]Ibid., 79.

[98]Ibid.

[99]Oltmann, 29.

English missionary, mentored Watchman Nee through his early development. Her mentoring included informal apprenticeship and imitation modeling."[100]

Rick Lewis also sees coaching as geared towards the development of a particular skill and executing it well. He depicts the coach as one who works with another to eliminate bad habits or hindrances to performance while strengthening good performance habits. Lewis acknowledges that mentoring does deal with skill development; however, mentoring in a Christian context prioritizes the development of a person's inner life over outward skill performance.[101] To him, "Mentoring is concerned with who you are, how you relate and what you do. Coaching is really just concerned with what you do."[102] According to Lewis, mentoring is more comprehensive than coaching. All mentoring relationships should involve coaching for professional development—but more than that, the mentoring agenda entails the personal development or spiritual and character formation of the protégé.

Mentoring relationships are normally long-term while coaching is short-term—once the skill is learned or objective is achieved, the contract ends. Renton affirms this fact by asserting the following:

> Unlike coaching, a mentoring relationship can last for a long time, or even in some cases a lifetime. Mentors and their protégés can remain in touch as friends long after the initial mentoring scheme has ended. It also tends to be more informal than any coaching relationship, which usually has a fixed time frame.[103]

Coaching involves set objectives governed by a time frame to develop the competency of certain skills. Mentoring could take a formal or informal approach, and since it thrives within some form of relationship context, it many times takes an

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[100]Clinton, 130–131.

[101]Lewis, 34.

[102]Ibid.

[103]Renton, 40.

informal path. Mentor-mentee relationships do last over a long period of time, with implications on the protégé's personal and professional life.

Zachary acknowledges that mentoring and coaching "are two distinct practices, but in process very much kindred spirits; ideally, they work together to support organizational learning."[104] She sees mentoring relationships as having more accountability than coaching relationships. Although she notes that both are geared to boosting performance and skill enhancement, coaching mainly focuses and is restricted to skill enhancement, while mentoring seeks the achievement of personal or professional goals.[105] Lois J. Zachary and Lory A. Fischler contend that whereas mentoring seeks to develop one's skills, knowledge, and the ability to get one from their present position to where they want to be (thus being future-oriented), coaching "is more oriented to boosting performance and specific skills in the present."[106] Mentoring relationships are voluntary, while coaching is often contractual.[107]

For the holistic development of a student—both personal and professional— mentoring as a "comprehensive concept" as advocated by Stanley, Clinton, Oltmann, Lewis, Zachary and others is necessary. This sort of mentoring seeks the relational dimension of the parties and focuses on both personal (spiritual and moral) and professional formation, where elements of the coaching dimension come in. TE programs should therefore ensure that students are holistically developed through appropriate mentoring relationships.

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[104]Zachary, *Mentoring Culture*, 3.

[105]Ibid.

[106]Zachary and Fischler, 4.

[107]Zachary, *Mentoring Culture*, 3.

Mentoring Structures in Africa: Socio-Cultural Realities

Africa is a continent comprising fifty-four countries.[108] All these countries,

with the exceptions of Ethiopia and Liberia, were once colonized.[109] In spite of

national and ethnic diversity, education in pre-colonial Africa had certain elements in

common which may have been lost after colonialism. This fact is affirmed by Isaac N.

Mazonde's statement: "Despite such political differences, pre-colonial African

societies were marked by certain distinctive traits so that it may be in order to treat

them together."[110] This section reflects the mode of education in traditional Africa

(especially methods in the pre-colonial era).

Tusingire Frederick comments on the community orientation of the Ugandan

traditional society. He also points out that initiation rites are an important aspect of

community life and notes that in some ethnic groups, members are only initiated by

apprenticeships. Females learn from their mothers or aunts, and males from their

fathers or a senior member or members of the community.[111]

McCulley observes, "Long before the Europeans arrived Africa had a system

of education. It was purpose driven, community centered and conducted, life oriented

system."[112] Daniel N. Sifuna also points out that pre-colonial black Africa had

systems of education within an ethnic context reflecting the life and culture of its

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[108]"How Many Countries are in Africa," Answers http://wiki.answers.com/Q/How_many_countries_are_in_Africa (accessed June 1, 2012).

[109]Alistair Boddy- Evans, "Countries in Africa Considered Never Colonized," About.com.History, http://africanhistory.about.com/od/eracolonialism/tp/AfricaNotColon.htm (accessed March 1, 2013).

[110]Isaac N. Mazonde, "Culture and Education in the Development of Africa," http://unpan1.un. org/intradoc/groups/public/documents/idep/unpan003347.pdf (accessed April 20, 2012).

[111]Tusingire Frederick, *The Evangelization of Uganda: Challenges and Strategies* (Kisubi: Marianum Publishing Company, 2003), 16.

[112]McCulley, *Teach for Life*, 49.

people. This indigenous education was adapted to both the physical and social environment. It was an education for living.[113] It can be concluded that their environment and social expectations dictated their curriculum. Various methods of education were employed under this system. Informal methods included learning through play; oral stories; dance and folk songs; and proverbs.[114] Sifuna notes that the indigenous educational system also had formal methods of instruction involving both the theoretical and practical inculcation of knowledge and skills. Apprenticeships were formal. Formal instruction was given in regards to domestic work and etiquette. Instructions on parental and marital obligations were also given.[115]

While apprenticeships within the African context are normally oriented toward an informal framework, Sifuna also recognizes that they could also take place within a more formalized framework. It is debatable whether instruction in the home is to be considered formal. Mazonde observes that formal training in some societies was mainly undertaken for functional categories such as herbalists, drummers, blacksmiths, and priests, for whom training was organized through an apprenticeship system.[116]

John Wesley Zwomunondiita Kurewa narrates a visit he and another co-laborer in Christ made to an elderly and reputable traditional healer. This was in the eastern region of Zimbabwe. In their interview on issues pertaining to his vocation, traditional healing, and African religion, many issues were discussed and not all of these fall within the scope of this section. However, the method of his training is in

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[113]Sifuna, 60.

[114]Ibid, 64.

[115]Ibid.

[116]Mazonde.

focus at this point. In narrating the herbalist's history of training, Kurewa had this to

say:

> Uncle Sadanga [the traditional healer] would go with his father in the forests,
> along the banks of rivers, and climb up mountains as they looked for
> medicinal herbs. He told us that often his father would send him alone to look
> for particular medicinal herbs with which he was already familiar . . . . He told
> us that his father would take time to teach him the true medicinal herbs, and
> what were not would be thrown away.[117]

Kurewa and his partner concluded the following: "The impression that Mumbiro

[Kurewa's co-laborer] and I got from Uncle Sadanga was that he had gone through a

thorough, though informal apprenticeship training program under his father."[118] The

narration of this traditional healer's training is typical of the type of upbringing given

to African children. Training starts within a family context, under an authority figure

or figures, and is very informal. The father teaches his son and the mother her

daughter. The father teaches by demonstration and the son learns through observation

and action. The outside world was the teaching-learning context. The father will

normally reproduce himself—his trade—in his son. This is the essence of mentorship.

Lwesya asserts the following:

> Africa's diverse structures and systems for leadership development lead
> towards mentoring. For example, through many African cultural rites of
> passage, society trained, developed, and equipped its initiates to survive in
> another phase of life, as they moved from childhood through to adulthood.
> Rites of passage include those for girls, boys, women about to marry, the
> crowning of a chief, a person accepted to be in a particular trade such as
> fishing, hunting, etc.[119]

Since the young in Africa were prepared to survive in real-life scenarios, it was

paramount that they be trained in a particular trade. This inevitably required some

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[117]John Wesley Zwomunondiita Kurewa, *Preaching and Cultural Identity: Proclaiming the Gospel in* Africa (Nashville, TN: Abingdon Press, 2000), 116–117.

[118]Ibid., 117.

[119]Lwesya, 141.

form of mentoring by those senior. Inasmuch as values were passed on orally, relational and hands-on approach to education was the fabric of the African educational system.

McCulley observes, "Africans are generally practical, utilitarian people for whom knowledge only has value if it is applicable to life. Being primarily field dependent learners, they learn best in cooperative learning groups which are dynamically involved in the process."[120] Margaret Read discusses the training of children in the Ngoni society (an ethnic group in Malawi). She recognizes that training of children began within the home context; however, she also observes that beyond the restricted confines of the home (the child's primary learning context), this child is still under supervision of the people within the society. Read better explains it in this way: "When he [the child] began to run about and to pass beyond the restricted confines of the household, it was, as we shall see, the duty and responsibility of all Ngoni adults to notice his behaviors and correct him when necessary."[121] The goals of Ngoni society undergirded their training. The goals were value-oriented. It was summed up in one word: respect (*ulemu*). *Ulemu* is difficult to translate adequately; however, Read notes the concept of *ulemu* connotes the recognition of a particular person or office. Thus, as one showed respect—in language, position, and action—to that person or office, the child or adult shared in the honor they were acknowledging.[122] So the concept of *ulemu* was the undergirding philosophy of their training. This was in essence character formation.

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[120]McCulley, *Teach for Life*, 64.

[121]Margaret Read, *Children of Their Fathers: Growing Up Among the Ngoni of Malawi.* (London: Holt, Rinehart and Winston, 1968) 15.

[122]Ibid.

Africans traditionally are a community people. While Africa has been influenced by Western education, which is most ideal for analytical thinkers, the African is more a globalist thinker. Africans learn best in a community context, where the world is the class and learning aids are more visual. They learn best from listening, observing, and imitating authority figures. This is why a mentorship framework is ideal for the African orientation. The literature in view reveals that African mentoring structures are made up of: parental mentoring; peer mentoring; and societal/community mentoring (by the elders). All this took place within a relational, informal/non-formal framework. The mentoring program was mainly focused on enhancing the personal development of the mentee. Sifuna and Mazonde seem to say that apprenticeships in Africa were part of a formal set up. It can be correctly stated that any apprenticeship within a familial context was informal or non formal; however, when a person went under the training arms of one recognized in the community as an expert in a given field, the community perceived that as formal.

Mentoring for Holistic Development

This section examines the correlation of mentoring to the holistic development of the student.[123] Holistic development refers to the student's personal and professional development. Personal development focuses on the spiritual and moral (character formation) enhancement of an individual. As Perry G. Downs emphasizes, "Education that helps people grow morally and make sound moral decisions is needed."[124] Professional development entails the enhancement of student competency

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[123]This review is confined to the benefits of mentoring to the mentee. The reviewer recognizes that a healthy mentoring relationship will have reciprocal effects—advantages for the mentor and mentee. However, since the benefits for the mentor are not within the scope of this section, attention will be given only to mentoring for holistic development of the mentee.

[124]Perry G. Downs, *Teaching for Spiritual Growth: An Introduction to Christian Education* (Grand Rapids, MI: Zondervan Publishing House, 1994), 95.

in skills and every other aspect that would enable them to perform with excellence in the real world. Eric Jensen points out an important aspect of TE. He states, "The underlying premise is that our world is an integrated whole and that one of the greatest gifts we can offer our students is a bridge from classroom education to the real world."[125] This bridging process happens when teachers make connections of present knowledge or courses to past knowledge.[126] L. D. Fink rightly points out that a good quality educational experience requires good curricula, good instruction, "and a good faculty who can interact well with students."[127] More specifically, "What is needed is not just a team of experts offering a professional service but a mentoring movement in which ordinary people tap into the extraordinary spiritual power of grace-filled mentoring relationships."[128] In spite of this reality, the ancient art of mentoring is nothing more than a historical relic in many ecclesiastical and educational institutions. Carol A. Mullen correctly notes, "Administrators and educators have become so metric oriented that it has become challenging to retrieve the human face of mentorship. In fact, mentoring may be considered a lost art and science."[129] In spite of this diagnosis, mentoring will hold a strategic role in the future of evangelical organizations,[130] be it church or educational institutions. Recognizing that the most valuable assets of any organization are its people, David Kadalle affirms the following: "Investments cannot just be made in materials, equipment and

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[125]Eric Jensen, *Brain-Based Learning: The New Paradigm of Teaching* (Thousand Oaks, CA: Corwin Press, 2008), 214.

[126]McCulley, *Teach for Life*, 11, 15.

[127]L. Dee Fink, *Creating Significant Learning Experiences: An Integrated Approach to Designing College Courses* (San Francisco: Jossey-Bass, 2003), 8.

[128]Lewis, 16.

[129]Carol A. Mullen, "Re-Imagining the Human Dimension of Mentoring."

[130]Gangel, *Team Leadership*, 260.

facilities. What will sustain any business, church or organization over the long haul is a wise and deliberate attempt to invest and develop the available human resource."[131] The hub for such development should be the educational institution. This is where it all begins, and a mentoring culture is what will facilitate such development.

Kathy E. Kram refers to the mentoring relationship as a developmental relationship "because it contributes to individual growth [personal growth] and career advancement [professional growth]."[132] Mentoring in academic institutions is not confined to academic guidance, but extends to the ongoing nurturing of the student's personal, scholarly, and professional development.[133] S. Jekielek notes,

> Studies on the effects of mentoring in higher education point out that mentoring is absolutely essential to learn how to apply the theories taught in the classroom . . . . The role of a mentor seems to play an essential role in the process of application of knowledge that lectures alone cannot cover.[134]

The classroom does have an important role. This is where information is given. However, the student needs another forum in which the theory learned in class can be applied. This application takes place in the real world. A mentor joins and journeys with the student, providing the possibilities and opportunities for the student to apply theory in practical situations.

Ellen L. Marmon describes a mentoring program incorporated by Asbury Theological Seminary in its Master of Divinity program. The second semester was dedicated to mentor ministry, in which activities were designed to take place within a cross-cultural context. However, the point of interest here is that their mentoring

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[131]David Kadalie, *Leader's Resource Kit: Tools and Techniques to Develop your* Leadership (Nairobi: Evangel Publishing House, 2006), 42.

[132]Kathy E. Kram, *Mentoring at Work: Developmental Relationships in Organizational Life* (Lanham, MD: University Press of America, Inc, 1988), 4.

[133]*Mentoring, How to Obtain the Mentoring you Need: A Graduate Study Guide* (Seattle, WA: The Graduate School, University of Washington, 2005), 5.

[134]Jekielek.

ministry stemmed from two basic assumptions. First, they believed Christian

leadership requires a life that is increasingly formed in the image of Jesus Christ; that

is, spiritual and moral development was considered necessary for effective leadership.

Secondly, they believed that vocational tasks (practical ministry/praxis) are best

learned through mentor modeling; self-reporting on the mentoree's actions and

reflecting on those actions in an accountability group setting; and receiving supportive

feedback from mentor and peers.[135] This seminary recognized that mentoring was

prime, and not peripheral, for the personal and professional development of Christian

leaders.

Mentoring does enhance student growth and development both academically

and professionally as a faculty member serves as role model, teacher, sponsor,

encourager, counselor, and a friend to the student with an end goal of the student's

personal and professional development.[136]

In discussing how spiritual formation can be achieved in TE, Nick Taylor

contends that the one who leads the formation process must view his or her role as

that of a facilitator, encouraging participation from the students and demonstrating

care and acceptance. The learning context must be expanded from the classroom to an

informal setting in which life happens.[137] Taylor has well articulated how formation in

a student can be achieved. The teacher must be the one who facilitates student

learning. Secondly, this facilitator creates a non-threatening atmosphere reflected in

his or her care for and acceptance of the student. Third, being a facilitator, he or she

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[135]Ellen L. Marmon, "Cross-Cultural Field Education: A Transformative Learning Experience," *Christian Education Journal* 7, no. 1(2010): 70, 76–77.

[136]"Encouragement in Mentoring," USC Center for Excellence in Training, http: //cet. usc.edu/resources/teaching learning/docs/mentorstudents.pdf, (Accessed January 15, 2011).

[137]Nick Taylor, 95.

encourages participation of the person involved; and lastly, this learning goes beyond the formal classroom context to where life happens. From a practical point of view, the teacher who will have the best impact in an out of the classroom environment within the framework of the "hidden curriculum" will be a mentor-teacher who is willing to spend time with students, even allowing them into their homes. This cannot be achieved by the traditional teacher whose interactive influence is limited to classroom time. Page contends that "one's leadership abilities are not developed through the classroom, but through on the job training that is supplemented by formal leadership programs."[138] M.C. King affirms this in the following statement:

> When exercising a mentoring role, the leader [and teacher] essentially operates as a facilitator. In order to further the full release of the mentoree's personality and talents, he seeks to holistically impact the mentoree through the totality of shared life. It is precisely this influencing of the whole being that no course, no seminar, no book can satisfy.[139]

If no course, seminar or book can solely contribute to the holistic development of a student, then mentorship must never be a peripheral consideration in a school curriculum. Rather, it must be an integrated feature. Secondly, there is an aspect of "shared life" in the mentoring process which is only possible beyond the parameters of the lecture hall.

Several factors contribute to student attrition in institutions, resulting in bad decisions to quit school. Michael P. Lillis reveals that when student-faculty interaction is frequent, the students' intent to stay in college is positively affected. He observes, "Findings revealed that frequent student-faculty exchanges significantly impact a student's desire to stay in college and that student-faculty interaction predicts student attrition intentions more strongly for those students assigned to faculty

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[138]Page, 206.

[139]Don Fortson, Reformed Theological Seminary Mentoring Training, http://www.rts. edu/Site/RTSNearYou/Charlotte/Resource_files/Mentor%20Training.pdf (accessed June 1, 2012).

mentors. . . ."[140] Mentoring relationships in school create an atmosphere for a student

to share frustrations with the mentor and in the process of support and encouragement,

mentees are able to develop emotionally and mentally, thus making sound decisions

to complete their studies.

A. T. Wong and K. Premkumar observe, "Mentoring relationships have the

potential to facilitate psychosocial development—mentored individuals enjoy higher

self-confidence, self-efficacy, and self-assurance."[141] Poor self-confidence will

eventually affect the professional dimension of student development. Lewis observes:

> [T]he kind of mentoring that prioritizes matters of spirituality and character is
> precisely what is desired and genuinely needed by contemporary Christian
> leaders. It is the critical and often missing factor that has the capacity to make
> serving God in difficult circumstances, sustainable.[142]

Many mentoring programs seem to focus on facilitating student competencies

(professional formation) as a priority. Lewis seems to argue that priority should be the

development of the person's inner being (personal formation). Reason would have it

that once a person is complete internally, it is easier to build the external

competencies. Training a person with the right attitude is more productive than

attempting to focus on an competency in an individual who has a negative attitude.

Ron Penner says, "There is less likelihood persons will fall prey to personal or

professional bad decisions or moral failure if such persons are in open, caring,

ongoing mentor relationships."[143] By this same token, it is pointed out that "mentoring

supports the normal, healthy growth and strengthening of a leader, minimizing the

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[140]Michael P. Lillis, "Faculty Emotional Intelligence and Student-Faculty Interactions: Implications for Student Retention," *Journal of College Student Retention:* Research, Theory and Practice 13, no 2 (2011–2012): 155–178.

[141]Wong and Premkumar.

[142]Lewis, 16.

[143]Penner.

stunting, debilitating factors that often abnormally delay development in leaders who do not have access to such support."[144] For this reason, Lewis pleads that mentoring or mentorship must not be regarded as a luxury, an optional extra. The mentoring issue might well be what sustains one's leadership.[145] "Because mentoring maintains focus on agreed objectives by holding the mentoree accountable, the mentoree's development in leadership is accelerated beyond what is commonly observed in unsupported leaders."[146] In other words, unsupported students have a crippled and slow developmental process in personal formation and praxis compared to those submitted to mentoring relationships. Graduate students who have been recipients of effective mentoring relationships demonstrate better performance in their academic work; have professional success with greater chances of securing employment in academia; and may have opportunities to take up leadership positions in sectors outside academic institutions.[147] The correlation between mentorship and holistic development is reaffirmed by Johnson:

> Good developmental relationships (mentorships) promote socialization, learning, career advancement, psychological adjustments, and preparation for leadership. Compared to non mentored individuals, those with mentors tend to be more satisfied with their careers, enjoy more promotions and higher income, respect greater commitment to the organization or profession, and are more likely to mentor others in turn.[148]

Although Johnson may have the corporate world in mind, his observation of the benefits transcends the work domain to the education world. The underlying principle not to be missed is that anyone in a mentorship relationship is better groomed,

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[144]Lewis, 91.

[145]Ibid., 16.

[146]Ibid., 91.

[147]*Mentoring, How to Obtain the Mentoring you Need*, 6–7.

[148]W. Brad Johnson, 4.

personally and professionally, than one who went through the educational process without an accountability framework and coaching.

Stephen R. Covey discusses various methods of positive influence over others. He submits three basic categories of influence, namely: to model by example (where others can learn by seeing); to build caring relationships (where others can learn through feeling); and to mentor by instruction (where others learn by hearing).[149] All the above levels of influence technically are integrated in a mentoring relationship. Modeling by example and building relationships are best achieved in an out-of-class context. Mentoring by instruction does start in the classroom (in formal TE settings) but must continue in the outdoor interactive experience between teacher and student. Personal and professional development will require all these experiences.

Kouzes and Posner discuss one of the leadership roles in a chapter they entitle, "Strengthen Others." They point out that the two leadership essentials in strengthening others are enhancing self-determination and developing competence and confidence in others. They argue that leaders become coaches and teachers, enabling others to learn new skills and develop existing talents and also providing the necessary institutional support for the ongoing development of the individual.[150] It is also observed:

> As a result of having a mentor, the employee: Makes a smoother transition into the workforce; Furthers his/her development as a professional; Gains the capacity to translate values and strategies into productive actions; Complements ongoing formal study and/or training and development activities; Gains some career development opportunities; Develops new and/or different perspectives; Gets assistance with ideas; Demonstrates strengths and explores potential; and Increases career networks and receives greater agency exposure.[151]

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[149]Stephen R. Covey, *Principle-Centered Leadership* (New York: Free Press, 1991), 119.

[150]Kouzes and Posner, 251.

[151]United States Office of Personnel Management, *Best Practices: Mentoring* (E Street, NW Washington, DC: September, 2008), 5.

Although the writers do not have higher nor TE institutions in mind, this author believes that much can be gleaned from their statements that is applicable to TE reflecting the necessity of mentoring roles in relationship to leadership development.

Personal and professional enhancement depends on the continuous support mentoring provides. Robyn Claydon says, "Mentoring, however, is more than the occasional word of encouragement. It is giving sustained encouragement, input and guidance to someone else on a variety of levels and over a period of time."[152] Mentoring also creates the evaluative framework needed for personal and professional development. "Generally, the goal of mentoring is improvement, not perfection."[153] Improvement entails evaluation of the person (their being and deeds). A mentorship relation offers supervision and an objective eye to enhance this improvement by correction, coaching, and commendation. On the premise that practice does not make perfect "but does make permanent,"[154] and only evaluated practice makes perfect,[155] mentoring relationships provide for the evaluative process of students.

Beyond the personal and professional development inherent in the mentoring process of the mentee, the next generation of leaders and scholars in the discipline is preserved.[156] Mentors should set the pace, triggering the aspirations of the protégé to yearn for higher goals, seek more knowledge, and to live and serve better—primarily by the mentor exemplifying these ideals. Daloz implies this in the following assertion:

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[152]Robyn Claydon, "Encouragement in Mentoring,"www.johnmallison.com (accessed January 14, 2011).

[153]John C. Maxwell, *Developing the Leaders around You: How to Help Others Reach Their Full Potential* (Nashville, TN: Thomas Nelson, 1995), 65.

[154]Sousa, 98.

[155]Bruce Wilkinson.

[156]*Mentoring, How to Obtain the Mentoring You Need*, 7.

> But all mentors serve some sort of higher tradition. As keepers of the educational fires, as the most accessible exemplars of what it means to 'be educated,' mentors embody answers to questions like 'How does she know so much?' 'How can I become like that?' and 'what am I supposed to know?' Viewed from sufficient distance, it all looks like magic, and we ought not be too surprised when we are treated like magicians.[157]

The absence of mentors mean that the younger generation have no efficient point of reference; no one to commend and correct them; no wisdom transferred at a personal level; and to an extent no propagation of ideas, virtues, skills, etc. The preservation of ideas, virtues, and skills must never be in the cemetery, but in the lives of people.

Harris W. Lee articulates a reality in leadership development: "If leadership is a gift of the Spirit, it is nevertheless a gift that can be informed, nourished, and practiced. Leadership principles can be conceptualized and learned; leadership skills can be improved; leadership practices can be enlightened."[158] Both Bible and secular history can attest that the majority of leadership development has occurred through mentorship relationships. Class setting and life experiences do contribute to this development; however, Bill Hybels emphatically states: "For emerging leaders to become seasoned, wise, and effective leaders, they need proximity to and interaction with veteran leaders."[159] Personal contact with wiser and more experienced people in a given area catapults growth in character and competence in the given field.

The role model aspect of mentorship is pointed out in the following statements:

> The people you desire to empower need to see what it looks like to fly. As their mentor, you have the best opportunity to show them. Model the attitude and work ethic you would like them to embrace. And any time you can

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[157]Daloz, 32.

[158]Harris W. Lee, *Effective Church Leadership* (USA: Pacific Press Publishing Association, 2001), 194.

[159]Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan, 2002), 132.

include them in your work, take them along with you. There is no better way to help them learn and understand what you want them to do.[160]

Mentoring a protégé encompasses an interplay of various elements. The mentor uses words and works. These works not only create opportunity for the protégé to apply learned theory, but the mentor also shows through example what is expected of the mentee. The mentee, therefore, is required to be observant and learn.

The literature reviewed attests to the fact that mentoring relationships are essential in enabling the mentee to apply learned theory,[161] reflect on actions in an accountability group setting, and receive supportive feedback from mentor and peers.[162] Mentees are able to develop emotionally and mentally, thus making sound decisions to complete their studies;[163] they enjoy higher self-confidence, self-efficacy, and self-assurance;[164] and much more. The personal and professional development of an individual is inevitable through the process of any relationship of close proximity with a more experienced guide and also the collaborative effort with the right company of peers.

Mentoring Theories and Models in Formal Educational Programs

The various mentoring theories and models have been influenced and informed from an assortment of academic disciplines. Since mentoring covers a wide spectrum and is employed within the scientific, corporate, ecclesiastical, and educational domains, this study is delimited to theories and models that focus on, or

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[160]John C. Maxwell and Jim Dornan, *Becoming a Person of Influence* (Nashville, TN: Thomas Nelson Publishers, 1997), 190.

[161]Jekielek.

[162]Marmon, 70, 76–77.

[163]Lillis, 155–178.

[164]Wong and Premkumar.

have influenced, mentoring within the educational context. Therefore, this section examines some of the theoretical underpinnings upon which mentoring studies (especially within the educational domain) are based.

Lois J. Zachary points out an old mentoring paradigm—she refers to it as the mentor-driven paradigm—where the mentor is an authoritarian figure, imparting knowledge to the passive mentee.[165] Zachary, however, develops a learner-centered paradigm for mentoring which she says is consistent with *andragogical* (adult learning) principles developed by Malcolm Knowles.[166] The adult learning theory suggests that adults like to participate as equal partners in the learning experience. They prefer to see how the theory received relates to real-world scenarios. Adults need immediate feedback on their progress. Therefore, it is imperative that the mentor giving oversight to adults has more experience and expertise in the respective field than the protégé.[167]

The learner-centered paradigm to mentoring requires that the mentor facilitates the learning process rather than just imparting knowledge to the learner.[168] Mentors facilitate the learning process by listening, teaching, empowering, coaching, challenging, collaborating, and encouraging—while the mentees actively engage in their own learning by reflecting on their experiences.[169]

A. Miller describes three different approaches of mentoring programmes in a school. Each approach has a different focus and aim.

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[165]Lois J. Zachary, *The Mentor's Guide: Facilitating Effective Learning Relationships* (San Francisco: Jossey-Bass, 2000), 3.

[166]Ibid., 1.

[167]Vermont State School Nurses' Association, "The Vermont School Nurse Mentoring Project," http://www.vssna.org/Mentoring%20Program.htm (accessed April 2, 2012).

[168]Zachary, *Mentor's Guide*, xv.

[169]Ibid., 23, 2.

In student-led mentoring programmes, the mentor is briefed to be responsive to the expressed needs of the student, so that the content of mentoring meetings is largely determined by the mentee. In school/college/programme-led mentoring programmes, the scheme managers aim to provide a structure for mentor meetings, often based around target setting to reflect the objectives of the scheme… In mentor-led programmes, the school is happy to leave mentors to be the main determinants of what is transacted during mentoring meetings. This is probably the least common or advised approach, and most often arises from a perceived lack of direction from the school and a lack of understanding on the part of the student of the purpose of the mentoring.[170]

The school/college programme-led mentoring programmes and the mentor-led mentoring programmes have one thing in common. Both decide on the agenda of the programme without necessarily taking into consideration the needs of the student. This would probably fit within the scope of the old paradigm, which is teacher- (and also school-) centered. Student-led mentoring programmes fit better within the needs of adult education and are likely to bear more results.

Loots presents a summary of South African approaches to mentoring in higher education. The mentoring support structures (in the form of orientation workshops, bridging programmes, extended degree programmes, residential guides or advisors, tutoring programmes, or mentoring programmes) that universities and institutions of higher learning put in place are mainly intended to address failure rates, low grades, and overall student attrition.[171] Most of the university approaches are mainly geared to the advisor's or supervisor's role and are intended as a support structure to enable the enrolled student to complete the course of study. It is questionable how much of these mentoring structures are concerned about personal and professional development.

Carol A. Mullen cites a mentoring network type for graduate students she calls peer/cohort mentoring—a type of mentoring that uses a team-based approach. She

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[170]A. Miller, *Mentoring Students and Young People: A Handbook of Effective Practice* (London: Kogan Page, 2002), 43.

[171]Loots, 70–71.

notes that the cohort mentoring approach is an expression of group learning built upon

a faculty member and a group of selected students.[172] Zachary perceives peer

mentoring as a situation where individuals mentor each other. She also notes that

some institutions have mentoring groups or mentoring circles where a mentor, instead

of facilitating an individual, facilitates the learning of a group of individuals.[173] These

mentoring groups may share the same concepts as the cohort approach of education.

In this way, the synergy of support and accountability is both vertical and horizontal;

and the faculty, though more experienced, acts more as a facilitator, while students

sharpen each other through collaboration. Ann Darwin and Edward Palmer point out:

> Mentoring circles move away from the traditional dyadic[174] model and,
> instead, use an innovative, group mentoring model. Mentoring circles typically
> involve one mentor working with a group of mentees or groups of people
> mentoring each other. They often have a facilitator to keep conversations
> focused and productive.[175]

Mentoring circles surely have the advantage of students enjoying the freedom of

expression since all members are normally within a similar age or academic bracket.

The mentor walks alongside these students as a facilitator, thus easing any tensions

that might arise in a vertical mentor-mentee relationship.

Jeanne Nakamura and David J. Shernoff embarked on a study to discover how

the practices of a profession were passed down from one generation of practitioners to

another, down to three generations. Their research was limited to the confines of a

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[172]Carol A. Mullen, *A Graduate Student Guide: Making the Most of Mentoring* (Lanham, MD: Rowman and Littlefield Education, 2006), 78.

[173]Zachary, *Mentor's Guide*, 4–5.

[174]The dyadic model of mentoring is the traditional approach which normally involves a one-one-one relationship where one partner is more senior and experienced (such as a faculty member), helping a junior or less experienced individual (a student).

[175]Ann Darwin and Edward Palmer, "Mentoring Circles in Higher Education," *Higher Education Research and Development* 28, no.2 (2009): 126, http://athleticmentoring.com/wp-content/uploads/2010/08/Mentoring-Circles-in-Higher-Education-Study.pdf (accessed June 1, 2012).

branch of science—genetics research—where three distinguished scientists were

interviewed with their corresponding students (first generation of offspring); the

students' students (second generation); and down to the third generation of students.

Each scientist's lineage was unique in terms of its tradition and lab environment.[176]

Their study centered on:

> . . . the practices, values and beliefs embodied by three exemplary senior practitioners . . . the extent to which these mentors were able to successfully pass on an orientation toward 'good work' . . .to subsequent generations; . . . the mentoring practices they employed; . . . characteristics of relationships they formed with students.[177]

In examining how mentoring affects the evolution and well-being of a profession over

time, these researchers endeavored to trace the:

> . . . survival of values, practices and signature approaches to work across multiple generations required identifying successive generations within a research tradition and asking about their formative influences, guiding values, and defining practices as scientists, and what they have attempted to pass on to students.[178]

To study the evolution of professions, they adopted a conceptual framework from

Richard Dawkins' analysis of cultural evolution, applying that construct to the

professional cultural domain. Dawkins argues that memes (specialized knowledge,

practices, standards of quality, values, etc.) can be replicated undergoing some

variation in the process. These variations result from evolving technologies and

cultural dynamism. In other words, mentors can pass on certain things (trans-

generational continuity of memes); however, some knowledge, practices, etc., may be

transformed to fit the evolving world. Despite the fact that this research was limited to

the confines of science within a lab context, the principles can be applied to

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[176]Nakamura, Shernoff, and Hooker, xii.

[177]Ibid., 9.

[178]Ibid., 221.

mentoring in any profession. In relation to the method of mentoring executed by these heads of lineage, it was discovered through interviews with students that all the lineage heads were present with the students in the lab (modeling) and engaged in informal verbal exchange; and the students were impacted by working within a social system undergirded by high standards of conduct.[179] The training environment and lab culture was designed to foster both a formal and informal atmosphere of learning. Interaction between mentor and students and between students and peers fostered personal and professional development. From this study, the following lessons are observed for mentoring in higher education. First, mentors must be involved with the students' learning process by modeling and personally interacting with them within an informal framework. Secondly, the students should be allowed to interact with one another (peer mentoring). Thirdly, those in mentoring arrangements (whether mentors with students or students with students) must be strategically matched for efficacy of the process. Mismatching mentors and students will short-circuit development. Since all respondents were scientists under a master scientist sharing their same aspirations, the growth rate was high. Lastly, mentoring must be done within a context where students feel comfortable (informal), yet maintain the professional dimension. This is achieved by setting certain expectations in place, thus forming a working culture which is the responsibility of the mentor.

There are several mentoring models. The most common, and traditional, type is one-on-one mentoring involving a mentor and a mentee with an aim of achieving specific goals of the mentee. Fischler and Fischler note that in this arrangement, "The

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[179]Ibid., 222–223, 5, 157–170.

mentor can be a peer, a more senior person, or a person with specific expertise and experience. The relationship can be informal or formal."[180]

Stanley and Clinton divide the mentorship types based on function into sub-types and describe the central thrust of empowerment each sub-type achieves. The first category is the intensive mentor—discipler, spiritual guide, or coach. In summary, a disciple mentor is committed to teach the mentee (a spiritually young believer) the basic principles of the Christian faith.[181] There is a thin line between the disciple mentor and the spiritual guide model, which the authors state is intended to move those from discipleship to a deeper commitment with the Lord. In regards to a coach, it is suggested, "The coach's central thrust is to provide motivation and impart skills and application to meet a task or challenge."[182] The second category is the occasional mentor (counselor, teacher, and sponsor). Occasional mentoring refers to scenarios where certain people have specific impact in your life over a short period of time. The interaction is short-term. One example of this category is the counselor. "The central thrust of a Counselor is timely advice and impartial perspective on the mentoree's view of self, others, circumstances, and ministry. The teacher mentor is also an occasional mentor. The focus of a teacher-mentor is to transmit information and understanding of a particular subject. This relationship can be either formal or informal. The sponsor mentor is a term mainly used to refer to one who helps in career guidance.[183] Kram notes that sponsorship involves the deliberate act of a senior individual with influence creating opportunities for advancement by putting in a good

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[180]Zachary and Fischler, *Mentee's Guide*, 9.

[181]Stanley and Clinton, 44.

[182]Ibid., 73.

[183]Ibid., 42, 87–89, 101–104.

word towards one's promotion.[184] Kram has the corporate world in mind, although this can apply to the educational world ,where the mentor creates avenues for the protégé to go higher.

The third category is the passive mentor—a model, who could be a contemporary or historical figure.[185] The passive mentoring model describes a situation where a person is empowered by another person whose lifestyle you may want to emulate. This person could be living (a contemporary model) or dead (a historical model).[186] This model, if contemporary figure, is not aware of his influence on your life. One benefits from the historical model through interaction with that person's biographies or autobiographies.[187] This study, however, does not subscribe to this position as a valid mentoring model. While modeling is a biblical concept and a valid way to empower, and also a facet of mentoring, modeling alone is not mentoring. It can be asserted that all mentors must model; however, not all who model are mentors. By Stanley's and Clinton's very definition, mentoring is a relationship—which relation must be personal and physical. Mentoring is an active enterprise, and not passive. This conclusion is also substantiated by the original acts of Mentor in the *Odyssey*. This trusted friend of King Odysseus was entrusted with Odysseus' son Telemachus while Odysseus went to fight the Trojan War. Mentor was personally engaged with Telemachus. Not only did he model the way; he was also a counselor, an encourager, and a coach.[188]

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[184]Kram, 25.

[185]Stanley and Clinton, 42.

[186]Ibid., 132–133.

[187]Ibid.

[188]W. Brad Johnson, 41.

Stanley and Clinton suggest the constellation model. They argue, "A network of vertical [mentors] and horizontal [peers or co-mentors] relationships is not an option for a believer who desires to grow, minister effectively and continuously, and finish well."[189] Edgar J. Elliston recognizes that leadership development does not happen in isolation. It occurs within the framework of personal input (of a person or a constellation of persons) in an individual's life. Every Christian leader is responsible to develop others for ministry; however, the responsibility to develop another is shared with the Christian community because no one person can do everything in the development process of another leader.[190]

Three dimensions are necessary for proper development of any person in leadership: upward mentoring (having someone who is more experienced than you are); downward mentoring (having people whom you impact); and peer co-mentoring (friends helping one another to grow).[191] Without these three dimensions, leadership development is deficient. However, the peer mentoring strategy seems to have certain merits lacking in the vertical dimension of mentoring. Stanley and Clinton observe:

> Unlike the vertical dimension mentors, peers are the same age and share more common experiences. This allows them to be more relaxed, relevant, and open with one another. It is precisely these qualities in the relationship that enable peers to stimulate, interact, and hold one another accountable at a more personal level. They can and will shoot straight with us as well as empathize with our concerns and challenges, as they undoubtedly face the same ones. We can share confidential matters that may not be appropriate for upward mentors. We can also expect understanding and support.[192]

Since peers are more open with one another, their informal context of operation creates a non-threatening atmosphere for learning. However, in this peer mentoring

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[189]Stanley and Clinton, 159.

[190]Edgar J. Elliston, *Home Grown Leaders* (Pasadena, CA: William Carey Library, 1992), 110.

[191]Stanley and Clinton, 162–166.

[192]Ibid., 166.

relationship, the people involved should not be mismatched in terms of abilities one individual has from which the other can benefit. The relationship must be reciprocal.

Distance mentoring[193] is where the mentor and mentee are separated geographically, yet the empowering process takes place by interaction from a distance. Zachary notes that long-distance mentoring relationships take place when it is not feasible or convenient for mentoring partners to meet on a regular face-to-face basis.[194] In relation to this is the concept of what is known as e-mentoring. Electronic mentoring uses technology to connect people (mentor and mentee) separated by great distances. However, in programmes of higher education, although messages are conveyed and appointments are made with mentors and mentees via the internet, it is never a standalone method.[195] While e-mentoring may help mentor and mentee narrow down geographical distance, it may not be viable for students who have no access to a computer or even for those having a computer but without available internet connections. Although this definitely is not a challenge in the Western world, it is a challenge within the context in which this study is undertaken. Even for the institutions that have some computers and internet access, the computer-student ratio still poses a problem. Beyond the school, most students have no access to computers or internet at their disposal.

In summary, the literature reviewed reveals a series of mentoring theories and models that affect the different domains of life: the scientific, corporate, ecclesiastical and educational arenas. The mentoring paradigm affecting the educational domain was traditionally mentor-driven, and more the dyadic model. Currently, there is a shift

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[193]Ibid., 210.

[194]Zachary, *Mentor's Guide*, 31.

[195]Loots, 66.

from the mentor-driven to the learner-centered approach, an approach developed on

the philosophy of andragogy. Since most of students who enroll in theological

training institutions are adults who enjoy being part of the learning process, they

prefer the teacher to take the posture of a facilitator while they assume equal

partnership in the learning process. The group mentoring framework is also important

and relevant to this discussion. As a group, peers can mentor one another, holding

each other accountable. A more senior faculty member can give oversight to a small

group; thus the vertical and horizontal relationships simultaneously function together,

each complementing the other. This is what Stanley and Clinton refer to as the

constellation model. The other models of mentoring relationships (some of which

describe mentoring functions) such as disciple, spiritual guide, coach, counselor,

teacher, and sponsor, if integrated into the mentor's function, are all applicable within

theological training institutions.

Uganda Educational System: Policies Affecting Post-Secondary Education

The Ugandan educational system has a structure of seven years of primary

school, six years of secondary school (four years of lower secondary and two years of

upper secondary); and three to five years (depending on the field of study) of post-

secondary education.[196] Ouma gives further detail, "Alternative tracks branch off from

ordinary level secondary to technical colleges and primary teachers' colleges. Tertiary

education covers post-advanced level secondary education; this sector includes

universities and other institutions of higher learning, such as polytechnics."[197] The

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[196]Pascal Ojijo, "Review of Education Policy in Uganda," www. Slideshare.net/ojijop/review-of-education-policy-in-uganda, 2 (accessed June 4, 2012).

[197]Ayoo Philip Ouma, "A National Distance Education (DE) Solution for Uganda: Innovative Application of Digital ICTs to Overcome the Barriers of the Existing Digital D[i]vide," IITE Specialized Training on ICTs for Distance e-Learning for Countries in Sub-Saharan Africa, October 29, 2003, 1, pdf (accessed June 4, 2012).

body that gives oversight to institutions of higher learning (post-secondary institutions) is the National Council of Higher Education (NCHE).[198] Theological training institutions in Uganda fall under the category of tertiary institutions.

Katerina Syngellakis and Elly Arudo note, "The 1992 Government White Paper on Education is the basis of official policy on the purpose and programmes of Education [in Uganda]."[199] The 1992 Government White paper (developed by the Education Review Commission) gave comprehensive recommendations regarding the way forward for Uganda's educational system. However, observations on the White Paper are here delimited to that which is relevant to the present study.

The White Paper articulated the policy for the purpose and programmes of education. "Its aims are to promote citizenship; moral, ethical and spiritual values; promote scientific, technical and cultural knowledge, skills and attitudes; eradicate illiteracy and equip individuals with basic skills and knowledge . . . ."[200] Five functions of higher education in Uganda were prescribed by the Government White Paper (1992). A summary of these functions is as follows:

1. "Teaching to produce high level man power;

2. Research, particularly applied;

3. Publication of books, journals and research papers;

4. Public service through a variety of extension activities; and

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[198]The National Council for Higher Education was established under the University and Tertiary Institution Act 2001. This organ was established to regulate the operations of higher education and oversee quality of these institutions. For further information, refer to their website: http://www. unche.or.ug/index.php/about-nche.html.

[199]Katerina Syngellakis and Elly Arudo, "Education Sector Policy Overview Paper," in Enable: Energy for Water-Health-Education, Uganda 2006chet.org.za/ manual/media/ files/ chet_hernana_docs/Uganda/other/Education_policy_overview_uganda.pgf (accessed June 4, 2012).

[200]Ojijo, 2.

5. Serving as store-houses of knowledge and centers of excellence in all human endeavors."[201]

Based on this, tertiary institutions in Uganda seek to pursue certain goals, which include "equipping the students with knowledge, skills and attitudes to enable them to join the world of work as useful members of their communities."[202] The Government White Paper (1992) aims at a holistic approach to education focusing on knowledge acquisition, development of skills, and the instillation of spiritual and moral values. The policy for the purpose and programmes of education and the functions of higher education is valid. The Education Review Commission, through the 1992 White Paper, also recommended teaching and learning strategies appropriate to achieve this. "The following Teaching and Learning strategic issues have been considered. Interactive teaching methodology is introduced in teachers['] colleges. The method is perfected through trial teaching . . . ."[203] Among several other considerations was "Training teachers on in active participatory methods."[204]

The purpose of TE does not conflict with the Government White Paper (1992). It also seeks the holistic development of a student. The teaching methodology recommended as interactive teaching and participatory approach blends well with the objective of this study in developing a theory for intentional mentorship in theological training institutions in Uganda. Although the concept of mentoring as a teaching

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[201]J. S. Owoeye and S.A. Oyebade, "Higher Education Research in Uganda: Problems and Prospects," Kampala International University, www3.airweb.org/images/herpnet_v2_no2.pdf (accessed June 4, 2012), 5.

[202]Ibid., 6.

[203]"The Development of Education in Uganda in the Last Ten Years," Ministry of Education and Sports (Uganda) - Report on the Development of Education for the 46th Session of (ice) 5th -7th September 2001, Geneva, www.ibe.unesco.org/ international/ ICE/natrap /uganda. Pdf (accessed June 5, 2012).

[204]Ibid.

method is not explicit in the Government White Paper (1992), mentoring as an interactive and participatory approach fits within the general framework of Government expectations of one of those important methods of training.

Relevant Research Studies

A study conducted by Gerald Franz concluded that "American Protestant Seminaries face the challenge in their curriculums to balance academics, ministry skills, and spiritual formation."[205] The purpose of Franz's study was to develop a biblical model of theological education that would help American Protestant seminaries in the evaluation and development of their aims and programs, especially concerning the balance between academics, ministry skills and practice, and spiritual formation.[206] He surveyed TE through church history as well as current literature on TE, revealing that various seminaries are endeavoring to reinstate equilibrium by integrating spiritual formation throughout their academic and ministry programs. The model of TE proposed by Franz is based on the lives of Jesus Christ and the apostle Paul. He recommends the following areas in TE: "(a) mentoring; (b) small groups; (c) integrating theological education into the context of ministry; (d) integrating spirituality meaningfully with academic and ministry skills' emphases; and (e) adopting comprehensive strategy for preparing students in light of an articulated graduate profile."[207] This study views mentoring as one of those educational strategies and components needed to achieve the balance of academia, ministry skill enhancement, and spiritual formation.

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[205]Franz, v.

[206]Ibid., 4.

[207]Ibid., v.

A study conducted by John M. Elliott focused on "how informal and non-formal relationships can play a valuable role in developing church leaders today."[208] He starts by introducing the Christian Leaders Training Institute, a non-residential program in Zambia operating through a network of Local Training Centers (LTCs). These training centers are attached to the districts and stronger local churches. His assessment of these LTCs is that many were failing to perform as expected. He points out in his abstract that the project designed a workshop to help those church leaders forming new LTCs deal with issues that would affect the success of their centers. In order to enable the boards of these new LTCs to understand the limitations of formal education (which Zambians regard as the only authentic education), and thus encourage other approaches in their training, a second goal was proposed. The second goal of the project was to propose mentoring and peer relationships as components to deal with spiritual formation and ministerial skills.[209]

Elliott, recognizing how the African values relationships, decided to study how the "different patterns of relationships have contributed to the development of church leaders today and in the past. . . ."[210] He defined five patterns of relationships as used by the early church to train leaders. He discusses the familial pattern, teacher-student pattern, master-disciple and/or tutor/mentor pattern, and peer/team pattern relationship.[211] He discusses how the pre-colonial Zambia kin groups used the familial pattern in training leaders, with the peer/team pattern providing a secondary role.[212] Elliott showed how formal education became the dominant way of training church

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[208]Elliott, "Leadership Development," x.

[209]Ibid., ix.

[210]Ibid.

[211]Ibid., ix–x, 13–124.

[212]Ibid., x, 125–177.

leaders since the reformation, a Western replica introduced by missionaries to Zambia.[213] Results from the evaluations from the twenty-eight participants who attended the workshop revealed that they felt better prepared to run the LTCs. Approximately "half of the evaluations directly mentioned issues related to non-formal and informal means of achieving leadership development goals, such as mentoring, spiritual formation, or similar topics, as having been helpful or having affected their understanding of church leadership training."[214]

This study shows the necessity and willingness of African leaders to utilize an integrative method of education. Formal education, though predominant and widely recognized, is by itself inadequate to develop leaders to their full potential. The study reveals and advocates for incorporating informal and non-formal relationships into the educational framework to achieve better results in the students.

John F. VerBerkmoes,[215] John Bonnell,[216] Dallas Lenear,[217] and Ken Vanderwest[218] embarked on a study "to inform faculty and administrators on how to shape seminary curriculum that prepares graduates for effective pastoral ministry."[219] The participants in this study included pastors from evangelical Christian churches in

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[213]Ibid., x, 178–255.

[214]Ibid., x.

[215]John F. VerBerkmoes holds a PhD. He is the Vice President and Academic Dean of Grand Rapids Theological Seminary.

[216]John Bonnell holds a Master of Divinity. He is pursuing a PhD with Michigan State University.

[217]Dallas Lenear holds a Master of Divinity. He is the Executive Pastor of New Hope Baptist Church, Grand Rapids, Michigan.

[218]Ken Vanderwest holds a Master of Divinity. He is Pastor of Christian Education, Kent City Baptist Church.

[219]John F. VerBerkmoes; John Bonnell; Dallas Lenear and Ken Vanderwest, "Research Report: Transformation Theological Education," grts.cornerstone.edu/.../Research%20Report-... - United States (accessed June 8, 2012).

five of the midwestern United States. The study aimed to find out what knowledge, skills, and character are necessary for persons to function effectively in pastoral ministry, and the role that seminaries should fulfill in equipping pastors. The study was based upon the question: "What competencies and dispositions are essential for effective pastoral ministry and how are those fostered?"[220] This basic question was further divided into its component parts in order to develop the questions that would be posed to the research participants. These were: "What are the areas of knowledge, kinds of skills, and character (attitudes/disposition) that are essential to effective pastoral ministry? What education, professional, and life experiences are most influential in developing those qualities?"[221]

The findings of the study identified twenty-one competencies and dispositions thought by pastors to be essential for effective pastoral ministry, and these competencies were organized into three broad clusters, namely: knowledge, skills, and character. The research results also suggested that in the development of pastors for efficient ministry, the approach used must bear the following in mind:

> First, mentorship consistently ranked higher than internships as a formative experience . . . . Second, survey and focus group participants seemed to express 'Exegesis' and 'Languages' as very similar, if not the same. However, in all three parts of our study nearly all participants placed high value on exegesis, but the ability to use the original languages was significantly less valued.[222]

This study reveals that effective ecclesiastical ministers need to have knowledge, skills, and character competencies. The feedback from participants also showed mentorship as instrumental in this process of developing required competencies.

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[220]Ibid.

[221]Ibid.

[222]Ibid.

A study conducted by Murriell McCulley was undertaken with the objective of developing a "curriculum design that would potentially be more effective in producing praxis in graduates of theological schools in Sub-Sahara Africa."[223] She observes that previous research attests to the fact that there is a gap between what is learned in the classroom and what is practiced in the real world.[224] McCulley interviewed thirty-two successful church leaders across eleven countries of sub-Saharan Africa. She purposed to investigate how these leaders rated the efficacy of the present theological programs, and what these leaders would recommend for change. Other topics explored in the interviews were "what qualities leaders desired to see in graduates and . . . how they believed Africans learn best."[225] Her research findings showed, "Successful leaders want to see theological education move away from a lecture method into a more participatory method that provides ample opportunities for students to interact, discuss, and practice what they are learning."[226] Her study uses the African learning orientation as the springboard to improve student instruction. Both McCulley's study and this study recognize the challenges of present graduates deficient in the real world. However, though there is some overlap with this study in approaches to solving this predicament, McCulley's approach is a bit different. McCulley's contribution to the curriculum is in the area of incorporating a more participatory approach to education in the classroom, moving away from the predominant lecture method. While this study follows the same ideological framework, recognizing the validity of McCulley's conclusions in fostering praxis

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[223]Murriell McCulley, "Beyond the Classroom: An Investigative Study," ii.

[224]Ibid.

[225]Ibid.

[226]Ibid., 63.

among students through a relational and participatory approach, it extends this relational approach to mentoring as a complementary component in the curriculum of theological training institutions. This study, further, seeks to find how mentoring can be done in an intentional and contextual manner; and what strategy is appropriate for its integration in the African context.

Louis Joseph Seizer conducted a study "to create and implement a Christian mentoring model for developing morally and spiritually strong leaders."[227] His model uses an integrated approach to learning. By this he means that the whole person is helped to benefit from the five learning domains: affective, cognitive, spiritual, behavioral, and volitional. "The author contends that when mentorees establish partnerships with each other and with a safe and caring mentor, mutual accountability develops more readily and relational support is engaged more fully, resulting in a more effective learning process."[228] He notes that as the mentorees cooperated with the Holy Spirit by persevering in spiritual disciplines and maintaining sexual integrity, more of the Spirit's spiritual formation in their lives was evident.[229] "By utilizing carefully designed questions from both the *Christian Spirituality Survey* and structured interviews, the mentor helped mentorees to estimate their spiritual and moral development from their own impressions and opinions of personal progress."[230] Seizer's conclusion is valid when he proposes that mentorees must establish partnerships with each other (horizontal dimensions) and with a safe and caring mentor (vertical dimensions), thus creating accountability and relational support. This

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[227]Lois Joseph Seizer, "An Integrated Mentoring Model for Developing Morally and Spiritually Strong Leaders in the Local Church," (DMin diss., Assemblies of God Theological Seminary, 2006) Abstract, gradworks.umi.com/32/08/3208131.html, (accessed July 25, 2012).

[228]Ibid.

[229]Ibid.

[230]Ibid.

study, however, does not primarily seek to develop a model for mentoring—although a model may emerge. It rather seeks to formulate a theory that is both intentional and contextual, from which those who intend to develop models for mentoring within a specific institution can draw general principles of guidance in their endeavor to develop a working model for a particular institution.

Anna G. J. Loots conducted a study in 2005 evaluating the Stellenbosch University Student Mentor Programme (SMP), which was designed and implemented in 2003 as an intervention to address some of the student problems encountered by the first-year students in the University. A major challenge faced by the Higher Education sector in South Africa is the problem of student attrition and high drop-out rates. [231] The rationale for the study was that in the light of the importance of students' access to and retention in Higher Education, new approaches in teaching, learning, and administering support systems are necessary. She asserts that mentoring is an intervention that forms part of the strategy for retaining students at higher education institutions.[232] The purpose of her study was first "to evaluate the Stellenbosch University Student Mentor Programme (SMP) according to the principles of outcome evaluation and, secondly, to monitor the programme delivery and reach."[233] Loots' study in monitoring the SMP sought to find out whether all the members (mentees) received adequate mentoring—both academic and psychosocial. The outcomes evaluation sought to discover whether the introduction of the SMP has resulted in a decrease in the failure rates in some modules; what the general trends in student performance were after joining the programme; and generally what experiences

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[231]Loots, 1, 9–10.

[232]Ibid., 17–19.

[233]Ibid., 20.

(qualitatively) the mentors and mentees had in the programme.[234] She reports that the studies indicated that new student expectations and perceptions of higher education needed to be addressed. Theoretical knowledge about social learning systems and factors influencing academic and social adjustment must be given to these entry-level students. A mentor, or possibly a peer, in a formal programme is better placed to impart this institutional knowledge and learning culture to these new students.[235]

Loots' study is similar to this study in that she recognizes that mentorship is a necessary component in the educational framework. One major merit of mentorship highlighted in her study (which is tied to the problem of high student attrition and dropout rates as presented therein) is that mentoring structures in higher institutions of learning form a strategy for the retention of students because of the support structures in place. In this study, this dimension is noted under the literature review heading *Mentoring for Holistic Development.* However, Loots' study differs with this one in that whereas she evaluates an existing mentoring programme in Stellenbosch University, this study seeks to formulate a theory for intentional mentorship applied to the curriculum of theological training institutions in Uganda. This study assumes that an intentional mentoring programme does not exist in Uganda.

Summary

The literature seems to point out that an overemphasis on academics at the expense of personal and professional formation seems to be the predicament of both present-day Western and African TE. In pre-colonial black Africa, the African educational approach and orientation provided for the cognitive by instilling the theoretical through oral tradition. It provided for the affective by inculcating values in

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[234]Ibid., 23.

[235]Ibid., 19.

members of the society through stories and correction. It provided for the psychomotor dimension, where an individual learned skills for life, by the apprenticeship system. Teaching (theoretical) was combined with training (practical) in African traditional education. This was done within the framework of the vertical and horizontal dimensions of community. Young people learned from those above them through listening, observing, and taking instruction from parents and those deemed elders in their midst. Much of this was done through apprenticeships. Young people also learned from their fellow peers. It can be safely concluded that the ancient African teaching method was in alignment with Africa's field-dependent learning orientation. Inasmuch as the message of TE taught by early (and some present-day) missionaries has lacked contextualization, the method of transmission of the message was, and is, also found wanting.

Therefore, Lwesya advocates a relational approach to education;[236] Sifuna proposes an amalgam of the Western and African educational systems;[237] Elliott calls for a complementary approach of both the formal and informal methods of leadership training in Africa;[238] and Wilson also recommends, "Effective leadership development programs must provide an integrated training program that incorporates formal, informal, and non-formal methods."[239] All these voices echo the need to go beyond (but not eliminate) the classroom approach, which is referred to as the teacher-student approach to education.

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[236] Lwesya, 140–141.

[237] Sifuna, 65.

[238] John M. Elliott, "Developing Church Leaders."

[239] Chuck Wilson, *Designing and Implementing Effective Theological Training Models*: *Doctoral Study Guide* (Lomé, Togo: PAThS 2010), 25.

This relational approach to education is what this study refers to as mentoring. The teacher-student approach in the mentoring of adults must move from the traditional pedagogical method (solely mentor-directed) to an andragogical method (learner-centered). Inasmuch as the teacher-student interaction happens in the classroom, the literature in view suggests that relationship (close proximity of the teacher and student) is lacking. Mentoring as a comprehensive phenomenon encompassing coaching (development of skills) and concern for the individual's personal spiritual and character formation is needed for the holistic development of the person. Literature reflects the fact that the classroom orientation in theological institutions is the seedbed for the theoretical dimension; however, if left as an end in itself, it will halt growth in a holistic sense. That is where mentoring is made relevant to ensure that the affective and psychomotor domains are not left wanting in the theological education of students.

The Ugandan Educational policy articulated in the White Paper (1992) described the purpose and programmes of education.[240] In aligning itself with this purpose, tertiary (post-secondary) institutions seek to pursue certain goals, which include "equipping the students with knowledge, skills and attitudes to enable them join the world of work as useful members of their communities."[241] The review of TE reveals that there is no conflict between government expectations and what should ideally be offered in theological institutions. Although the Government White Paper (1992) does not explicitly mention mentoring as a teaching strategy, mentoring still

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[240]The purpose being to promote citizenship; moral, ethical and spiritual values; promote scientific, technical and cultural knowledge, skills and attitudes; eradicate illiteracy and equip individuals with basic skills and knowledge. Review Ojijo, 2.

[241]Owoeye and Oyebade, 5.

fits within the broader description of government recommendations that the teaching methodology recommended is interactive and participatory.

The study conducted by Gerald Franz revealed that mentoring was one of those educational strategies and components needed to achieve the balance of academics, ministry skill enhancement, and spiritual formation in the American Protestant seminaries. John M. Elliott showed through his study how informal and non-formal relationships can be instrumental in playing a valuable role in developing church leaders today. John F. VerBerkmoes and others embarked on a study which revealed that in order to prepare graduates for effective pastoral ministries, seminary curriculum needed to provide for knowledge, skills, and character competencies. Participants of this study considered mentorship as a highly ranked strategy for fostering this. McCulley called for a participatory approach which provided for an interaction forum for students to discuss and practice what they learned.

All the literature in view points to various dimensions of the current predicament in theological education both in the West and, especially, in Africa. A focus on academia at the expense of personal and professional formation, coupled with the mismatch of the present teaching methods to the African learning orientation, seem the dominant problems, and a call has been made for a relational (informal and non-formal) approach. However, not much literature has specifically articulated a theory of exactly how this relational approach should be integrated and implemented within the formalized structural framework of theological institutions in Africa, and in this case, Uganda. Many of the relevant studies reviewed—with the probable exceptions of Elliott's study (in Zambia) and McCulley's study (sub-Saharan Africa)—were helpful in principle, but lacked the practical contextual dimension for a Ugandan theological terrain. This study intends to fill this gap by formulating a theory

that will be both intentional and contextual for the researcher's context. This is only

possible by extracting information pertaining to the perceptions, values, and behaviors

of the beneficiaries (students and stakeholders) whose findings will inform the theory.

CHAPTER 4

RESEARCH METHODOLOGY

Introduction

Nancy Jean Vyhmeister defines research "as a method of study that, through careful investigation of all evidence bearing on a definable problem, arrives at a solution. To research a topic is to collect, organize, evaluate, and present data."[1] The research process must be systematic and verifiable.[2] Any research undertaking that endeavors to seek for answers to a research question in a systematic and verifiable manner implies the use of a framework of a set of methodologies. The nature of the research problem and research questions asked will determine the methodologies used: whether quantitative, qualitative, or a mixture of the two.

> *Quantitative* research considers empirical data and is very objective. On the other hand, *qualitative* research methodology is, by its nature, less objective because it deals with observing, interpreting primary sources, and conducting interviews. Both of these methodologies depend much on the integrity of the researcher.[3]

In this light, the nature of the research problem will enable the researcher to decide on the appropriate methodologies to facilitate in answering the question. The research problem in this study is: What are the components of a curricular theory of intentionally integrated student mentorship that can be informed by the perceptions,

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[1]Nancy Jean Vyhmeister, *Your Guide to Writing Quality Research Papers*, 2nd ed. (Grand Rapids, MI: Zondervan, 2008), 1.

[2]Research Methodology, http:www.ihmctan.edu/PDF/notes/Research Methodology.pdf (accessed May 13, 2012).

[3]Dennis Jameson, Gary L. Seevers, and George R. Stotts, *Research Methodology: Graduate Study Guide,* 4th ed. (Springfield, MO: ICI University, 2002), 44.

values, and behavioral practices of students and institutional stakeholders at theological training institutions in Uganda?

To successfully probe current perceptions, values, and behavioral practices, a mixed methodology—both qualitative and quantitative research methods—was employed. The purpose of this study was to develop the components of a theory capable of guiding the integration of intentional mentorship into the formalized structural framework of theological education in Uganda. The goal was to make the whole process of mentorship intentional and contextual in theological education residential school curriculums in Uganda.

Methodological Framework for this Study

As stated above, this study utilized a mixed methodology. Specifically, a triangulation strategy, utilizing both qualitative and quantitative research instruments, was used to obtain data. Jennifer Perone and Lisa Tucker argue, "Over the past decade, there has been an increasing trend of blending quantitative and qualitative data within a study to provide a broader, deeper perspective. This approach is called methods triangulation."[4] This blended methodology, praised by Perone and Tucker, informed this study's methodological framework.

Qualitative instruments used in this study were a focus-group interview guide and a semi-structured interview guide. These enabled the researcher to look into the perceptions, values, and behavioral practices of the students and institutional stakeholders. The quantitative research instrument used in this study was a self-administered questionnaire utilizing Likert scaling.

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[4]Jennifer Perone and Lisa Tucker, "An Exploration of Triangulation of Methodologies: Quantitative and Qualitative Methodology Fusion in an Investigation of Perceptions of Transit Safety," www.dot.state.fl.us/research-center/...Proj/.../FDOT_BC137_22.pdf (accessed August 8, 2012).

Focus Groups

A focus group refers to a small group of informants brought together by the researcher to discuss a topic of interest. "A focus group is a group interview of approximately six to twelve people who share similar characteristics or common interests."[5] The focus groups for this study comprised Bible school students from each of the institutions in view.[6] Information was obtained from these groups using an interview guide. The resulting discussion was recorded and later transcribed, coded, and analyzed.[7]

Since focus groups help in providing insights into unexplored but helpful information surrounding the problem,[8] focus group interviews were the appropriate means to generate, in part, the data required to answer research question 2B. Focus group interviews were also used to generate the data to answer research question 3A. The information offered by the respondents provided insight into the nature of their social realities, both feelings and attitudes.

The focus groups, to an extent, were homogeneous. Homogeneous groups "are groups in which all participants are the same gender, race, or age, or are similar in some other obvious way. In a homogeneous group, participants may be the same on several factors."[9] The Bible school students in the focus group shared the same

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[5]Evaluation Eta, "Data Collection Methods for Program Evaluation: Focus Groups," No.13 July 2008 www.utexas.edu/academic/ctl/ . . . /iar/ . . . /focus-Analysis.php (accessed August 9, 2012).

[6]See: Population and Sample Group later in this chapter.

[7]"Qualitative Research Methods," Peninsula Research and Development Support Unit, projects.exeter.ac.uk/prdsu/.../Helpsheet09-May03-Unlocked.pdf (accessed June 1, 2012).

[8]Ram Ahuja, *Research Methods* (Jaipur and New Delhi: Rawat Publications, 2001), 221–222.

[9]"Make decisions about focus group structure," http://www. robertsandkay. com/tutv/ ii_a_6.html (accessed February 9, 2013).

national identity,[10] regardless of their gender. The age bracket was between 20–35

years. Since each of these schools had a small residential community of students, the

diploma and certificate students were represented in the groups.[11]

<center>Semi-structured Interviews</center>

An interview is a method of data collection involving verbal questioning.

Vyhmeister argues, "For in-depth information on opinions and attitudes, interviews

are superior to surveys. Because of the depth and volume of information obtained in

an interview, the number of persons interviewed is much smaller than the number of

those surveyed."[12] Research interviews are "prepared and executed in a *systematic*

way, it is controlled by the researcher to avoid bias and distortion, and it is related to a

scientific research question and specific purpose."[13]

Semi-structured interviews were employed for RQ 3B, 3C and 3D. The

majority of the questions asked in the semi-structured interview were open-ended.

Paul Dapaah points out that "the use of open-ended questions and probing gives

participants the opportunity to respond in their own words, rather than forcing them to

choose from fixed responses, as quantitative do."[14] The interviewer also has the

liberty to follow-up with questions if in his or her opinion further information relevant

to the study is needed, but was not given by the respondent in the initial probe

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[10]All students will be Ugandan.

[11]The issues for discussion surround attitudes and individual perceptions on actions towards a mentoring program which is not an academic exercise to intimidate the certificate students. Second, both certificate and diploma students are peers though not sharing the same class, they share the same dormitory. This should allow freedom of expression within the focus group since familiarity between the participants exists.

[12]Vyhmeister, 162.

[13]Ahuja, 220.

[14]Paul Dapaah, "Issues Affecting Frontier Mission Work of the Assemblies of God, Ghana" (PhD diss., Pan-Africa Theological Seminary, 2009), 68.

question. In this light, these open-ended questions were administered as part of an interview guide that was reviewed and approved by the dissertation validation committee.

<div align="center">Questionnaire</div>

Inasmuch as an interview guide was used for focus groups, a self-administered questionnaire was also used in this study. This self-administered questionnaire was given to fifty students from each institution in response to RQs 2B and 3A. These students were not part of those initially selected to participate in the focus group.[15]

This process of using more than one instrument is referred to as the triangulation approach. "Triangulation helps a researcher verify whether findings are reliable by cross checking the results."[16] By cross checking the focus group findings to the questionnaire results, the researcher can verify the reliability of the focus group findings. The advantage of combining these methods is that the inadequacies of a single method are minimized; and as each method complements the other, more valid and reliable results will be realized.[17]

<div align="center">**Population and the Sample Group**</div>

This study focused on two Pentecostal training institutions, namely: Pentecostal Theological College (PTC), located in Mbale, and Glad Tidings Bible College (GTBC), located in Kampala. In each of these institutions, both students and staff (faculty/administrators) were interviewed.

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[15]The self-administered questionnaire will be in form of a Likert scale. This quantitative method quantifies words through statistical analysis. This will be given to another group of students from each school to further prove the validity of the result findings from the focus groups.

[16]Alan R. Johnson and John L. Easter, "Qualitative Data Analysis," in *Missiological Research*: *Social Science Draft Version*, eds. Marvin Gilbert and Alan Johnson (Springfield, MO: Assemblies of God Theological Seminary, 2011), 120.

[17]Perone and Tucker.

Pentecostal Theological College is operated by the Pentecostal Assemblies of God, Uganda. This is a theological residential training institution offering a certificate in Bible and Theology, a diploma in Bible and Theology, and a Bachelor of Arts degree in Bible and Theology. The student body, from various parts of Uganda, comprises clergy[18] and laity.[19] The faculty and administrators live on campus.

Glad Tidings Bible College is operated by the Full Gospel Churches of Uganda. This institution offers both residential and in-service theological training programs, awarding a certificate in Ministry and a certificate in Bible and Theology; a diploma in Ministry and a diploma in Bible and Theology; and a Bachelor of Arts degree in Bible and Theology. The student body is a mixture of clergy and laity from various parts of Uganda. The faculty and administrators live off campus.

The researcher interviewed five faculty members from each of the institutions. These interviews were semi-structured and conducted individually. Six students from each institution also formed a focus group. These interviews were conducted with the help of a focus group interview guide. Fifty students from each institution were also required to fill a questionnaire.

This researcher interviewed twelve denominational/church leaders within Uganda.[20] These interviews were semi-structured and conducted individually. The

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[18]Many of the students studying are ordained ministers already in active ministry in their denominations and local churches.

[19]Many students are part of local churches but are not ordained or active in the leadership of those churches. They came to Bible school in response to God's calling. Some are involved in some form of ministry within the church.

[20]Four key denominational/church leaders from the Pentecostal Assemblies of God and Full Gospel Churches of Uganda were interviewed. Then four other leaders from other denominations were also interviewed. The rationale for having other church leaders outside the two key denominations listed above (primary stakeholders) is that the student body in these Pentecostal Bible Schools is a representation of various denominations and independent churches outside the scope of the Pentecostal Assemblies of God, Uganda and the Full Gospel Churches of Uganda. It was only proper to also have leaders outside this scope give their opinion thus making a contribution to the formulation of a theory that would eventually have implications for their own people sent to these Bible Schools, and more so, the other institutions that would adopt the formulated theory on mentoring.

denominational/ church leaders interviewed were primarily from the Pentecostal

Assemblies of God, Uganda, and the Full Gospel Churches of Uganda.

Five government educational leaders from the National Council of Higher

Education, part of the Uganda Ministry of Education, were also interviewed. These

interviews were semi-structured and conducted individually. The National Council of

Higher Education in Uganda is presently involved in the curriculums of tertiary

institutions (including theological institutions). Therefore, it was necessary for these

stakeholders to be involved in the process of theory formulation.

Qualitative research by nature dictates the use of a small number of

respondents.[21] This perspective supports the rationale for selecting twelve

denominational/church leaders and five governmental leaders to be interviewed.

Instrumentation

Validation Committee

A validation committee of four persons excluding the researcher (see

Appendix B) was established to provide guidance in the selection and formulation of

the appropriate instruments. The instruments that the validation committee validated

are the semi structured interview guide, the focus group interview guide, and the

questionnaire.

Instruments Used in this Study

The instruments (devices) designed to obtain the relevant information required

to answer the primary research questions, in addition to the precedent literature, were

developed with the help of the validation committee. The instruments employed in

this study were the semi structured interview guide, focus group interview guide, and

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[21]"Qualitative vs. Quantitative Research," http://www.snapsurveys.com/ techadvqualquant. shtml (accessed December 29, 2012).

the questionnaire. In developing the data-collection instruments for this study, the following was taken into consideration:

1. The content of the instruments was drafted based upon the predetermined information needs embedded in the RQs. This was achieved through the process of determining face and content validity by means of the validation committee. Detail is discussed in the sub-section "Validity and Reliability of Research Instruments."

2. The instruments were developed in English. The phrasing of the sentences (in the questions or statements) was kept short and simple; technical words/academic jargon was avoided. Technical language was attached only to the primary RQs.

3. In developing the list of questions for the focus groups (students) and semi-structured questions for the stakeholders, open-ended questions were formulated. Each question was designed to address a single idea. The researcher and the validation committee ensured that biased terms were avoided in the instruments developed.

4. The sequence of questions for the focus groups, semi-structured interview questions, and questionnaire ensured that non-threatening questions or statements were asked first, before any sensitive or threatening questions or statements. By carefully sequencing the questions or statements, rapport was built between the interviewer and respondent at the early stage of interaction.

<div align="center">Validity and Reliability of Research Instruments</div>

Validity and reliability are the most fundamental characteristics of any measurement procedure. The data collection instruments were determined to be valid and reliable using generally accepted research procedures.

Validity

Michael J. Miller[22] states, "Validity is defined as the extent to which the instrument measures what it purports to measure."[23] There are many different types of validity. This researcher employed two, namely: Content validity and face validity. Miller goes on, "Content validity pertains to the degree to which the instrument fully assesses or measures the construct of interest."[24] As Kendra Cherry notes, "When a test has content validity, the items on the test represent the entire range of possible items the test should cover."[25] The questions asked in this study represented the specific domain. This study examined the opinions and attitudes of various students, staff, and church and government leaders towards an intentional mentoring program in theological training institutions in Uganda.

Michael J. Miller explains, "Face validity is a component of content validity and is established when an individual [or individuals] reviewing the instrument concludes that it measures the characteristic or trait of interest."[26] In this regard, the validation committee assisted in providing guidance in the selection and formulation of the appropriate instruments: in this case, the list of probe questions for the focus group and semi- structured questions for the stakeholders (see Appendix B and C).

Inasmuch as the validation committee was established to ensure validity of the data collection procedures, it was necessary that one member in the committee held an

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[22]Michael J. Miller is a PhD holder. He authored the course "RES 600: Graduate Research Methods" for Western International University.

[23]Michael J. Miller, "Reliability and Validity," http:// michaeljmillerphd. com/res500_lecturenotes/reliability_and_validity.pdf (accessed May 30, 2012).

[24]Ibid.

[25]Kendra Cherry, "Content Validity," http://psychology.about. com/od/researchmethods/f/validity.htm (accessed May 30, 2012).

[26]Michael J. Miller.

earned doctorate degree to give the final validation on what the other committee members had drafted.

Reliability

Miller asserts, "Reliability is defined as the extent to which a questionnaire, test, observation or any measurement procedure produces the same results on repeated trials. In short, it is the stability or consistency of scores over time or across raters."[27] The advantage of semi-structured interviews within the context of this study was that it did not limit respondents to a set of pre-determined answers,[28] thus allowing some flexibility in follow-up questions as deemed necessary. However, this procedure could potentially pose a threat to the reliability of the results. Therefore, through the validation committee, an effort was made to construct some preplanned follow-up questions. This helped to keep some uniformity in the questions asked. However, the researcher was not restricted to the preplanned follow-up questions. Restraint was used to avoid unnecessarily following up with questions outside the domain of what was preplanned unless it was felt that the information needed was possibly omitted by the respondent in the interview, or further relevant information was still necessary.

Validation Committee: Interaction and Approval of Instruments

The first draft of the focus group interview guide and semi-structured interview guide for RQs 2B, 3A, 3B, 3C, and 3D were submitted to the validation committee. After the recommended changes were made, the second draft was approved. Two questionnaires were also submitted to the validation committee. After the recommended changes were implemented on the first and second drafts, the third

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[27]Ibid.

[28]"Semi-Structured Interview," Evaluation Toolbox, evaluationtoolbox.net. au/index.php? option=com_content&view=article&id=31&itemid=137.

draft was submitted and approved. For a summary report of this interaction, refer to Appendix V.

Data Collection Procedures

This section describes the procedures used in data collection. After each Research Question, the data collection procedure that was employed to get the relevant data is articulated.

Research Question 1: *What does precedent literature say about mentoring?* Precedent literature on mentoring responded to RQ1. This literature was divided into two main sections, each constituting a chapter: The biblical-theological literature (chapter 2) and the social sciences literature (chapter 3). Biblical-theological literature gave the biblical-theological foundations for mentoring; the social science literature addressed the various related issues affecting this subject from the social science perspective.

Research Question 2A: *What does the social-science literature reveal about the implications for an intentional mentoring program in theological training institutions in Uganda that emerge from the students' socio-cultural and environmental backgrounds?* Precedent literature on mentoring from the social-science perspective responded to RQ 2A.

Research Question 2B: *What current practices or models in the Ugandan society exist that may have implications on an intentional mentoring program in theological schools in Uganda?* A focus group was used in each of the two theological training institutions. Each focus group in this study was composed of six participants. The focus group represented the five different regions in Uganda

(Northern, Eastern, Western, Southern, and Central).[29] A focus group interview guide (probing for the current practices and models in the Ugandan society) was used to ask questions leading into discussions moderated by the researcher. The responses were audio recorded and later transcribed. The researcher had an assistant take notes of what transpired, further augmenting the information transcribed (this procedure was followed in each focus group). These emergent issues informed the nature of statements to be included in the questionnaire. After interviewing the focus groups, the researcher, with the aid of the validation committee, developed the questionnaire which was then given to fifty students from each of these institutions.

Research Question 3A: *What are the perceptions, values, and behavioral practices of the students towards an intentional mentoring program in theological training institutions in Uganda?* This researcher used another focus group in each of the two theological training institutions. Each focus group in this study comprised six participants. The focus group had a representation from the five different regions in Uganda (Northern, Eastern, Western, Southern and Central).[30] A focus group interview guide probing for the perceptions, values, and behavioral practices of the students towards an intentional mentoring program was used to probe discussions moderated by the researcher. These emergent issues informed the nature of statements to be included in the questionnaire. After interviewing the focus groups, the researcher, with the aid of the Validation Committee, developed the questionnaire

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[29]GTBC-FG had a representation of all regions. However, PTC-FG had a representation of those mainly from the Eastern and Northern part of Uganda. Most of the students in PTC are from the Eastern and Northern parts of the country. Although the cultural norms in the various tribes and regions may have some differences, there are similarities in the general way of life. Therefore, this in no way posed a threat to a fair representation of the current practices and models in Uganda.

[30]See previous footnote.

which was given to the same fifty students who responded to the questionnaire given for RQ2B.

Research Question 3B: *What are the perceptions, values, and behavioral practices of Ugandan church leaders towards an intentional mentoring program in theological training institutions in Uganda?* A set of semi-structured interview questions was used to glean information from twelve denominational/church leaders. Since the perceptions, values, and behavioral practices of the leaders towards an intentional mentoring program in theological schools in Uganda were sought for, interviews of a semi-structured format were most appropriate.

Research Question 3C: *What are the perceptions, values, and behavioral practices of theological school administrators and teachers towards an intentional mentoring program in theological training institutions in Uganda?* Semi-structured interview questions were used to collect data from five school administrators and teachers in each institution under investigation.

Research Question 3D: *What are the perceptions of government educational leaders towards a mentoring program integrated into the curriculum of theological training institutions in Uganda?* Semi-structured interview questions were used to gather data from five government educational leaders from the National Council of Higher Education.

Data Analysis Procedures

Before discussing the data analysis procedures, it is important to first understand the unique identifiers used in this research project. The institution/s, staff, students, church leaders, and government leaders were each assigned a code as a unique identifier, and this was used throughout the analysis process (see Appendix F).

RQ 2B Data Analysis

The analysis procedures employed for the focus groups were adapted from the University of Texas Southwestern Medical Center at Dallas.[31] For each focus group, the following procedure was followed:

1. The responses of each participant to the given question was transcribed verbatim. Each participant had a unique identifier.

2. The researcher looked through the transcripts and observer notes and listened to the audio recorder (an exercise done several times). This process helped to identify emerging themes or patterns related to the socio-cultural and geographical implications towards an intentional mentoring program in Uganda. The researcher evaluated the responses for each interview question individually. The criterion used to detect an emerging theme or pattern was when, as stated by the University of Texas Southwest Medical Center, "Several people *within a focus group* repeated them or made very similar statements . . . [or] When someone in the group made a statement, a substantial number of people in the group demonstrated agreement either verbally or nonverbally."[32]

3. The data was coded according to observed themes and patterns. First, broad categories or domains were sought. Then specific properties related to the broader themes were observed. These were tabulated where necessary.

4. Preliminary conclusions were drawn based on the commonalities of issues raised in response to each question (emergent issues, themes, or patterns). These

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[31]The seven steps to analyzing focus groups data recommended were found helpful for this study. However, this research project did not follow each step simultaneously but borrowed ideas and where necessary combined concepts from different steps into one. For further reference, see: "7 Steps to Analyzing Focus Group Data," UT Southwestern Medical Center, Dallas, http://library-capacity 4 health.org/sites/default/files/7 steps to Analyzing FG_Data-UTS.pdf (accessed August 9, 2012).

[32]Ibid., 15.

conclusions were aided by quantifying recurring themes. As Savitri Abeyasekera explains, "Quantitative analysis approaches are meaningful only when there is a need for data summary across many repetitions of a participatory process, e.g. focus group discussions . . . ."[33]

5. From these observations of emergent issues from the focus group, a questionnaire was constructed[34] which was then validated by the validation committee. This questionnaire was given to fifty students (from each institution). After the questionnaire was filled, the results were quantified using descriptive statistics procedures. Based on the statistical findings, the aggregate mean of the results from the two institutions was considered representative of the Ugandan theological student's perceptions; thus conclusions were made accordingly.

RQ 3A Data Analysis

The data analysis procedures for RQ 3A were identical to the data analysis procedures articulated for RQ 2B. The same procedure stated for RQ 2B also applied for RQ 3A.

RQ 3B Data Analysis

In the analysis of the data, the following procedure was used:

1. The entire interview of each of the participants was transcribed verbatim. The transcription is in the appendix.

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[33]Abeyasekera, 2.

[34]The questionnaire constructed was informed by the emergent issues that arose from the discussions in the focus groups. The questionnaire results that revealed a significant percent (70 percent and above/mean 3.5 and above) reflecting those holding to the same perceptions, attitudes, or behaviors, then those results and thus conclusions were considered significant.

2. Against every interview question, participants' response was recorded to facilitate easy recognition of what each participant said to a given question. Any follow-up question was stated as a parenthesis.

3. The researcher looked for recurring opinions towards intentional mentoring program in theological schools in Uganda. These were tabulated where deemed necessary. A consensus of 70 percent constituted an operational process for determining conclusions.

RQ 3C Data Analysis

In the analysis of the data, the following steps were employed:

1. The entire interview of each of the participants was transcribed verbatim. This is in the appendix.

2. Against every interview question, participants' responses were recorded to facilitate easy recognition of what each participant said in a given question. Any follow-up question was stated as a parenthesis.

3. Similarities were sought in perceptions, values, and behavioral practices expressed. These were tabulated where it was deemed necessary. Recurring expressions of attitudes towards intentional mentoring program in theological schools in Uganda were sought. A consensus of 70 percent on a given opinion constituted an operational process for determining conclusions.

RQ 3D Data Analysis

In the analysis of the data, the following procedure was used:

1. The entire interview of each of the participants was transcribed verbatim. This is in the appendix.

2. Against every interview question, participants' responses were recorded to

     facilitate easy recognition of what each participant said to a given question. Any

     follow-up question was stated as a parenthesis.

3. Similarities were sought in opinions and attitudes expressed towards intentional

     mentoring program in theological schools in Uganda.

Ethical Guidelines for this Study

The Validation Committee[35] signed a consent form (Validation Committee

Consent Form) at the beginning of the process, certifying their acceptance (refer to

Appendix A for sample).[36] After the research instruments had finally been developed

and agreed upon, the Validation Committee members were required to sign off on the

same document certifying that the instruments had been validated by the committee.[37]

Second, permission was obtained from the leadership of each of the two

Pentecostal theological training institutions. The principal of each institution signed a

consent form indicating that he approved and accepted the staff and students to

participate in the research process (refer to Appendix A for sample sheet). Every

respondent[38] was required to sign a consent form stipulating expectations from the

interviewer and interviewee (refer to Appendix A). This ethical procedure served to

protect both parties.

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[35]Refer to Appendix B for details of each member in the Validation Committee.

[36]Only two of the four members actually signed the consent form. The other two gave consent via email. The distance factor did allow for a physical signature.

[37]In principle, this should have been the case. However, the distance factor did not allow for it. Each member of the Validation Committee did, however, give approval of the instruments through email. For verification, please refer to Appendix B, which contains the contact information for each Validation Committee member. Members can be reached to certify this claim.

[38]The participants who responded to the questionnaires were not required to fill a consent form. A paragraph within the questionnaire stated that the identity of the participant was protected and their participation was strictly voluntary (see Appendixes D and E). No name was required to fill the questionnaire.

Summary

The mixed methodological framework, using both qualitative and quantitative methods, and triangulation approach proposed in this study was deemed as the most appropriate method to glean information that would address the problem in view. The population and sample group [39] and instruments chosen[40] enabled the researcher to collect relevant information to facilitate drawing helpful conclusions that further informed the theory for intentional mentorship into the curriculum of theological training institutions in Uganda.

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[39]Pentecostal Theological College, Mbale; and Glad Tidings Bible College, Makerere (student and staff); denominational/church leaders and government educational leaders (from the National Council of Higher Education). Please refer to the section in this chapter entitled: The Population Sample Group.

[40]Focus groups, questionnaires, and interviews (semi-structured questions).

CHAPTER 5

RESULTS

Introduction to the Study

A theory of intentional mentorship applied to the curriculum of theological

training institutions must emerge from within the socio-cultural and environmental

context of the students and the stakeholders. The purpose of this study is to develop a

theory capable of guiding the integration of intentional mentorship into the formalized

structural framework of theological education in Uganda. Therefore, the problem

under investigation is: What are the components of a curricular theory of intentionally

integrated student mentorship that can be informed by the perceptions, values, and

behavioral practices of students and institutional stakeholders at theological training

institutions in Uganda? In order to arrive at this, with the help of the Validation

Committee, several research questions were developed to guide the study (refer to

Appendix C).

Mixed methodologies of qualitative and quantitative methods were employed.

Qualitative instruments used in this study were a focus-group interview guide and a

semi-structured interview guide. The quantitative research instrument used in this

study was a self-administered questionnaire. This chapter presents the results of the

findings from five research questions: RQs 1A, 1B, 2A, 2B, 3A, 3B, 3C, and 3D

(refer to Appendix C).

Data Collection Results

Biblical-Theological Literature Report

Research Question 1A states: What does the biblical-theological literature reveal about mentoring? The literature reveals that TE in the Old and New Testaments had integrated within it both teaching[1] and training;[2] the informal/non-formal and formal; and the vertical (senior-junior partner approach) and horizontal (peer partner approach) dimensions to education. John Elliott brought to light several patterns of relationships in the Bible. These included the familial pattern,[3] master-disciple pattern,[4] mentor-tutor pattern, peer pattern,[5] and teacher-student pattern.[6] Since overlaps are observable within these training relationships, flexibility is required in designating which relationship falls within a given pattern, and dogmatism should be avoided.

After exploring various biblical models of mentoring relationships, some observable traits emerged. The mentor was normally a senior partner (with the exception of David and Jonathan and possibly Barnabas and Paul). The mentor-

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[1]The term "teaching" may have different connotations among educators. However, this study applies it to the oral and written transmission of knowledge. See Hanks, 120.

[2]Ibid. *Training* here refers to apprenticeships—though the general term *mentorship* is applied in this study.

[3]God and Adam; Jethro and Moses; Naomi and Ruth; Paul and Timothy (although there is an overlap into master-disciple) and Paul and Titus (master-disciple/mentor-tutor pattern). What is absolute is that these relationships entailed some training—consciously or subconsciously—by the parties involved. The actual designation allows for some flexibility.

[4]Moses and Joshua; Elijah and Elisha; Jesus and the disciples.

[5]David and Jonathan; Barnabas and Paul; and probably Barnabus and John Mark (although their family ties would qualify them to fit within a familial pattern).

[6] Gamaliel and Paul provide a classic example of the teacher-student pattern. They could also have been in a master-disciple mode of relation. For further review of these various training relationship patterns review Elliott, "Leadership Development," 7–9.

mentee enjoyed the privilege of close proximity;[7] and the mentee had available

opportunities for hands-on activity.[8] The oral transmission of knowledge and

instruction from the mentor to the mentee was evident.[9] There was also interaction

between mentor and the mentee;[10] role modeling;[11] creation of opportunities

(exposure) for the mentee;[12] and asking the mentee reflective questions,[13] etc.

<div align="center">Social-Science Literature Report</div>

Research Question 1B states: What does the social-science literature reveal

about mentoring? The social-science literature perceives mentoring as a necessary

component in the personal and professional development of an individual.[14] The

literature reveals that the current Western and African forms of TE have placed an

overemphasis on academia at the expense of personal and professional formation.

Africa's pre-colonial educational orientation provided for the oral tradition—a forum

where theory was passed down and values instilled, while creating a platform for

hands-on activity within a relational framework called apprenticeship. However, this

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[7]See chapter 2, sections on Parents as Mentors; God and Adam; Moses and Joshua; Naomi and Ruth; Elijah and Elisha; Jesus Christ and disciples; Paul and Timothy, and Paul and Titus.

[8]See chapter 2, sections on Parents as Mentors; God and Adam; Moses and Joshua; Jesus Christ and disciples; Paul and Timothy, and Paul and Titus.

[9]See chapter 2, sections on Parents as Mentors; God and Adam; Jethro and Moses; Moses and Joshua; Naomi and Ruth; Elijah and Elisha; Jesus Christ and Disciples; Paul and Timothy, and Paul and Titus.

[10]See chapter 2, sections on Parents as Mentors; God and Adam; Jethro and Moses; Naomi and Ruth; Eli and Samuel; Elijah and Elisha; David and Jonathan; Jesus Christ and Disciples; Paul and Timothy, and Paul and Titus.

[11]See chapter 2, sections on Parents as Mentors; Moses and Joshua; Naomi and Ruth; Elijah and Elisha; Jesus Christ and Disciples; Paul and Timothy, and Paul and Titus.

[12]See chapter 2, sections on God and Adam; Moses and Joshua; Naomi and Ruth; Jesus Christ and Disciples; Barnabas and Paul; Paul and Timothy, and Paul and Titus.

[13]See chapter 2, sections on God and Adam; Jethro and Moses; Elijah and Elisha; and Jesus Christ and Disciples.

[14]Read chapter 3, sub-heading: Mentoring for Holistic Development.

has been lost in the later-adopted, post-colonial Western model of education that has

placed high premium on academia and elitism.[15]

African voices call for a relational approach to education, which in this study

is referred to as mentoring.[16] One of those voices is Enson Lwesya, who affirms the

following:

> Unfortunately, the "classroom" training pattern introduced by educators from
> the Northern Hemisphere at times debunked it [mentoring relations] as
> inferior. Admittedly, it is hard to learn leadership competencies in a classroom
> setting. One needs a relational system such as coaching, mentoring
> apprenticeship.[17]

However, the African voices also look towards an amalgam of Western (formal) and

African (informal/non-formal) methods.[18] This review also points to the necessity of a

shift from the traditional *pedagogical* method (solely mentor-directed) to an

andragogical method (learner-centered).[19] The relational approach works also within

the vertical and horizontal framework. The literature also points to the concept of peer

mentoring (a learning community) where a faculty member facilitates a group.[20]

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[15]Refer to literature review (chapter 3) under the subheading: Current Issues in Theological Education (read towards the end of *Current Issues in Africa*).

[16]The concept of mentoring includes different nuances. However, in this study, it is referred to as a comprehensive phenomenon encompassing coaching (development of skills) and concern for the individual's personal enhancement—all achieved through teaching, answering questions, asking questions, creating opportunities allowing for exposure, counseling, commending and correcting, availing hands-on activity, etc. This description is derived from conclusions made by the researcher from the literature review under the heading: Mentoring, Coaching and Apprenticeships.

[17]Lwesya, 140–141.

[18]Refer to literature review (chapter 3) under the subheading: Current Issues in Theological Education (read towards the end of *Current Issues in Africa* [last three paragraphs]).

[19]Read chapter 3, sub-heading: Mentoring Theories and Models in Formal Educational Programs (see second and third paragraphs).

[20]Read chapter 3, sub-heading: Mentoring Theories and Models in Formal Educational Programs. Specifically, refer to Carol A. Mullen, *A Graduate Student Guide*, 78. Also see: Lois J. Zachary, *The Mentor's Guide: Facilitating Effective Learning Relationships* (San Francisco: Jossey-Bass, 2000), 4–5.

The literature reveals that the Ugandan educational policy has reflected in the White Paper (1992) the purpose and program of education within post-secondary institutions. It is stipulated that among other goals, it includes "equipping the students with knowledge, skills and attitudes to enable them join the world of work as useful members of their communities."[21] The government also recommends an interactive and participatory approach to teaching.[22]

Research Question 2A asks: What does the social-science literature reveal about the implications for an intentional mentoring program in theological training institutions in Uganda that emerge from the students' socio-cultural and environmental backgrounds? A study conducted by Bowen and Bowen revealed that 84 percent of East Africans were field-dependent (Uganda is a country within East Africa).[23] The implication of this is that Africans learn best within an interactive context. This interaction is expressed through the vertical (teacher-student) and horizontal (student-student) relational frameworks.

Aloysius Kwitonda argues that the formal school system in Uganda, introduced by the missionaries, undermined the indigenous system of education. He contends that the indigenous system of the pre-colonial era was undertaken by the family and community, teaching children values, skills, and whatever was necessary for survival in life.[24] In regard to the community orientation of the traditional society, Tusingire Frederick points out that females learned from their mothers while males

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[21]Owoeye and Oyebade, 5.

[22]See chapter 3, subheading: Uganda Educational System: Policies Affecting Post-Secondary Education.

[23]See chapter 3, subheading: Current Issues in Theological Education (under *Current Issues in Africa*). For further reading, review Global Association of Theological Studies—Advance Educator Series.

[24]See chapter 3, subheading: Current Issues in Theological Education (under *Current Issues in Africa*). For further reading, review Kwitonda, 220–26.

learned from their fathers or a senior member of the community.[25] Daniel N. Sifuna

says that African indigenous education was an education for living (relevant hands-on

activity) achieved through the informal and more formal avenues like organized

apprenticeships.[26] Isaac N. Mazonde notes that formal training in some societies were

given to herbalists, drummers, blacksmiths and this was through the apprenticeship

systems.[27]

Focus Group Response Report for Research Question 2B

Research Question 2B asks: What current practices or models in the Ugandan

society exist that may have implications on an intentional mentoring program for

students in theological training institutions in Uganda?

This Research Question (RQ 2B) was investigated by collecting data through a

focus group consisting of six students in Glad Tidings Bible College (GTBC),

Kampala; and Pentecostal Theological College (PTC), Mbale. For a more detailed

report of the responses of each question with tables illustrating results, refer to

Appendix G; and for a transcription of respondents' data, refer to Appendixes M and

N.

In establishing what models in the Ugandan society exist that could have

implications on an intentional mentoring program in theological institutions in

Uganda, the second question in the interview guide was asked: Who most influenced

you as you were growing up? Three main models emerged from the responses from

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[25]See chapter 3, subheading: Mentoring Structures in Africa: Socio-Cultural Realities. Also review Frederick, 16.

[26]See chapter 3, subheading: Mentoring Structures in Africa: Socio-Cultural Realities. Review Sifuna, 60–64.

[27]See chapter 3, subheading: Mentoring Structures in Africa: Socio-Cultural Realities. Also review Mazonde.

GTBG-FG and PTC-FG. Fifty percent (N=3) from GTBC-FG and 100% (N=6) from PTC-FG revealed a familial model of influence. Thirty percent (N=2) respondents from GTBC-FG revealed an ecclesiastical model of influence; and twenty percent (N=1) respondent from GTBC-FG revealed a peer model of influence (See Appendix G).

In establishing what practices in society exist that could have implications for an intentional mentoring program in theological institutions in Uganda, the third question in the interview guide was asked: Reflecting on where you come from, what are the learning experiences of boys and girls? Three main learning experiences emerged from the responses from both institutions: hands-on activity, formal schooling, and the oral transmission of knowledge by a parent, relative, or the church. One hundred percent (N=6) of GTBC-FG respondents and eighty percent (N=5) of PTC-FG respondents revealed hands-on activity as a major way in which boys and girls learned within their societal context. Seventy percent (N=4) of PTC-FG revealed that formal schooling provided another learning experience for boys and girls. One hundred percent (N=6) of PTC-FG respondents pointed out that oral transmission of knowledge by a parent, relative, or the church was a learning experience boys and girls went through within their societal context (see Appendix G).

All six respondents from GTBC-FG revealed that their primary school life was characterized by more time in class, with short breaks in between the class sessions. However, seventy percent (N=4) of these respondents noted that in secondary school, they had a lot of time outside class engaged in various activities such as revisions, sports, interaction with friends, and involvement in school clubs. Eighty percent (N=5) respondents from PTC-FG said they spent more time in class than out of class

during primary school. All six respondents from PTC-FG revealed that they spent more time in class than out of class in secondary school (see Appendix G).

In establishing what practices in society exist that could have implications on an intentional mentoring program in theological institutions in Uganda, the fifth question in the interview guide was asked: What significant learning experiences can you recall from secondary school? Five learning experiences emerged. These were: interaction with peers (group discussion); interaction with teachers outside class; interaction with teachers inside class; the opportunity to play football and thus be coached; and the ability to endure hardships as a significant learning experience. Thirty percent (N=2) of the respondents from GTBC-FG and eighty percent (N=5) from PTC-FG cited moments of interaction with peers (group discussion) as significant learning experiences in secondary school. Seventy percent (N=4) of respondents from GTBC-FG cited interaction with their teacher as a significant learning experience. However, three of the four respondents specified that this interaction was an interaction outside the class setting. Twenty percent (N=1) of the respondents from PTC-FG said interaction with the teacher inside class was a significant learning experience (see Appendix G). Thirty percent (N=2) of respondents from PTC-FG cited the opportunity to play football as significant, with PTC-FG-R1 explicitly pointing out that being coached to play football was significant (see Appendix G). One other respondent from PTC-FG also recalled that the hardships while growing up in someone else's home shaped him to endure hardships in school.

In summary, the focus group responses reveal that the models of influence that emerged were familial, ecclesiastical, and peer. The main learning experiences of boys and girls were related to hands-on activity, formal schooling, and oral

transmission of knowledge. It was noted that more time was spent in class than out of class in primary school. The same trend was observed in secondary school, especially from the responses from PTC-FG. Five learning experiences emerged as the significant learning experiences the students recalled from secondary school. These were interaction with peers (group discussion); interaction with teachers outside class; interaction with teachers inside class; the opportunity to play football and thus be coached; and the ability to endure hardships as a significant learning experience.

Questionnaire Report in Response to Research Question 2B

A questionnaire was administered to fifty students from Glad Tidings Bible College and fifty students from the Pentecostal Theological College (see Appendix D). The items on the questionnaire were developed from the issues that emerged in the focus group responses to RQ 2B. The questionnaire is to further respond to RQ 2B. Responses with a 70 percent or higher consensus—thus a mean of 3.5 or above—is regarded as significant and will constitute an operational process for determining conclusions. Since the findings from the two institutions are representative of students in theological training institutions in Uganda, the aggregate mean of the responses of the two institutions is considered in drawing conclusions.

1. *Briefly describe your life in the village/or town in which you grew up?*

Items number 1, 2, 3, and 4 have aggregate means 3.6, 3.9, 3.6, and 4.2 respectively, making the results significant to this study. The findings show that a majority grew up under the oversight of a father and mother; were involved in hands-on activity at home; were in formal schooling; and most of them spent considerable time under ecclesiastical leadership and influence. In summary, the respondents were living in between three domains: domestic (informal); school (formal); and the church (non-formal) (see Table 1).

Table 1. Items 1–4 (see Appendix I and K)

Item no.	Statement	GTBC-FG mean	PTC-FG mean	Aggregate mean
1	I grew up with my father and mother.	3.3	3.8	3.6
2	As I was growing up, I spent most of my time doing domestic work.	3.8	3.9	3.9
3	In my childhood, I spent more time in school than at home.	3.6	3.5	3.6
4	Going to church was part of what I did while growing up.	4.3	4.1	4.2

2. *Who most influenced you as you were growing up? Explain why that person/s had great impact in your life?*

Items 5–7 are intended to ascertain which of these models (familial, ecclesiastical, or peer model of influence) in society could have implications on an intentional mentoring program in theological institutions in Uganda. Items 5 and 6 have aggregate means of 3.6 and 4.4 respectively, thus revealing that the familial[28] and ecclesiastical[29] domains had the greatest influence on students while they grew up (see Table 2).

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[28]This is consistent with the focus group findings from PTC-FG, which reveal a strong familial model of influence among the participants. Refer to focus group report for Research Question 2B given before this questionnaire report.

[29]The findings show only 30 percent of GTBC-FG had ecclesiastical influence. However, the questionnaire with a greater sampling reveals that a great level of student influence is through the ecclesiastical domain.

Table 2. Items 5–7 (See Appendix I and K)

Item no.	Statement	GTBC-FG mean	PTC-FG mean	Aggregate Mean
5	A family member has had the greatest positive influence on my life.	3.4	3.8	3.6
6	The church has had the greatest positive influence on my life.	4.3	4.5	4.4
7	My friends have had the greatest positive influence on my life.	2.6	3.3	3.0

3. *Reflecting on where you come from, what are the learning experiences of boys and girls?*

Items 8–10 are intended to find out about the learning experiences of boys and girls from their socio-cultural context. The aggregate means for items 8 and 9 were 3.6 and 3.5 respectively. This shows that the boys and girls learned mainly through hands-on activity and formal schooling.[30] The aggregate mean for item 10 was 3.4 thus insignificant at this point (see Table 3).[31]

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[30]All these findings are consistent with the responses from the focus group participants of RQ 2B, question 3.

[31]Oral transmission of knowledge was rated highly by the focus group participants' responses to RQ 2B, question 3. However, the questionnaire results from a larger sampling show a low rating. This possibly reflects a current post-colonial reality that since more time is spent at school, the boys and girls do not spend a lot of time at home taking instruction or listening to stories. Children leave early for school and return late to do house chores and homework. They instead take instruction and receive lectures from school which is now the predominant social setting and has replaced the home in terms of influence.

Table 3. Items 8–10 (see Appendix I and K)

Item no	Statement	GTBC-FG mean	PTC-FG mean	Aggregate mean
8	Boys and girls in my town/village mainly learned by practically getting involved in work.	3.4	3.8	3.6
9	Boys and girls in my town/village mainly learned by going to school.	3.4	3.5	3.5
10	Boys and girls in my town/village mainly learned by listening to instructions and stories.	3.2	3.5	3.4

4. *Can you describe life (in and out of class) in a primary and secondary school you have attended?*

Items 11–12 are intended to ascertain the nature of life in primary and secondary schools in regard to in-class emphasis versus out-of-class emphasis. Items 11 and 12 had aggregate means of 3.7 and 3.9 respectively, thus making the findings significant. The findings reveal that students in Uganda spend more time in class than out of class both in their primary and secondary education.

Table 4. Items 11–12 (see Appendix I and K)

Item no	Statement	GTBC-FG mean	PTC-FG mean	Aggregate mean
11	I spent more time in class than out of class during primary school.	3.5	3.8	3.7
12	I spent more time in class than out of class during my secondary school.	3.9	3.8	3.9

5. *What significant learning experiences can you recall from secondary school?*

Items 13–16 are intended to ascertain how many students' significant learning experience was in relation to: interaction with peers; interaction with teachers outside the class; opportunity to engage in games; and ability to endure hardships. Items 13, 15, and 16 had an aggregate mean of 3.9, 3.5, and 4.1 respectively. The findings reveal that interaction with peers, opportunity to get involved in activities, and hardships that the student had to endure were significant as a learning experience. However, interaction with the teacher outside the classroom was not considered significant. The data shows that most of the significant interaction was in class; therefore, it is possible that no teacher-student interaction took place outside class (see Table 5).[32]

Table 5. Items 13–16 (see Appendix I and K)

Item no	Statement	GTBC-FG mean	PTC-FG mean	Aggregate mean
13	I consider the times of group discussion with friends significant in secondary school.	3.8	4.0	3.9
14	I consider my personal interaction with the teacher outside class as significant in secondary school.	3.1	3.7	3.4
15	I consider opportunities to get involved in games as significant in secondary school.	3.5	3.4	3.5
16	I consider the ability to endure hardship in secondary school as significant.	3.8	4.4	4.1

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[32]Responses from the focus group and questionnaire results regarding what significant learning experiences the students could recall were inconsistent. However, since the questionnaire was testing a larger sampling, the questionnaire results give a more authentic reflection of the Ugandan students.

In summary, in answering RQ 2B, the current models in the Ugandan society

that exist that may have implications on an intentional mentoring program are the

familial, ecclesiastical, school, and peer model of relationships. The findings reveal

that the respondents were influenced greatly by their parents, the school, and the

church (items 5, 6); however, although item 7 shows that peers did not have great

influence, item 13 gives some indication that peers in school did have great influence

on them.[33] The study reveals that the practices of domestic work at home from an

early age gave the student the orientation to want hands-on activity in the learning

process (items 2, 8, and 15). The findings also reveal that the formal schooling system

is the place where children spend more time than at home. It is evident that the desire

for interaction with fellow peers is important. These observations have implications

on an intentional mentoring program. These implications will be discussed in chapter

6.

<div align="center">Focus Group Response Report for Research Question 3A</div>

Research Question 3A asks: *What are the perceptions, values, and behavioral*

practices of the students towards an intentional mentoring program in theological

training institutions in Uganda?

This Research Question (RQ 3A) was answered by collecting data through a

focus group consisting of six students in Glad Tidings Bible College (GTBC),

Kampala, and six students from the Pentecostal Theological College (PTC), Mbale. In

order to ascertain the perceptions, values, and behavioral practices of the students

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[33]The probable explanation for this finding is that their earlier orientation was strictly around the company of the family, work in the field, church (possibly with the presence of a parent), and formal classroom in primary school where little peer influence took place, giving no opportunity for such positive influence. This may explain for the low rating on peer influence in item 7. However, in secondary school, there was possibly better expression and opportunity to interact with groups. This may account for the high mean rating in item 13.

towards an intentional mentoring program in theological training institutions, a focus group interview guide with eight questions was utilized. For a detailed report reflecting both narrative and tables, refer to Appendix H; and for a transcription of respondents' data, refer to Appendixes O and P.[34]

In response to the first question (*Describe how best you learn?*), five learning preferences emerged from the focus groups of both institutions. Seventy percent (N=4) of respondents from GTBC-FG and fifty percent (N=3) of respondents from PTC-FG perceived interaction with fellow peers through discussion as a way they learned best. Thirty percent (N=2) of respondents from GTBC-FG and fifty percent (N=3) of respondents from PTC-FG said they learned best through independent study. Eighty percent (N=5) of respondents from PTC-FG revealed that they best learned through group interaction with the lecturers. Thirty percent (N=2) of respondents mentioned observational learning as the best way they learned. Thirty percent (N=2) of respondents mentioned hands-on activity aiding their learning (Appendix H).

When asked *"Describe how your Bible school teachers mentored you?"*, respondents perceived the influence of some kinds of mentoring differently. Six categories of mentoring approaches seemed to have emerged during the focus group interaction from both institutions. Seventy percent (N=4) of the respondents from GTBC-FG said they were influenced through lifestyle mentoring. Fifty percent (N=3) of the respondents from GTBC noted mentoring through counseling. Fifty percent (N=3) from GTBC-FG pointed out mentoring through exposure to practical ministry. Twenty percent (N=1) of respondents from GTBC-FG and one hundred percent (N=6) from PTC-FG perceived person-to-person mentoring (within a non-formal forum) as another way they were mentored. Twenty percent (N=1) from GTBC-FG noted

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[34]The nature of a focus group dictates that participants share freely. The focus group interview guide consisted of questions that were open-ended in nature. In this light, participants were allowed to have more than one response to a question. The report will reflect this.

corporate mentoring (school leaders) as a way they were mentored; and eighty percent

(N=5) of respondents from PTC-FG observed classroom interaction with the teacher

(classroom-oriented mentoring) as a way they were mentored (see Appendix H).

When investigating the methods of instruction in the respective Bible

schools,[35] participant responses revealed instructional methods that came under three

broad themes: the teacher-centered method, the student-centered method, and the

content-centered method.[36] The two main methods noted by the respondents used

within the residential program were the lecture (teacher-centered), and group

discussion and coursework/research (student-centered). The participants from GTBC-

FG estimated that lectures (teacher-centered method) covered 80 percent of the

instructional approach while group discussion (student-centered method) was

estimated as to cover approximately 20 percent of the instructional approach time (see

Appendix H).

When asked, "What methods do you feel would help you learn the best?"[37]

three methods emerged from the responses from both institutions. These were the

interactive teaching method (interaction during lectures); interaction with peers during

discussions and symposiums; and hands-on activity. Seventy percent (N=4) from

GTBC-FG and fifty percent (N=3) of respondents from PTC-FG reveal that they learn

best from interaction within the lecture session. Seventy percent (N=4) from GTBC-

FG and fifty percent (N=3) of respondents from PTC-FG reveal that they learn best

from interaction with peers. Thirty percent (N=2) reveal that they learn best when

given hands-on activity (see Appendix H).

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[35]Refer to Appendix C, RQ 3A, question 4.

[36]The content-centered method is normally directed to those doing independent study and who then report for an examination which does not fall within the scope of this study.

[37]Refer to Appendix C, see RQ 3A, question 5.

In examining when the students most enjoyed interaction with their teacher(s),[38] two broad categories emerged from the responses: the formal setting and the non-formal/informal setting. Seventy percent (N=4) from GTBC-FG and thirty percent (N=2) of respondents from PTC-FG said that they enjoyed interaction with their teachers during lecture sessions. The GTBC-FG respondents emphasized the lecture sessions which allowed for participation. Fifty percent (N=3) from GTBC-FG and PTC-FG respectively noted that they enjoyed interaction with the teacher in an out of class context (see Appendix H).

Respondents from both institutions revealed several life-changing experiences in the Bible School.[39] These were all summed up as "exposure." Students revealed the following aspects of exposure: exposure to relevant courses taught; exposure to the field of ministry; exposure to meeting students from various backgrounds; the opportunity for spiritual development through chapel services; exposure to the good attitudes of the faculty and students; exposure to the personal life challenges; and exposure to problem solving opportunities. For statistical and narrative detail, refer to Appendix H.

In relation to the desired qualities of a good mentor, all the qualities listed come under four categories or themes, namely: character factor, competence factor, closeness factor, and cash factor. One hundred percent (N=6) of respondents from GTBC-FG and fifty percent (N=3) from PTC-FG listed qualities reflecting character as important for mentors. Thirty percent (N=2) of respondents from GTBC-FG and seventy percent (N=4) from PTC-FG listed qualities pertaining to competence as important for a good mentor. Seventy percent (N=4) of respondents from GTBC-FG

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[38]Refer to Appendix C, see RQ 3A, question 6.

[39]Refer to Appendix C, see Research question 3A—question 7.

and eighty percent (N=5) from PTC-FG listed qualities related to closeness of the mentor as important. Twenty percent (N=1) of respondents from PTC-FG listed the cash factor as important. For a detailed report for each institution in response to question VIII under Research Question 3A, refer to Appendix H.

In summary, five learning preferences emerged from the focus group. These were: discussion with peers; independent study; group interaction with the lecturers; observational learning; and hands-on activity. Six categories of mentoring approaches in school emerged: Lifestyle mentoring; counseling; exposure to ministry; person-to-person mentoring; corporate mentoring; and classroom-oriented mentoring (interaction with lecturer). Three methods of instruction emerged: teacher-centered (80 percent); student-centered; and content-centered. Students said they prefer to learn through interaction with teachers during lectures, discussion with peers, and hands-on activity. In relation to the desired qualities of a good mentor, all the qualities listed come under four categories or themes, namely: character factor; competence factor; closeness factor; and cash factor.

Questionnaire Report in Response to Research Question 3A

A questionnaire was administered to fifty students from Glad Tidings Bible College and fifty students from the Pentecostal Theological College (see Appendix E). The items on the questionnaire were developed from the issues that emerged in the focus group responses to RQ 3A. The questionnaire is to further respond to RQ 3A. Responses with a 70 percent consensus or above, thus a mean of 3.5 and above, are regarded as significant and will constitute an operational process for determining conclusions. Since the findings from the two institutions are representative of students in theological institutions in Uganda, the aggregate mean (responses of the two institutions) is considered in drawing conclusions.

1. *Describe how best you learn?*

Items 1–4 are intended to find out how students learn best. The aggregate mean for item 1 and 2 were 4.3 and 4.1 respectively, making the results significant to this study. The results reveal that students preferred to learn through an interactive framework with their teacher in class and with peers through group discussion.[40] Items 3 and 4 had aggregate mean of 2.9 and 2.9 respectively, making those learning orientations insignificant (see Table 6).[41]

Table 6. Items 1–4 (see Appendix J and L)

Item no.	Statement	GTBC-FG mean	PTC-FG mean	Aggregate mean
1	Asking the teacher questions in class enables me to learn the most.	4.0	4.5	4.3
2	Group discussion is the most effective way I learn.	3.9	4.3	4.1
3	Private reading [without interaction with students] is the best way I learn.	2.8	2.9	2.9
4	I learn best when my teacher uses a projector or DVD player to teach us.	2.8	2.9	2.9

2. *Describe life at the Bible school?*

Items 5–8 are intended to get a general overview as to how much interaction within Bible school is formal, and how much informal. The aggregate mean for item 5 is 3.7, making the results significant to this study. These findings reveal the reality that students spend more time with the teacher in class than in an out-of-class context. Items 6, 7, and 8 had aggregate means of 3.4, 2.4, and 3.1 respectively, thus they are insignificant to this study (see Table 7). The results for items 5 and 6 are ironic. A probable reason for this is that although more time is spent in class with the teacher

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[40]The conclusions here are consistent with the focus group findings.

[41]These results are consistent with what was revealed in the focus group.

and with the students, student-to-student interaction in class is lacking and thus students do not perceive themselves spending time with each other, even when seated together.

Table 7. Items 5–8 (see Appendix J and L)

Item no.	Statement	GTBC-FG mean	PTC-FG mean	Aggregate mean
5	I spend more time with the teacher in class than outside class.	3.7	3.7	3.7
6	I spend more time with students in class than outside class.	3.4	3.3	3.4
7	I spend more time with the teacher outside class than inside class.	2.3	2.4	2.4
8	I spend more time with students outside class than inside class.	3.0	3.1	3.1

3. *Describe how your Bible teachers mentored you?*

Items 9–14 are intended to find out how many students were mentored through each of a number of different methods: lifestyle mentoring; mentoring through formal interaction with faculty; mentoring through exposure; person-to-person mentoring in a non-formal forum; corporate mentoring; and classroom-oriented mentoring. The aggregate mean for items 9, 10, 11, 13, and 14 were 3.7, 3.5, 4.4, 3.6, and 4.0 respectively. These were significant, revealing that students were mentored most through lifestyle mentoring, one-on-one interaction (counseling and guidance), exposure to practical activity, when the teacher supervised them in their groups, and through courses taught in class.[42] Item 12 had aggregate means of 3.4 thus

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[42]Lifestyle mentoring and classroom-oriented mentoring results in the questionnaire are consistent with the focus group responses for RQ 3A question 3. Although there were inconsistencies in responses for the rest, it is assumed that in the light of the fact the questionnaire is testing a wider sampling, therefore the questionnaire results give a more reliable reflection of the perceptions of the Ugandan student.

insignificant to this study (see Table 8). The probable reason for this is because
teachers are unavailable to meet students outside the class for various reasons. The in-
class context is where the student is assured to interact with the teacher.

Table 8. Items 9–14 (see Appendix J and L)

Item no.	Statement	GTBC-FG mean	PTC-FG mean	Aggregate mean
9	Observing the godly lifestyle of my teacher has contributed a lot to my personal development.	3.5	3.9	3.7
10	I have benefited through interacting with the teacher in the counseling room.	3.3	3.7	3.5
11	I have learned best when given an opportunity to engage in practical ministry.	4.2	4.6	4.4
12	I benefit the most through interaction with my teacher outside the classroom setting.	3.1	3.6	3.4
13	I learned the most when the teacher supervised us as a group.	3.2	3.9	3.6
14	I have benefited the most through taught courses in class.	3.8	4.2	4.0

4. *Describe the methods of instruction in this Bible school?*

Items 15–17 are intended to ascertain how much instruction is given through
each of several methods: teacher-centered, student-centered, and content-centered**.**
The aggregate mean for item 15 is 3.9, making this result significant. It is evident that
the institution has more time spent within the framework of the teacher-centered
approach to instruction through the medium of lectures.[43] Items 16 and 17 had an
aggregate mean of 3.2 and 3.0 respectively, making each insignificant to this study
(see Table 9).

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[43]This is consistent with what the focus group revealed.

Table 9. Items 15–17 (see Appendix J and L)

Item no.	Statement	GTBC-FG mean	PTC-FG mean	Aggregate mean
15	Eighty percent of instruction in Bible school is through lectures.	3.7	4.0	3.9
16	Eighty percent of instruction in Bible school is through discussions with classmates.	2.9	3.4	3.2
17	Eighty percent of instruction in Bible school is through private study.	2.9	3.0	3.0

5. *What methods do you feel would help you learn the best?*

Items 18–20 are intended to ascertain how many students learn best through each of the following methods: interaction with the teacher, interaction with fellow students, and hands-on activities. The aggregate mean for items 18, 19, and 20 were 4.0, 3.8, and 4.3 respectively (see Table 10). These findings were significant to this study. The findings reveal that students learn best through hands-on activity (rated the highest),[44] followed by interaction with the teacher in class, and finally through interacting with fellow peers.

Table 10. Items 18–20 (see Appendix J and L)

Item no.	Statement	GTBC-FG mean	PTC-FG mean	Aggregate mean
18	I learn best through interacting with the teacher in class.	3.9	4.1	4.0
19	I learn best through interacting with fellow students.	3.8	3.8	3.8
20	I learn best when given a practical assignment to do.	4.0	4.5	4.3

[44]Ironically, this rated very low in the focus group. However, the bigger sampling in the questionnaire reveals that the students would want a method of instruction that engages them in practical activity.

6. *When do you enjoy interaction with your teachers?*

Items 21–22 are intended to ascertain whether students enjoy formal interaction with the teacher in class or informal interaction with the teacher outside class. The aggregate mean for item 21 is 3.8, making this result significant. The majority of the students prefer interaction with the teacher in class.[45] The aggregate mean for item 22 is 3.0, thus it is insignificant to this study (see Table 11).

Table 11. Items 21–22 (see Appendix J and L)

Item no.	Statement	GTBC-FG mean	PTC-FG mean	Aggregate mean
21	My best interaction with the teacher is inside class.	3.8	3.7	3.8
22	My best interaction with the teacher is when I am outside the classroom setting.	2.9	3.0	3.0

7. *What do you recall as being some of the main life-changing experiences in Bible school?*

Items 23–28 are intended to ascertain what the students' main life-changing experience(s) in Bible school were. The aggregate mean for items 23, 24, 25, 26, 27, and 28 are 4.3, 4.3, 4.1, 3.9, 3.9, and 3.9 respectively, thus making the results significant. The study reveals that the main life-changing experiences were exposure to relevant courses; exposure to the field of ministry; exposure to people; followed by exposure to opportunity for spiritual development; exposure to godly attitudes exhibited by faculty; and exposure to problem-solving opportunities (Table 12).

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[45]This is generally consistent with the focus group findings from GTBC-FG, where 70 percent of participants noted that they enjoyed interaction with the teacher in class.

Table 12. Items 23–28 (see Appendix J and L)

Item no.	Statement	GTBC-FG mean	PTC-FG mean	Aggregate mean
23	Receiving information in class that was relevant to my ministry was the best experience in Bible school.	4.2	4.4	4.3
24	The opportunities to go out on practical work were my best experience in Bible school.	4.1	4.5	4.3
25	The opportunity to interact with fellow students from different walks of life was my best experience in Bible school.	4.0	4.2	4.1
26	The time spent during chapel was my best experience in Bible school.	3.7	4.0	3.9
27	Observing teachers' godly character was my best experience in Bible school.	3.8	4.0	3.9
28	Having problem solving opportunities in Bible school were my best learning experiences.	3.6	4.1	3.9

8. *What would you think to be the qualities of a good mentor/discipler?*

Items 29–32 are intended to ascertain what numbers of students perceive as the most important qualities of a good mentor: the character factor, competence factor, closeness factor, or cash factor. The aggregate mean for items 29, 30, 31, and 32 are 4.7, 4.5, 4.2, and 3.5 respectively, thus making these results significant. The highest-rated quality was character; next was competence; then came the closeness or availability of the mentor. The professional point of view as seen in the literature does not support the idea that mentors are to provide for the material needs of the mentee.[46] The literature in general perceives a mentor's role as walking along side a mentee to enhance the mentee's potential to achieve personal and professional enhancement. A mentor also gives resources or creates opportunities for this to happen. However, the

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[46]Kingdom Coaching.

resources that a mentor may make available are not solely directed to the material needs of a mentee. One proposed reason why students in this Ugandan context perceive that a good mentor should provide for their material needs is because there has been a dependency syndrome ingrained in many church ministers as a result of missionary endeavors in churches. Missionaries who took up young people as support partners in their pioneering work supported these locals fully. So the idea of a spiritual father also had attached to it the connotation of material support from this father (see Table 13).

Table 13. Items 29–32 (see Appendix J and L)

Item no.	Statement	GTBC-FG mean	PTC-FG mean	Aggregate mean
29	I consider a godly lifestyle as being the most important quality of a mentor.	4.5	4.8	4.7
30	I consider the ability to train others as being the most important quality of a mentor.	4.4	4.6	4.5
31	I consider his/her availability to attend to me as the most important quality of a mentor.	4.1	4.3	4.2
32	I consider the ability to provide for the material needs of the mentee as the most important quality of the mentor.	3.5	3.5	3.5

In summary, to answer RQ 3A, Ugandan students live in an educational reality where 80 percent of the time is in class within a teacher-student centered mode of instruction (lectures). Ironically, their behavioral practices and values are ingrained in an interactive framework of life. The study reveals that the students learn best through

interaction with the teacher (question/answer) in class[47] (authority figure—

vertical/professional relationship); interaction with peers in supervised groups

(horizontal/personal relationships);[48] and interaction with activity related to lessons

learned (practical relationships). They perceive moments in class where a course

relevant to their ministry is taught,[49] opportunities for hands-on activity,[50] interactive

forums with peers, time spent in chapel,[51] observation of the teacher's life, and

opportunities given for problem solving as life-changing. Factors of character,

competence, and closeness are perceived as important by students in assessing the

caliber of a good mentor.[52] Implications of these conclusions towards an intentional

mentoring program in theological training institutions are given in chapter 6.

Semi-Structured Interview Report for Denominational and Church Leaders

Research Question 3B states: What are the perceptions, values, and behavioral

practices of Ugandan church leaders towards an intentional mentoring program in

theological training institutions in Uganda? A semi-structured interview guide was

used comprising five questions. For a full transcription of the interview, refer to

Appendix Q.

The first question was: How would you describe mentoring? Eighty-three

percent (N=10) of respondents interviewed perceived mentoring as a form of

empowerment in the lives of an individual being mentored. Some responses were

more explicit than others, using verbs or phrases like "equipping" (CLR1 & 9),

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[47]See Table 6 (Item 1); Table 10 (Item 18); and Table 11 (Item 21).

[48]See Table 6 (Item 2); Table 8 (Item 13); Table 10 (Item 19); and Table 12 (Item 25).

[49]See Table 8 (Item 14); and Table 12 (Item 23).

[50]See Table 8 (Item 11); Table 10 (Item 20); and Table 12 (Items 24, 28).

[51]See Table 12 (Item 26).

[52]See Table 13.

"helping him or her to grow" (CLR 2 & 10), "come alongside to offer support" (CLR 8), and "upbringing and training" (CLR 11). The raw data reveal that even the implicit statements made reflected some form of empowerment—for example, "detailed fathering" (CLR 4), "discipling" (CLR 7), and "teaching and modeling" (CLR 3). Seventeen percent of the respondents interviewed saw mentoring as reproducing yourself in another (CLR 6 and CLR 12). See Appendix Q.

The second question was: How do you feel about intentional mentoring being incorporated into the curriculum of our theological schools? One hundred percent (N=12) of the respondents affirmed the idea of intentional mentoring being incorporated into the curriculum of theological institutions. The following rationale generally reflects the sentiments of the other church leaders interviewed. The acting Overseer, Mbale Pastorate (PAG), noted:

> I feel it is very important because in most of our theological schools and maybe seminaries, we have seen many people come for academics, and they spend many years doing research papers, and when they go out, you identify some gaps in their ministries that if you trace the source, you discover that they have not had a mentor in their lives much as they have performed well academically.[53]

The pastor of Dominion Church International, Mbuya, commented, "But also the mentor-mentee relationship creates that confidence whereby there are certain things somebody wouldn't like to disclose to other people but they would actually be able to disclose to a mentor, and they are easily corrected on a personal level."[54] The General Overseer of the Full Gospel Churches of Uganda pointed out that mentoring was Jesus' mode of teaching the disciples. Before Jesus ever sent out his disciples to the field, he exercised with them.[55]

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[53]Stephen Magombe, interview by Richard Bogere, Mbale, Uganda, April 16, 2013.

[54]John Mbaziira, interview by Richard Bogere, Kampala, Uganda, April 21, 2013.

[55]Kinataama Paul, interview by Richard Bogere, Kampala, Uganda, May 20, 2013.

The third question was: Would you consider mentoring as a primary or secondary component in training our leaders? And why so? Ninety-two percent (N=11) of the respondents affirmatively said mentoring was a primary component in training leaders. The General Secretary for the Full Gospel Churches of Uganda pointed out, "It should be a primary component because there is no success without a successor. True success is not achieved unless there is a successor to continue succeeding. It is a principal."[56]

The fourth question: Do you perceive challenges in incorporating mentoring into the curriculum of theological training institutions? Eight percent (N=1)[57] of the respondents said a language barrier (between mentor and mentee) could pose a challenge in incorporating mentoring into the curriculum. Thirty-three percent (N=4)[58] of the respondents noted a lack of willingness/wrong attitude of the students as a possible challenge. Twenty-five percent (N=3)[59] of respondents pointed out that the lack of the right caliber of mentors in the institution can be a challenge, keeping mentoring from being successful. Thirty-three percent (N=4)[60] of respondents perceived the time factor as a challenge. This time pressure could be created when a large amount of classroom work leaves insufficient time for the mentor-mentee to go out; or it could even be caused by the semester system itself, which can cause a break

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[56]Fred Wantante, interview by Richard Bogere, Kampala, Uganda, May 18, 2013.

[57]Refer to Appendix Q for full transcription of interview. Look up respondent CLR 1's response to the interview question 4.

[58]Refer to Appendix Q for full transcription of interview. Look up respondents CLR 2, 4, 11, and 12's responses to interview question 4.

[59]Refer to Appendix Q for full transcription of interview. Look up respondents CLR 3, 7, and 8's responses to interview question 4.

[60]Refer to Appendix Q for full transcription of interview. Look up respondents CLR 4, 7, and 9's responses to interview question 4.

of personal contact with a mentor when holidays are due. Eight percent (N=1)[61] of

respondents said defining clearly what is expected of the teachers doing mentoring

may be a challenge.A lack of clear definition of how far a teacher should go or teach

may pose a risk on the student. Two respondents (CLR 6 and 10) perceived no

challenges in incorporating mentoring in theological training institutions.

Table 14. Summary responses to question 4.

4. Do you perceive challenges in incorporating mentoring into the curriculum of theological training institutions?	
Broad themes/Specific properties	% of respondents
Language barrier	8% (N=1)
Lack of willingness/wrong attitude in students	20% (N=3)
Lack of right caliber of mentors in school	20% (N=3)
Time factor	33% (N=4)
Determining what is expected of teachers	8% (N=1)

The fifth question was: Can you recall and describe a mentoring/discipleship

experience you had while growing up? All the respondents had received mentoring of

some kind. Ninety-two percent (N=11) of respondents were mentored by an

ecclesiastical leader (a pastor or Christian leader in some ministerial capacity). One

respondent was mentored by his father. When asked what qualities were admired

from their mentors, all the qualities came under character, closeness, and competence

factors. All respondents, with the exception of CLR 10 and 11, listed qualities

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[61]Refer to Appendix Q for full transcription of interview. Look up respondent CLR 5's response to interview question 4.

reflecting character. CLR 10 and 11 listed competence (their mentor's ability to teach) as a quality admired. One respondent (CLR 1) also mentioned the closeness of mentor to mentee as a quality admired.

In summary, 80 percent of the denominational/church leaders perceived mentoring as a form of empowering another person. All of the leaders were affirmative to the idea of intentional mentoring being incorporated into the curriculum of theological institutions.

Eleven of the twelve leaders interviewed perceived mentoring as a primary component in training leaders. However, these leaders also cautioned that various challenges would emerge in the process of incorporating mentoring into the curriculum of theological training institutions. These are summarized in Table 14. All the leaders interviewed had experienced some form of mentoring. Eleven from the twelve interviewed were mentored by an ecclesiastical leader, while one was mentored by his father (familial pattern). Since all these leaders benefited from some form of mentoring, this then accounts for their positive attitude towards mentoring incorporated into the curriculum of theological training institutions.

Semi-Structured Interview Report for Theological School Faculty

Research Question 3C asks: What are the perceptions, values, and behavioral practices of theological school administrators and teachers towards an intentional mentoring program in theological training institutions in Uganda? A semi-structured interview guide comprising six questions was used to obtain a response to this inquiry. For a full transcription of the interviews for Glad Tidings Bible College and Pentecostal Theological College, refer to Appendixes R and S respectively.

Glad Tidings Bible School Administrators and Teachers

The first question was: Does intentional mentoring currently exist in this institution? If no, how would you perceive student mentorship as an integrative component in the curriculum of the institution? If yes, describe how this mentoring program is conducted in this institution? Four of the five respondents[62] answered that mentoring did exist. However, two of the four respondents[63] did not give an affirmative "yes" even though they acknowledged a form of mentoring taking place in the institution. One respondent was unsure. The institution does have a system in place for student development called CODE (Character, Observation, Development, and Evaluation). The diploma students are randomly placed in groups. These students meet once a week and are accountable to an appointed group leader. They meet the dean of students once a month and submit a report once a term. Students meet the dean individually for one-on-one counseling sessions once a term. Students also are given opportunities to go for internships (see Appendix R).

The second question was: What are your thoughts on mentoring as a teaching strategy in relation to the traditional classroom mode of teaching? All five respondents said that mentoring would be beneficial to the students in one way or another. However, 80 percent (N=4) of the respondents[64] pointed to an integrative approach as a proposed teaching strategy. The Academic Dean affirmed, "I think the lecturing method could be more beneficial if it worked alongside the mentoring—not one working alone. If an institution has a combination of both, it would be very

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[62]GTBC-FR1, 2, 3, and 4. Refer to Appendix R under question 1.

[63]GTBC-FR1 and 2.

[64]GTBC-FR1, 2, 4, and 5. Refer to Appendix R under question 2.

ideal."[65] The Principal also observed, "Inasmuch as the classroom has a part to play,

mentoring also as a part that goes beyond the classroom—the spiritual aspects that

may not be very easily evaluated as you do in a class."[66] He, however, noted that the

challenge is that the National Council of Higher Education (NCHE) requires a certain

number of hours in class; and also evaluating progress through a mentoring program

is not as easy as evaluating learning in a classroom setting. The Students' dean also

shared this same view: "We need both [formal class orientation and mentoring which

is relational] because the other one which is informal is hard to evaluate, while the

formal one gives you an opportunity and an edge to evaluate."[67]

Table 15. Summary responses to question 2.*

2. What are your thoughts on mentoring as a teaching strategy in relation to the traditional classroom mode of teaching?	
Broad themes/Specific properties	% of respondents
Integrative Teaching Strategy Lecture/mentoring	80% (N=4)

*See Appendix R.

The third question was: What factors do you think could facilitate or frustrate

the initiation of a mentoring program in your institution? Forty percent (N=2) of the

respondents[68] highlighted the unavailability of faculty with the time to mentor as a

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[65]Peter Twesigye, interview by Richard Bogere, Kampala, Uganda, April 3, 2013.

[66]Jackson N. Kyeswa, interview by Richard Bogere, Kampala, Uganda, April 5, 2013.

[67]Patrick Ndyanabo, interview by Richard Bogere, Kampala, Uganda, April 5, 2013.

[68]GTBC-FR2 and 4. Refer to Appendix R under question 3.

factor that could frustrate the initiation of a mentoring program in the institution. One

respondent[69] cited the unwillingness of some students to be mentored as a possible

frustration; while another respondent[70] mentioned the nature of courses offered

(intrinsically theoretical) as a possible obstacle. This respondent thus recommended

that the curriculum should ensure that course descriptions integrate an element in

which mentoring is needed, thus ensuring its inclusion. One respondent[71] proposed

that mentoring (the form already in existence in this institution) should be opened up

to part-time students also. The presence of a form of mentoring already in operation

for full-time students can act to facilitate the implementation of a mentoring program

for part-time students also.

Table 16. Summary responses to question 3.*

3. What factors do you think could facilitate or frustrate the initiation of a mentoring program in your institution?	
Broad themes/Specific properties	% of respondents
Factors that Frustrate	
Unavailability of faculty with time	40% (N=2)
Unwillingness of students to be mentored	20% (N=1)
Nature of courses (designed to be theoretical)	20% (N=1)
Factors that Facilitate	
Present mentoring scheme can be extended to part-time students.	20% (N=1)

*See Appendix R.

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[69]GTBC-FR 4. Refer to Appendix R under question 3.

[70]GTBC-FR 1. Refer to Appendix R under question 3.

[71]GTBC-FR 5. Refer to Appendix R under question 3.

The fourth question was: Can you recall and describe a mentoring/discipleship experience you underwent in life? All respondents (N=5) had undergone some form of mentoring experience in life. Sixty percent (N=3) of the respondents[72] revealed those mentoring experiences as being organized by the institutions they attended. The mentoring experiences were expressed differently. One institution had a mandatory requirement of belonging to a discipleship group supervised by a teacher. Another required going to a church and writing a report, and having teachers visit you in your apartment as part of the program; while another sent a student to minister under a pastor for a period of time. One respondent[73] was mentored in University, but not by a faculty member. One respondent[74] was mentored by her mother. A synthesis of the list of qualities admired in the various mentors was calmness, having spiritual direction and guidance, being a counselor, being a good academician, and fearing God; simplicity, humility, and calmness were also cited. These qualities reflect good character, competence, and communion with God.

The fifth question was: Could you describe the age range of your students and your faculty? The average or mean of the youngest student is twenty-on years, and the oldest is forty-nine years. The mean of the youngest faculty member is twenty-eight years, and the oldest faculty member is fifty-two years (refer to Appendix R for full transcription). The age factor between faculty and students in relation to mentoring may have implications in a mentoring program (vertical approach), especially in an African context where the elder tradition is strong. This will be highlighted in chapter 6.

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[72]GTBC-FR1, 2, and 4. Refer to Appendix R under question 4.

[73]GTBC-FR3. Refer to Appendix R under question 4.

[74]GTBC-FR5. Refer to Appendix R under question 4.

The sixth question was: What is the teacher-student ratio in your institution? The diploma program (resident/full time) is approximately 50–55 students (the entire student population, including full-time, part-time certificate, diploma, and degree students, is estimated between 200–300 students). The teacher population (full-time and adjunct) is between 18 and 20. This study is delimited to the residential/full-time diploma students. The ratio is roughly one teacher to three resident students. See Appendix R for full transcription.

In summary, four of the five respondents said that mentoring did exist. However, since two of the four respondents did not give an affirmative "yes" it indicates that although a form of mentoring exists, faculty still need an orientation about this program if it is to be intentional. All five respondents said that mentoring would benefit the students in one way or another. Eighty percent (N=4) of the respondents pointed to an integrative approach as a proposed teaching strategy. As regards perceived challenges in the initiation of a mentoring program, see summary on Table 16. The entire faculty went through some mentoring experience. The mean of the youngest student is twenty-one years and the oldest is forty-nine years. The mean of the youngest faculty member is twenty-eight years and the oldest faculty member is fifty-two years. The teacher student ratio is approximately one teacher to three students.

Pentecostal Theological College Administrators and Teachers

The first question was: Does intentional mentoring currently exist in this institution? If no, how would you perceive student mentorship as an integrative component in the curriculum of the institution? If yes, describe how this mentoring program is conducted in this institution? The school principal affirmed that intentional mentoring did exist. He asserted that practical activities, such as sending students on

preaching assignments and internships for several weeks under a pastor, are part of

the school program. He expressed the desire, however, that in addition to what is

already in place, mentoring could be more comprehensive in the institution.[75]

Ironically, 80 percent (N=4) of respondents[76] said intentional mentoring did not exist,

as mentoring only took place indirectly when a teacher took personal initiative to help

a student in need. All these four respondents were positive as to the benefit of an

intentional mentoring program being instituted in the college. It was evident that the

institution does have some form of mentoring inculcated into the curriculum;

however, the faculty needs to be sensitized and involved in the process so that the

intentionality of grooming students is not only an institutional burden but the personal

responsibility of each teacher.

The second question was: What are your thoughts on mentoring as a teaching

strategy in relation to the traditional classroom mode of teaching? All five

respondents said that mentoring would be beneficial to the students in one way or the

other. Also all five respondents pointed to an integrative approach as a teaching

strategy.[77] The academic dean emphatically said, "The classroom mode of teaching

should continue but this component [mentoring] must be besides it."[78] He, however,

noted that it was important for some kind of written guidance, model, or template be

put in place to enable teachers know how to go about the process of mentoring

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[75]Patrick Ouke, interview by Richard Bogere, Mbale, Uganda, April 16, 2013.

[76]PTC-FR1, 2, 4, and 5. Refer to Appendix S under question 1.

[77]PTC-FR1, 2, and 5 were explicit in their statements about integrating the classroom mode to mentoring as a teaching strategy. PTC-FR 3 and 5 were implicit but pointed to the same direction. Refer to Appendix S under question 2.

[78]Amos Isale, interview by Richard Bogere, Mbale, Uganda, April 15, 2013.

students. Another senior lecturer also pointed, "Mentoring should complement the classroom when you are teaching."[79]

Table 17. Summary responses to question 2.*	
2. What are your thoughts on mentoring as a teaching strategy in relation to the traditional classroom mode of teaching?	
Broad themes/Specific properties	% of respondents
Integrative Teaching Strategy	
Lecture/mentoring	100% (N=5)

*See Appendix S.

The third question was: What factors do you think could facilitate or frustrate the initiation of a mentoring program in your institution? Diverse issues were raised in respect to those factors that could either facilitate or frustrate a mentoring program. PTC-FR1 said capacity building of teachers would facilitate the program—thus the lack of it would frustrate the program. PTC-FR2 said student sensitization regarding mentoring would make the work easier for teachers in the mentoring process. PTC-FR3 noted that the participation of the local church in the institution (by offering ministerial opportunities for the students) would facilitate the program. Without this involvement, the program of mentorship could be frustrated. Lack of finance was another key factor that could frustrate the program. PTC-FR4 noted that the school board support would facilitate the program. Lack of resources, and also the wrong attitude of mentors (insecurity/feeling of being threatened by the mentee) would frustrate the program. PTC-FR5 pointed out the fact that teachers have already been

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[79]Vincent Ekaru, interview by Richard Bogere, Mbale, Uganda, April 16, 2013.

mentoring students privately, and that this is already a factor that can facilitate the

program. For full transcription, refer to Appendix S.

Table 18. Summary responses to question 3.* (See Appendix S)

3. What factors do you think could facilitate/ or frustrate the initiation of a mentoring program in your institution?	
Broad themes/Specific properties	% of respondents
Factors that Frustrate	
Lack of capacity building	20% (N=1)
No local church participation	20% (N=1)
Lack of finances/resources	40% (N=2)
Insecurity of mentor	20% (N=1)
Factors that Facilitate	
Capacity building	20% (N=1)
Sensitizing students/teach a course on mentoring	20% (N=1)
Participation of the local church	20% (N=1)
School board support	20% (N=1)
Availability of teachers who have been engaged in some mentoring	20% (N=1)

*See Appendix S.

The fourth question was: Can you recall and describe a mentoring/discipleship experience you underwent in life? Eighty percent (N=4) of respondents[80] had undergone some form of mentoring experience in life. The school principal (one of the four respondents) revealed that his mentoring experience was organized by the

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[80]PTC-FR1, 2, 3, and 5. Refer to Appendix S under question 4.

theological institution he attended. He narrated that the school arranged for ten-week

internships; visitation to churches; and invited guests to come and speak on the

realities of ministry.[81] The others had individuals who had influence in their lives. The

academic dean revealed that the qualities he admired from his mentor were good time

keeping, prayerfulness, and being a good listener.[82] Another senior lecturer revealed

that his mentor's disposition as a spiritual father to him was a quality he admired.[83]

The fifth question was: Could you describe the age range of your students and

your faculty? All respondents estimated the youngest student to be twenty years. The

mean of the oldest student is thirty-eight years and the youngest is about twenty years.

The mean of the youngest faculty member is thirty-seven years. One faculty member

(sixty years) revealed he was the oldest among the staff (refer to Appendix S for full

transcription). The age factor between faculty and students in relation to mentoring

may have implications in a mentoring program (vertical approach) especially in an

African context where the elder tradition is strong. This will be highlighted in chapter

6.

The sixth question is: What is the teacher-student ratio in your institution?

Eighty percent (N=4) of the respondents[84] assert that the teacher-student ratio is one

to five (thirty students and six teachers). One respondent, however, estimated a ratio

of one to seven.

In summary, although one respondent affirmed that an intentional mentoring

program did exist, the rest of the respondents stated that intentional mentoring did not

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[81]Patrick Ouke, interview by Richard Bogere, Mbale, Uganda, April 16, 2013.

[82]Amos Isale, interview by Richard Bogere, Mbale, Uganda, April 15, 2013.

[83]Vincent Ekaru, interview by Richard Bogere, Mbale, Uganda, April 16, 2013.

[84]PTC-FR1, 2, 3, and 4. Refer to Appendix S under question 6.

exist, but mentoring only took place indirectly as a teacher took personal initiative to help a student in need. All five respondents perceive mentoring as beneficial to the students and thus point to an integrative approach as a teaching strategy. There were diverse issues raised in respect to those factors that could either facilitate or frustrate a mentoring program (see Table 18). Eighty percent (N=4) of respondents revealed that they underwent some form of mentoring experience in life.

The average/mean of the oldest student is thirty-eight years and youngest about twenty years. The mean of the youngest faculty member is thirty-seven years. The teacher-student ratio is one to five (thirty students and six teachers). One respondent, however, estimated a ratio of one to seven.

Interview Report for Government Educational Leaders

Officials from the National Council of Higher Education (NCHE) were interviewed with the aid of a semi-structured interview guide comprising five questions (refer to Appendix T for full transcription). The purpose of this interview was in response to Research Question 3D: What are the perceptions of government educational leaders towards a mentoring program integrated into the curriculum of theological training institutions in Uganda?

The Director for Research, Development ,and Documentation at the NCHE said that there was no official policy for student mentoring in tertiary institutions. He stated the following:

> Well, there is no written policy as such; but we realize that—we think that there is need for practical, hands-on [activity]. We also believe that the lecturers or tutors need to influence, to interact and influence the students they teach. Because as a lecturer, you are in the place of a parent; and therefore really, you must shape the thinking, the attitudes of the students you are going to produce.[85]

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[85]Phenny Birungi, interview by Richard Bogere, Kampala, Uganda, July 29, 2013.

Another Senior Educational Officer with the NCHE also affirmed that no written policy existed; however, he asserted, "The only thing we have here is to require students to do an internship."[86]

All the NCHE officials interviewed perceived a relationship between mentoring and the character development of a student. The Accounts Assistant with the NCHE pointed out that "when you mentor the student, you basically are telling them that this is what they should behave like. And when you tell them what they should behave like, it should be able to develop their character."[87] Another official observed, "When someone is mentored, they kind of develop or copy the traits of the person who is mentoring them."[88] This calls for an upright character of the mentor (lifestyle mentoring). All officials interviewed perceived mentoring as instrumental to improving the competencies of the student. One official noted, "I think mentoring gives you a number of aspects which are not necessarily covered in the classroom, but also putting the practical, not only the practical aspect, the emotional aspect to the learning process. That one mentoring does—classroom cannot do it."[89] The Head of Quality Assurance Department mentioned that the competencies should be tracked—that is, evaluated through formative and summative assessments.[90]

In regards to how much time would be recommended for in-class teacher-student interaction compared to out-of-class teacher-student interaction, there was no consensus. Responses varied, with respondents saying teacher-student interaction depended on numbers (teacher-student ratios); the nature of subject could require

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[86]Cyrus S. Ssbugenyi, interview by Richard Bogere, Kampala, Uganda, July 29, 2013.

[87]John Mike Wanyama, interview by Richard Bogere, Kampala, July 29, 2013.

[88]Cyrus S. Ssbugenyi, interview by Richard Bogere, Kampala, Uganda, July 29, 2013.

[89]Ibid.

[90]Pius Achanga, interview by Richard Bogere, Kampala, Uganda, July 29, 2013.

more time in class, while other subjects needed more time involving practical activity outside class. Another issue raised was the required credit hours to be met, which would dictate the amount of time to be spent in class; and one explicitly stated he recommended more time outside the class doing hands-on activity and less time in class for the theory.

As to whether mentoring fits within the socio-cultural framework of Ugandans, the Director for Research, Development and Documentation at the NCHE articulated this clearly. He cited the fact that a child never had one parent. There were uncles, aunties, and grandparents all involved in raising a child.[91] Another Senior Education Officer stated the following:

> Mentoring is not a new thing, it has always been there. For example, when I grew up, when I was a little boy, I used to go to look after cows with my grandfather. We go in the morning at this time and when it comes to like one o'clock [1 pm], of course I am hungry, he hands me over to one of the women in the well to take me back. I cannot go the full day. . . .You just have to visit traditional African education and you will even see that this one we have now, the modern education is actually against mentoring by its own design . . . it is about exams.[92]

This socio-cultural relational network is an aspect that could favor mentoring in tertiary institutions. The Head of Quality Assurance Department pointed out another socio-cultural reality today. He observed that emerging trends, such as technology, in today's socio-cultural context create the possibility of faculty interacting with students even by phone.[93] The accessibility of technology in Uganda (the internet, mobile phones) fits well with the possibility of a mentoring program in tertiary institutions.

In summary, although the NCHE does not have a written policy, it seems to perceive mentoring as vital in the character and competency development of the

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[91]Phenny Birungi, interview by Richard Bogere, Kampala, Uganda, July 29, 2013.

[92]Olupot E., interview by Richard Bogere, Kampala, Uganda, August 9, 2013.

[93]Pius Achanga, interview by Richard Bogere, Kampala, Uganda, July 29, 2013.

student. The issue of large numbers of students in the present classroom settings in Uganda was raised as possibly posing a challenge in implementing mentoring. However, there was no indication from the respondents of the NCHE that the implementation of such a program would be working against their vision or mission as an educational monitoring body for tertiary institutions and Universities.

Summary

The biblical-theological literature reveals that mentor-mentee relationships normally had the following traits. First, the mentor was in most cases a senior partner and in close proximity with the mentee. There was oral transmission of knowledge and instruction from the mentor to the mentee. The mentee had opportunities for hands-on activity.

The social science literature reveals that the status of theological education offered in African institutions (in this case Uganda) is inadequate in equipping leaders to be relevant in the field of ministry. The observation made by Ugandan ecclesiastical leaders is that a high premium is placed on academia at the expense praxis and practice. Pre-colonial Africa had an indigenous education strong in oral tradition (theory), values, and hands-on activity, within an apprenticeship framework. However, post-colonial education has narrowed down the education within the boundaries of four walls, restricting learning to the cognitive domain. Literature reveals that African voices are calling for a revival of this relational approach to education integrated into the adopted Western mode of education.

The findings reveal that the familial, ecclesiastical, school, and peer models of relationships are relational models within the Ugandan society that can have implications on a mentoring program. All these give the Ugandan student the orientation towards the vertical and horizontal modes of relationship.

Ugandan students live in an educational reality where 80 percent of the time is spent in class within a teacher-student centered mode of instruction (lectures). The study reveals that their behavioral practices and values are ingrained in an interactive framework of life—vertical and horizontal. This interaction is with the teacher, the peers, and activity.

The study also reveals that church leaders and Bible school administrators all perceive mentoring as a necessary component in theological training. Most of these leaders received some form of mentoring, which was beneficial; thus they point to the fact that it is indeed priority in leadership training. Government educational leaders also perceive mentoring as vital towards the character and competency development of the student. Although no written policy exists in regards to mentoring, the requirement for such is implicit when they note that institutions are required to have internships and the practical, hands-on activity within their programs.

CHAPTER 6

CONCLUSIONS AND RECOMMENDATIONS

Introduction

The formulation of a theory of intentional mentorship applied to the curriculum of theological training institutions in Uganda will be informed by the perceptions, values, and behavioral practices of the students and stakeholders involved. Unless the perceptions, values, and behaviors of the beneficiaries are understood, whatever the institution initiates stands the risk of being irrelevant to the needs of the students.

A theory can be given as a verbal statement (in the form of a proposition), or series of statements. A theory, however, can also be presented in a verbal or visual form—or even both.[94] The theory developed as a result of this study will be presented both as verbal statements (a series of propositions) and visually. Each proposition (theory) will be given with justification, making reference to empirical data[95] reflected in chapter 5. The theory submitted in this study is not the "canonical template" for mentoring in higher institutions. This researcher is aware that mentoring in institutions of higher learning may take different shapes and structures; however, certain critical steps, which this theory proposes, must be taken into consideration when embarking on a mentorship program for a theological institution—in this case, Ugandan theological institutions.

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[94]Paul D Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design,*7th ed. (NJ: Prentice-Hall, Inc., 2001), 155.

[95]This researcher will also make reference to literature for secondary support where necessary.

This chapter first presents a summary of the findings and conclusions. Then the researcher submits the formulation of the theory, implications, recommendations for further study, and a summary.

Summary of Findings

The findings in this study are intended to answer the problem statement: What are the components of a curricular theory of intentionally integrated student mentorship that can be informed by the perceptions, values, and behavioral practices of students and institutional stakeholders at theological training institutions in Uganda? This section reports on the findings of the data in response to RQs 1A, 1B, 2A, 2B, 3A, 3B, 3C, and 3D. Biblical-theological literature review responds to RQ 1A, and social-science precedent literature responds to RQs 2B and 3A. Field data will respond to the rest of the RQs.

Research Question 1A

RQ 1A states: What does the biblical-theological literature reveal about mentoring? Biblical-theological literature reveals that TE in the Old and New Testaments included an amalgam of teaching[96] and training;[97] the informal/non-formal and formal; and the vertical (senior-junior partner approach) and horizontal (peer partner approach) dimensions to education. A review of biblical models of mentor-mentee relationships fell within the following patterns: The familial pattern,[98]

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[96]This included both oral and written transmission of knowledge.

[97]This took place in form of apprenticeships—though the general term "mentorship" is applied in this study.

[98]Examples include God and Adam; Jethro and Moses; Naomi and Ruth; Paul and Timothy (although there is an overlap into master-disciple); and Paul and Titus (master-disciple/mentor-tutor pattern). What is absolute is that these relationships entailed some training—consciously or subconsciously—by the parties involved. The actual designation allows for some flexibility.

master-disciple pattern,[99] mentor-tutor pattern, peer pattern,[100] and the teacher-student pattern.[101] In the designation of these training relationships, some flexibility is required, as there are overlaps—one relationship may qualify for more than one designation. Some of the observable traits in these mentoring relationships in the Bible include the following: the mentor was a senior partner (with the exception of David and Jonathan and possibly Barnabas and Paul); close proximity between mentor and mentee;[102] opportunity for hands-on activity;[103] and evidence of oral transmission of knowledge and instruction.[104] There was also interaction between mentor and mentee;[105] role modeling;[106] creating opportunities (exposure) for the mentee;[107] asking the mentee reflective questions,[108] and so on.

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[99]Moses and Joshua; Elijah and Elisha; Jesus and the disciples.

[100]David and Jonathan; Barnabas and Paul; and probably Barnabas and John Mark (although their family ties would also qualify them to fit within a familial pattern).

[101]Gamaliel and Paul provide a classic example of the teacher-student pattern. They could also have been in a master-disciple mode of relation. For further review of these various training relationship patterns review: John M. Elliott, "Leadership Development," 7–9.

[102]See chapter 2, sections on Parents as Mentors; God and Adam; Moses and Joshua; Naomi and Ruth; Elijah and Elisha; Jesus Christ and Disciples; Paul and Timothy, and Paul and Titus.

[103]See chapter 2, sections on Parents as Mentors; God and Adam; Moses and Joshua; Jesus Christ and disciples; Paul and Timothy, and Paul and Titus.

[104]See chapter 2, sections on Parents as Mentors; God and Adam; Jethro and Moses; Moses and Joshua; Naomi and Ruth; Elijah and Elisha; Jesus Christ and Disciples; Paul and Timothy, and Paul and Titus.

[105]See chapter 2, sections on Parents as Mentors; God and Adam; Jethro and Moses; Naomi and Ruth; Eli and Samuel; Elijah and Elisha; David and Jonathan; Jesus Christ and Disciples; Paul and Timothy; and Paul and Titus.

[106]See chapter 2, sections on Parents as Mentors; Moses and Joshua; Naomi and Ruth; Elijah and Elisha; Jesus Christ and Disciples; Paul and Timothy; and Paul and Titus.

[107]See chapter 2, sections on God and Adam; Moses and Joshua; Naomi and Ruth; Jesus Christ and Disciples; Barnabas and Paul; Paul and Timothy; and Paul and Titus.

[108]See chapter 2, sections on God and Adam; Jethro and Moses; Elijah and Elisha; and Jesus Christ and Disciples.

Research Question 1B

Research Question 1B asks: What does the social-science literature reveal about mentoring? The social-science literature affirms that there is a correlation between mentoring and the personal and professional development of an individual.[109] This validates the necessity of a mentoring program in a theological institution—an enterprise that is priority and not peripheral to student development and preparation for real life challenges.

The literature, however, reveals that the predicament facing both the Western and African TE is the overemphasis on academia at the expense of personal and professional formation. While African pre-colonial educational orientation provided for the oral tradition (passing down of theory), instilling values, and allowing for hands-on activity within an apprenticeship framework, the corollary of the currently-adopted Western model of education is that a high premium is placed on academia and elitism. [110] Therefore, many African leaders call for a relational approach to education—albeit an amalgam of Western (formal) and African (informal/non-formal).[111] This relational approach is what this study refers to as mentoring.[112] Enson Lwesya also affirms the following:

> Unfortunately, the "classroom" training pattern introduced by educators
> from the Northern Hemisphere at times debunked it [mentoring relations]
> as inferior. Admittedly, it is hard to learn leadership competencies in a

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[109]Read chapter 3, sub-heading: Mentoring for Holistic Development.

[110]Refer to literature review (chapter 3) under the subheading: Current Issues in Theological Education (read towards to end of *Current Issues in Africa*).

[111]Refer to literature review (chapter 3) under the subheading: Current Issues in Theological Education (read towards to end of *Current Issues in Africa*—last 3 paragraphs).

[112]The concept of mentoring includes many different nuances. However, in this study, it is referred to as a comprehensive phenomenon encompassing coaching (development of skills) and concern for the individual's personal enhancement—all achieved through teaching, answering questions, asking questions, creating opportunities allowing for exposure, counseling, commending and correcting, hands-on activity, etc. This description is derived from conclusions made by the researcher from the literature review under the heading: Mentoring, Coaching, and Apprenticeships.

classroom setting. One needs a relational system such as coaching, mentoring apprenticeship.[113]

This review reveals that this relational approach must move from the traditional *pedagogical* method (solely mentor-directed) to an *andragogical* method (learner-centered).[114] The relational approach also works within the vertical and horizontal frameworks. In this light, the concept of a mentoring circle (peer/cohort mentoring) where a faculty member facilitates a group or learning community[115] informed this study and thus is in harmony with the findings in this study's field research.

The Ugandan Educational policy articulated in the White paper (1992), in describing the purpose and program of education within post-secondary institutions, states that among other goals, it includes "equipping the students with knowledge, skills and attitudes to enable them join the world of work as useful members of their communities."[116] The government also recommends an interactive and participatory approach to teaching.[117]

<div align="center">Research Question 2A</div>

Research Question 2A asks: What does the social-science literature reveal about the implications for an intentional mentoring program in theological training institutions in Uganda that emerge from the students' socio-cultural and environmental backgrounds? The literature reveals that the Africans' socio-cultural

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[113]Lwesya, 140–141.

[114]See chapter 3, sub-heading: Mentoring Theories and Models in Formal Educational Programs (second and third paragraphs).

[115]Read chapter 3, sub-heading: Mentoring Theories and Models in Formal Educational Programs. Specifically, refer to Carol A. Mullen, *A Graduate Student Guide,* 78. Also see Zachary, *Mentor's Guide*, 4–5.

[116]Owoeye and Oyebade, 5.

[117]See chapter 3, subheading: Uganda Educational System: Policies Affecting Post-Secondary Education.

learning orientation is predominantly field-dependent. A study conducted by Bowen and Bowen revealed that 84 percent of East Africans, the region in which Uganda is found, were field-dependent.[118] This implies that Africans are socially sensitive and learn best within a collaborative context. They thrive within a learning community within the vertical (teacher-student) and horizontal (student-student) relational frameworks.

Aloysius Kwitonda, examining the educational systems in Uganda from a social-cultural perspective, noted that the formal school system introduced by the missionaries undermined the indigenous system of education. He argues that the indigenous system in place prior to colonial rule was undertaken by family and community, where children were taught values, skills, and whatever was necessary for survival in life.[119] This gave the indigenous education the aspect of relevance to the student. Tusingire Frederick comments on the community orientation of the traditional society. He points out that females learned from their mothers, while males learned from their fathers or a senior member of the community.[120] Daniel N. Sifuna says that African indigenous education adapted to both the physical and social environment—it was an education for living (relevant hands-on activity). This education was both informal (taking place through plays, dance, proverbs, and so on) and formal (taking place through organized apprenticeships).[121] Isaac N. Mazonde

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[118]See chapter 3, subheading: Current Issues in Theological Education (under, *Current issues in Africa*). For further reading, review: Global Association of Theological Studies—Advance Educator Series.

[119]See chapter 3, subheading: Current Issues in Theological Education (under, *Current issues in Africa*). For further reading, review Kwitonda, 220–226.

[120]See chapter 3, subheading: Mentoring Structures in Africa: Socio-Cultural Realities. Also review Frederick, 16.

[121]See chapter 3, subheading: Mentoring Structures in Africa: Socio-Cultural Realities. Review Sifuna, 60–64.

notes that formal training in some societies was given to herbalists, drummers, and blacksmiths through apprenticeship systems.[122]

In conclusion, Africans learn best from listening, observing, and imitating authority figures; getting involved in activity; and also working within a learning community (group/peers). The literature in view reveals that African mentoring structures is summed up as parental mentoring, peer mentoring, and societal/community mentoring by the elder(s)—an integration of the vertical and horizontal dimensions complementing each other. All this took place within a relational, informal/nonformal framework. Since the educational orientation of the African—in this case, Ugandan—calls for an integration of theory into practice through looking up to wiser authority figures and fellow peers, this socio-cultural and environmental reality has definite implications on how education must be conducted in their adopted reality: the formal school (classroom). This is why the mentorship framework is very ideal for the African orientation.

<p align="center">Research Question 2B</p>

Research Question 2B asks: What current practices or models in the Ugandan society exist that may have implication on an intentional mentoring program for students in theological training institutions in Uganda? Current models in the Ugandan society that may have implications on an intentional mentoring program include the familial, ecclesiastical, school, and peer models of relationships. The findings reveal that the respondents were influenced greatly by their parents, the school, and the church;[123] however, although item 7[124] indicates that peers did not

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[122]See chapter 3, subheading: Mentoring Structures in Africa: Socio-Cultural Realities. Also review Mazonde.

[123]Chapter 5, table 1 (items 1 and 3) and table 2 (items 5 and 6).

have great influence, item 13[125] gives some indication that peers in school did have

great influence.[126] The study reveals that the practices of domestic work at home from

an early age has given the student the orientation to prefer hands-on activity in the

learning process.[127] The findings also reveal that the formal schooling system in place

causes children to spend more time in school than at home.[128] It is evident that the

desire for interaction with fellow peers is important. These observations have

implications for an intentional mentoring program.

Research Question 3A

Research Question 3A asks: What are the perceptions, values, and behavioral

practices of the students towards an intentional mentoring program in theological

training institutions in Uganda? The behavioral practices and values of students are

embedded in an interactive framework of life. The study reveals that the students

learn best through interaction with their teacher in class[129]—one whom they deem an

authority figure (vertical/professional relationship). Secondly, interaction with peers

in groups that is supervised (horizontal/personal relationships),[130] and interaction with

activity related to lessons learned (practical relationship). Since Ugandan students live

in an educational reality where 80 percent of the time is in class with a teacher

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[124]Chapter 5, table 2.

[125]Chapter 5, table 5.

[126]The probable explanation for this finding is that their earlier orientation was strictly around the company of the family, work in the field, church (possibly with the presence of a parent), and formal classroom in primary school. Here, little peer influence may have taken place, giving no opportunity for such positive influence. This may explain for the low rating on peer influence in item 7. However, in secondary school, there may possibly have been better expression and opportunity to interact with groups. This may account for the high mean rating in item 13.

[127]Chapter 5, table 1 (item 2), table 3 (item 8) and table 5 (item 15).

[128]Chapter 5, table 4 (items 11 and 12).

[129]See chapter 5, table 6 (item 1); table 10 (item 18); and table 11 (item21).

[130]See chapter 5, table 6 (item 2); table 8 (item 13); table 10 (item 19); and table 12 (item 25).

(lectures),[131] and the teacher's and school's primary forum for contact with the student is in class, it is imperative that primary mentoring is done within the classroom walls. This mentoring theory is informed by the three aspects of interactions the students call for as stated above (See section: Intentional Mentoring Theory for TE in Uganda).

Moments in class where a course relevant to ministry is taught,[132] opportunities for hands-on activity is given,[133] and interactive forums with peers are offered[134] are perceived as life-changing. Also highly cited were time spent in chapel,[135] observing the life of the teacher,[136] and opportunities for problem solving.[137] Character, competence, and the closeness factor are perceived by students as important in making up the caliber of a good mentor.[138] This harmonizes with the literature review findings for RQ 2A.

Research Question 3B

Research Question 3B asks: What are the perceptions, values, and behavioral practices of Ugandan church leaders towards an intentional mentoring program in theological training institutions in Uganda? Eighty percent of the denominational or

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[131]See chapter 5, table 7 (item 5); and table 9 (item 15). Also refer to table 4 (items 11 and 12).

[132]See chapter 5, table 8 (item 14); and table 12 (item 23).

[133]See chapter 5, table 8 (item 11); table 10 (item 20); and table 12 (items 24, 28).

[134]See chapter 5, table 6 (item 2), table 8 (item 13), table 10 (item 19), and table 12 (item 25).

[135]See chapter 5, table12 (item 26).

[136]See chapter 5, table 12 (item 27).

[137]See chapter 5, table 12 (item 28).

[138]See table 13.

church leaders perceived mentoring as a form of empowering another person.[139] One

hundred percent of the leaders were affirmative toward the idea of intentional

mentoring being incorporated into the curriculum of theological institutions.[140] The

acting Overseer, Mbale Pastorate (PAG), noted:

> I feel it is very important because in most of our theological schools and
> maybe seminaries, we have seen many people come for academics, and they
> spend many years doing research papers, and when they go out, you identify
> some gaps in their ministries that if you trace the source, you discover that
> they have not had a mentor in their lives much as they have performed well
> academically.[141]

Eleven of the twelve leaders interviewed asserted that mentoring was a

primary component in training leaders and not peripheral.[142] The General Secretary

for the Full Gospel Churches of Uganda pointed out, "It should be a primary

component because there is no success without a successor. True success is not

achieved unless there is a successor to continue succeeding. It is a principal."[143]

As to what challenges leaders anticipated in incorporating mentoring into the

curriculum of theological training institutions, various issues were raised.

Respondents suggested that a language barrier between mentor and mentee could pose

a challenge; a lack of willingness or wrong attitude on the part of the student could

also pose a possible challenge. Some cited the lack of the right caliber of mentors in

the institution as a potential challenge for successful mentoring. Some respondents

perceived the time factor as a challenge in cases where a large amount of classroom

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[139]See chapter 5, subheading: Semi-Structured Interview Report for Denominational/and Church Leaders (responses to question I). See appendix Q, question I for transcribed interview.

[140]See chapter 5, subheading: Semi-Structured Interview Report for Denominational/and Church Leaders (responses to question II). See appendix Q, question II for transcribed interview.

[141]Stephen Magombe, interview by Richard Bogere, Mbale, Uganda on April 16, 2013.

[142]See chapter 5, subheading: Semi-Structured Interview Report for Denominational/and Church Leaders (responses to question III). See appendix Q, question III for transcribed interview.

[143]Fred Wantante, interview by Richard Bogere, Kampala, Uganda, May 18, 2013.

work leaves insufficient time for the mentor and mentee to go out. The semester

system, also, can cause a break of personal contact with a mentor when holidays are

due. One respondent said defining clearly what is expected of the teachers doing

mentoring may be a challenge. Lack of a clear definition of how far a teacher should

go or teach may put the student at risk.[144]

All the leaders interviewed had undergone some form of mentoring. Eleven of

the twelve interviewed were mentored by an ecclesiastical leader. One respondent was

mentored by the father (familial influence).[145] This past experience probably accounts

for the interviewees' positive attitude towards mentoring. Mentoring was beneficial to

them and thus they perceive that it is a needed component in the personal and

professional development of the student.

Research Question 3C

Research Question 3C asks: What are the perceptions, values, and behavioral

practices of theological school administrators and teachers towards an intentional

mentoring program in theological training institutions in Uganda?

Four of the five faculty respondents[146] from Glad Tidings Bible College said

that mentoring did exist. However, two of the four respondents[147] did not give an

affirmative "yes" although they did acknowledge that a form of mentoring takes place

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[144]See chapter 5, subheading: Semi-Structured Interview Report for Denominational/and Church Leaders (responses to question four, also table fourteen). See appendix Q, question 4 for transcribed interview. For proposed solutions to the factors that could frustrate the initiation of a mentoring program in theological institutions, see appendix U.

[145]See chapter 5, subheading: Semi-Structured Interview Report for Denominational/and Church Leaders (summary responses to question five). Also see appendix Q, question five for transcribed interview.

[146]GTBC-FR1, 2, 3, and 4. Refer to Appendix R under question 1.

[147]GTBC-FR1 and 2.

in the institution. All five respondents said that mentoring is beneficial to the students in one way or the other. However, 80 percent (N=4) of the respondents[148] point to an integrative approach as a proposed teaching strategy. The Academic Dean affirmed, "I think the lecturing method could be more beneficial if it worked alongside the mentoring—not one working alone. If an institution has a combination of both, it would be very ideal."[149] Forty percent (N=2) of the respondents[150] highlighted the unavailability of faculty with the time to mentor as a factor that would frustrate the initiation of a mentoring program. One respondent[151] cited the unwillingness of some students to be mentored as a possible challenge; while another respondent[152] mentioned the nature of courses offered (intrinsically theoretical) not allowing for mentoring, and thus recommends that the curriculum should ensure that course descriptions must integrate an element of where mentoring is needed and thus integrated.[153]

The entire faculty had undergone some mentoring experience.[154] The faculty revealed that the average or mean of the youngest student is twenty-one years and the oldest is forty-nine years of age. The mean of the youngest faculty member is twenty-

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[148]GTBC-FR1, 2, 4, and 5. Refer to Appendix R under question 2.

[149]Peter Twesigye, interview by Richard Bogere, Kampala, Uganda, April 3, 2013.

[150]GTBC-FR2 and 4. Refer to Appendix R under question 3.

[151]GTBC-FR 4. Refer to Appendix R under question 3.

[152]GTBC-FR 1. Refer to Appendix R under question 3.

[153]Chapter 5, table 16.

[154]See appendix R, question 4 responses.

eight years and the oldest faculty member is fifty-two years of age. [155] The teacher

student ratio in GTBC is approximately one teacher to three students.[156]

The principal of the Pentecostal Theological College affirmed that an

intentional mentoring program does exist. However, four respondents[157] stated that

intentional mentoring did not exist; mentoring only took place indirectly as a teacher

took personal initiative to help a student in need. It was evident that although the

school had in place some components of a mentoring program, this was not clearly

defined to the faculty. All five respondents said that mentoring would be beneficial to

the students and thus pointed to an integrative approach as a teaching strategy.[158] The

academic dean emphatically stated, "The classroom mode of teaching should continue

but this component [mentoring] must be besides it."[159] Another senior lecturer also

pointed out, "Mentoring should complement the classroom when you are teaching."[160]

Diverse issues were raised in respect to those factors that could either facilitate

or frustrate a mentoring program. PTC-FR1 held that building the capacity of teachers

would facilitate the program—thus, the lack of it would frustrate the program.[161]

PTC-FR2 stated that student sensitization about mentoring would make the work

easier for teachers in the mentoring process.[162] PTC-FR3 noted that the participation

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[155]See appendix R, question 5 responses.

[156]See appendix R, question 6 responses.

[157]PTC-FR1, 2, 4, and 5. Refer to appendix S under question one.

[158]PTC-FR1, 2, and 5 were explicit in their statements about integrating the classroom mode to mentoring as a teaching strategy. PTC-FR3 and 5 were implicit but pointed to the same direction. Refer to appendix S under question 2.

[159]Amos Isale, interview by Richard Bogere, Mbale, Uganda on April 15, 2013.

[160]Vincent Ekaru, interview by Richard Bogere, Mbale, Uganda on April 16, 2013.

[161]See Appendix S. Refer to question 3.

[162]See Appendix S. Refer to question 3.

of the local church in the institution by availing ministerial opportunities for the students would facilitate the program. Lack of finance was another key factor that could frustrate the program. [163] PTC-FR4 noted that the school board support would facilitate the program. Lack of resources, as well as a wrong attitude on the part of mentors (insecurity or a feeling of being threatened by the mentee) would frustrate the program.[164] PTC-FR5 pointed out that the fact that teachers have already been mentoring students privately is already a factor that can facilitate the program.[165] See chapter 5, table 18 for summary. Eighty percent (N=4) respondents[166] reveal that they underwent some form of mentoring experience in life.

The mean of the oldest student is thirty-eight years and the youngest is about twenty years. The mean of the youngest faculty member is thirty-seven years. Eighty percent (N=4) of the respondents[167] assert that the teacher-student ratio is one to five (thirty students and six teachers). One respondent, however, estimated a ratio of one to seven.

In summary, the findings from both institutions reveal that although both have some form of mentoring in place, not all the faculty are aware that those components put in place are indeed mentoring structures. The lack of this communication puts in question the intentionality aspect of mentoring in these institutions. Faculties from both institutions perceive mentoring as an integrative component that should walk

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[163]See Appendix S. Refer to question 3.

[164]See Appendix S. Refer to question 3.

[165]See Appendix S. Refer to question 3.

[166]PTC-FR1, 2, 3, and 5. Refer to Appendix S under question 4.

[167]PTC-FR1, 2, 3, and 4. Refer to Appendix S under question 6.

alongside the traditional classroom teaching approach. Factors were indeed cited that could facilitate and frustrate a mentoring program (See Table 16 and 18).[168]

Research Question 3D

Research Question 3D asks: What are the perceptions of government educational leaders towards a mentoring program integrated into the curriculum of theological training institutions in Uganda?

The National Council of Higher Education (NCHE), though it does not have a written policy on mentoring in tertiary institutions, clearly states that they require institutions to arrange for internship[169]—thus creating opportunities for practical, hands-on activities. The Director for Research, Development and Documentation at the NCHE said that there was no official policy for student mentoring in tertiary institutions. He stated the following:

> Well, there is no written policy as such; but we realize that—we think that there is need for practical, hands-on [activity]. We also believe that the lecturers or tutors need to influence, to interact and influence the students they teach. Because as a lecturer, you are in the place of a parent; and therefore really, you must shape the thinking, the attitudes of the students you are going to produce.[170]

All perceived a correlation of mentoring to the character and competency enhancement of students. One official pointed out that "when you mentor the student, you basically are telling them that this is what they should behave like. And when you tell them what they should behave like, it should be able to develop their character."[171] Another official noted, "I think mentoring gives you a number of

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[168]For proposed solutions to the factors that could frustrate the initiation of a mentoring program in theological institutions, see Appendix U.

[169]Cyrus S. Ssbugenyi, interview by Richard Bogere, Kampala, Uganda, on July 29, 2013.

[170]Phenny Birungi, interview by Richard Bogere, Kampala, Uganda, on July 29, 2013.

[171]John Mike Wanyama, interview by Richard Bogere, Kampala, Uganda on July 29, 2013.

aspects which are not necessarily covered in the classroom, but also putting the

practical, not only the practical aspect, the emotional aspect to the learning process.

That one mentoring does—classroom cannot do it."[172] These officials perceive

mentoring as instrumental for the character and competency development of students.

The implication is that the theory proposed in this study is in alignment with what the

NCHE wants to see happen in institutions of higher learning.

The respondents perceive that mentoring fits within the socio-cultural

framework of Ugandans. The Director for Research, Development and

Documentation at the NCHE observes that a child within the Ugandan society never

had only one parent. There were uncles, aunties, and grandparents all involved in

raising a child.[173] The implication was that this child was brought up and is oriented in

taking instruction from various people. This will have positive implications in

mentoring. Another Senior Education Officer stated the following:

> Mentoring is not a new thing, it has always been there. For example, when I
> grew up, when I was a little boy, I used to go to look after cows with my
> grandfather. We go in the morning at this time and when it comes to like one
> O'clock [1.00PM], of course I am hungry, he hands me over to one of the
> women in the well to take me back. I cannot go the full day. . . .You just have
> to visit traditional African education and you will even see that this one we
> have now, the modern education is actually against mentoring by its own
> design . . . it is about exams.[174]

It can be concluded that this socio-cultural relational network within the African

setting (in this case, Uganda) is an aspect that could favor mentoring in tertiary

institutions. Students are not foreign to authority figures, taking instruction and

engaging in hands-on activity. The Head of Quality Assurance Department brought up

another socio-cultural reality today. He pointed to emerging trends, like technology,

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[172]Ibid.

[173]Phenny Birungi, interview by Richard Bogere, Kampala, Uganda on July 29, 2013.

[174]Olupot E., interview by Richard Bogere, Kampala, Uganda on August 9, 2013.

in the socio-cultural context today. He asserted that this creates the possibility of faculty interacting with students even by phone.[175] The accessibility of technology in Uganda fits well with the possibility of a mentoring program in tertiary institutions.

Conclusions

The problem statement states: What are the components of a curricular theory of intentionally integrated student mentorship that can be informed by the perceptions, values, and behavioral practices of students and institutional stakeholders at theological training institutions in Uganda?

Biblical-theological literature reveals that in biblical times, TE was an integration of teaching and training. Mentors were predominantly senior figures (authority figures deemed wiser) and there was close proximity of mentor and mentee in Bible times. The mentor availed hands-on activities to the mentee; passed on knowledge orally; interacted with mentee; role modeled; and exposed the mentee to ministerial opportunities. These are all traits similar to what emerged from the field research.

Social-science literature reveals that Africans (East Africans) are predominantly field-dependent learners. The implications of this are that they learn best within a learning community and within an interactive framework—both vertical (with the teacher/authority figure) and horizontal (fellow peers). Africans, therefore, call for a relational approach to education. However, African voices also see the need for the retaining of the Western model while still recommending an amalgam of the African (relational/informal/non-formal) and the Western (formal classroom/analytical approach). Literature points to a shift from teacher-centered to

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[175]Pius Achanga, interview by Richard Bogere, Kampala, Uganda on July 29, 2013.

student-centered approach to education. Africans learn best from listening, observing, and imitating authority figures; getting involved in activity; and also working within a learning community (group or peers). These are some components of a curricular theory from literature of the perceptions, values and behavioral practices of Africans.

The field research findings reveal that the models of relationships that have influence on students are the familial and ecclesiastical (vertical), and peer (horizontal) models of relationships. The behavioral practices and values of students are embedded within an interactive framework of life. The Ugandan student does value interaction with the teacher in class (the vertical/professional relationship); interaction with fellow peers through discussion (the horizontal/personal relationship); and the interaction with hands-on activity (the practical relationship). Times spent in chapel are also valued by the student. The caliber of a good mentor is perceived to be reflected in the mentor's character, competence, and the closeness factor with the mentee. These are some components of a curricular theory that are informed by the perceptions, values and behavioral practices of students that have implications on an intentionally integrated student mentorship theory.

All the church leaders interviewed perceive mentoring as a primary component in training leaders. They all viewed mentoring as a form of empowering leaders. Since all these church leaders have undergone some form of mentoring—predominantly by an ecclesiastical leader—they value an implementation of such a program in a theological training institution. These stakeholders' positive demeanor towards mentoring in theological institutions is a psychological and moral support towards this implementation—a component needed for this curricular theory.

While both institutions have some form of mentoring, it is evident that not all the faculty is aware that those components put in place are indeed mentoring

structures. The lack of this communication puts in question the intentionality aspect of mentoring in these institutions. The implication is that the curriculum developers must sensitize both faculty and student body of the same for any mentoring program in an institution to be referred to as intentional. Faculty members from both institutions perceive mentoring as an integrative component to the traditional classroom teaching approach. Therefore, the intentionality and integrative aspects of mentoring (informal/non-formal with the formal) are components of a curricular theory informed by school administrators.

The NCHE, though not having a written policy in regards to student mentorship in tertiary institutions, evidently supports the formulation of such a theory of intentional mentoring. All these officials reflected a positive attitude towards mentoring, recognizing that it contributes to the character and competency of the student. They also noted that mentoring fits well within the socio-cultural framework of Ugandans: relational dynamics within familial settings, practical dynamics through hands-on activity, and the current trend in technology which may be an asset in modern mentoring. The NCHE's positive demeanor towards such an implementation of mentoring gives the proposed theory legal backing and support. The proposed theory, therefore, is not working against the interest of the NCHE.

Intentional Mentoring Theory for Theological Education in Uganda

The perceptions, values, and behavioral practices of students and institutional stakeholders at theological training institutions in Uganda have informed this proposed curricular theory of intentional mentorship. These conclusions have emerged from empirical data from the study and will be stated verbally and visually (Figure 1 and 2).

Role of Communication

For mentoring to be intentional, the intentionality must not only be impressed within the confines of the minds of the institutional leader(s) or imprinted on the curriculum; it must also be categorically expressed in clear terms to the staff and students of the institution.The study shows that despite the top institutional leaders' assertion that intentional mentoring existed (i.e., aspects of mentoring were actually evident in the program), most of the faculty and student body reported that it never existed, or would give a "yes" answer with reservations.[176] This shows that while aspects of mentoring are imprinted on the curriculum, the individual faculty members and student body have not bought into it as yet. For mentoring to have that intentionality dimension, the faculty must be sensitized and involved in the process so that the intentionality of grooming students is not just an institutional burden, but the personal responsibility of each teacher. This is what makes it intentional: an undertaking done by design and not bydefault.

Individuals Mentor—Not the System

It is not a system that mentors; individuals mentor individuals. The system only creates a framework within which informed faculty work to influence lives of students.

The study reveals that both institutions did have some structures in place to foster aspects of mentoring. However, it seems that most of these systems already in place lack the proximity, relational, and supervisory dimensions for the mentors and the students. The institutions do have a practicum,which is mainly under the supervision of the host pastor or team leader (a fellow student), but not a faculty

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[176]See chapter 5, section with heading "Semi-Structured Interview Report for Theological School Faculty" responses for question 1 given by faculty of GTBC and PTC.

member.[177] In one institution, students met a faculty member once a term for counseling and guidance. This study shows that students valued the interactive dimension with faculty, and the closeness factor of the mentor. Therefore, faculty interaction in close proximity is necessary throughout the entire process of mentoring. Interaction must take place on a continuous basis.

Interactive Mentoring Theory

Mentoring of Ugandan theological students will work effectively in an interactive framework within the classroom walls (primary mentoring) and out of the classroom setting (secondary mentoring).

This interaction is expressed through:

1. Interaction with the teacher

2. Interaction with peers/fellow students

3. Interaction with activity

This interaction is achieved through primary mentoring and secondary mentoring. This will work within the present educational reality where about 80 percent of the time in school is in class (teacher-centered) and less time is outside class.

Interaction with the Teacher

Interaction with Peers/Students

Interaction with Activity

| Achieved through **Primary Mentoring** during 80% in-class time | Achieved through **Secondary Mentoring** during 20% outside class |
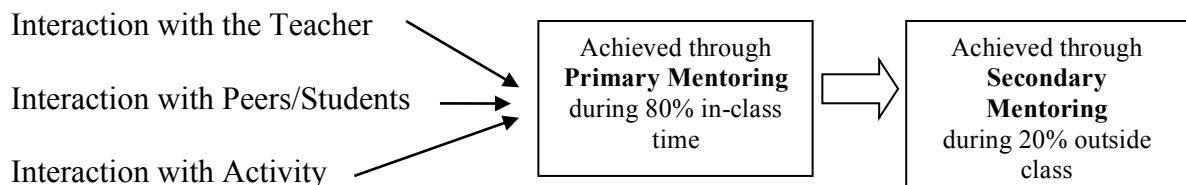
Figure 1. Interactive mentoring through primary and secondary mentoring framework.

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[177]While some level of supervision is done, more is desired in respect to student supervision.

Primary Mentoring: Classroom Mentoring Orientation

This is achieved through an amalgam of the non-formal[178] within a formal

framework (the class setting). Theological institutions in Uganda should meet the

personal and professional development needs of the students within their present

educational realities. The findings reveal that in the present reality of the Ugandan

educational system, more time is spent with the teacher in class than out of class.[179]

The National Council of Higher Education requires a certain number of teacher-

student contact hours, thus necessitating more time in the class (lecturing) to complete

designated course content.[180] From a pragmatic point of view, this trend is not about

to change in residential institutions, at least in the near future.

Therefore, the institution should primarily meet the students' needs within the

classroom setup. Mentoring must be personal (non-formal) yet maintain the

professional forum (formal). The findings revealed that 80 percent of instruction is

teacher-centered.[181] The traditional model sees the teacher as the lecturer concerned

with completing the content stipulated in the syllabus. The findings reveal that the

students do not merely want the impartation of knowledge on an impersonal level;

they also call for impartation of knowledge in an interactive manner (asking the

teacher questions and receiving feedback);[182] and interaction with fellow students.[183]

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[178]Interactive classroom learning orientation (impartation of knowledge, values, and skills) should be through interaction with the teacher, peers and hands-on activity within the class. The teacher though an authority figure relates with the student as a facilitator (relational/personal approach). So the class though a formal setting has a nonformal disposition to learning where although there is a time for lectures, there is also a forum for questions and answers, group discussions within lessons, and simulation/laboratory opportunities for the practical dimension to learning.

[179]See chapter 5, table 4 (items11 and 12); and table 7 (item 5).

[180]See chapter 5, table 9 (item 15).

[181]Ibid.

[182]See chapter 5, table 6 (item 1), table10 (item 18), and table11 (item 21).

It was also discovered that students report they learn well when given hands-on activity.[184] This calls for teachers to be facilitators of learning and thus imparting knowledge, values, and skills both through dialogue and practical opportunities.

While the literature reflects that Africans are more informal, preferring outdoor interaction over formalized indoor interaction, the results reveal otherwise. The former trend was mainly true in pre-colonial Africa where educational orientation was outdoor. However, in post-colonial Africa, there seems to be a paradigm shift. The findings reveal that many children growing up spend more time in school.[185] Right from a very young age, the post-colonial Africans found themselves in a formal classroom. This has been their educational orientation. However, as already noted, the results show that the desire for interaction with the teacher (authority figure) and peers, and also the opportunity for hands-on activity is apparent—thus still reflecting their African learning orientation within their current adopted reality, the classroom.

The efficacy of any mentoring venture in a Ugandan theological institution depends on practice as the incarnation of theoretical propositions. The study reveals that students learn well when given the opportunity to apply learned theory.[186] This exposure can be given within the classroom setting by a teacher creating simulation opportunities—role play in class, going out into the field, or assigning tasks individually or in their social accountability groups with the oversight of the assigned faculty (see figure 2).

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[183]See chapter 5, table 6 (item 2), table 8 (item 13), table 10 (item 19), and table 12 (item 25). The results reveal that there is an incompatibility between how students learn and how they are presently receiving instruction. Teacher-student interaction and group discussion which is student-centered is desired; however, the 80 percent of instruction was teacher-centered (lectures).

[184]Chapter 5, table 10 (item 20) and table 12 (item 24).

[185]See chapter 5, table 1(item 3).

[186]See chapter 5, table 10 (item 20). This hands-on orientation was from childhood within the familial setting. See table 1(item 2).

Secondary Mentoring

A peer mentoring framework should also be encouraged outside the classroom walls under the supervisory role of a faculty member. The accountability framework is still necessary. This writer proposes a triadic model:

1. The teacher takes the role of a teacher-mentor within the class. The teacher creates an interactive forum with the student (primary mentoring).

2. The teacher also creates an atmosphere for peer mentoring in class (time set aside for group dialogue). This is also primary mentoring.

3. The institution also creates a peer mentoring forum (social accountability groups), each under the supervision of a faculty member. In this way, not only is a teacher giving direction and oversight to a class corporately; but an individual faculty member can have oversight to an individual or a few individuals (3–7 students). This fits within the teacher-student ratio of the institutions.[187] This is secondary mentoring.

In this way, the teacher supervises the student(s) in a class or social accountability group. Students not only look up to the teacher but also to one another. The teacher can also act as a counselor-mentor, giving guidance to an individual on a personal level outside the class. The study reveals that students enjoyed the sessions of one-one-one counseling with a faculty member.[188] Under this secondary mentoring, chapel services must be mandatory to enhance students' spiritual formation. The study reveals that chapel was vital in influencing students.[189] This reflects the ecclesiastical

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[187]See appendixes R and S, responses to question 6.

[188]See chapter 5, table 8 (item 10).

[189]See chapter 5, table 12 (item 26).

influence that the student values for growth.[190] However, the social accountability groups and faculty supervising it will hold each student accountable.

<p style="text-align:center">The Vertical and Horizontal Relational Framework</p>

The efficacy of any mentoring venture in a Ugandan theological institution must have integrated the vertical and horizontal dimensions of relationship (see figure 2). One of Africa's heritages is the elder tradition.[191] Leadership was, and in many cases is, associated with the age factor or an authority figure. The authority figure had the right to speak into the life of an individual or community of individuals. While contemporary leadership trends speak of moving from positional leadership to leadership as influence, the African student still values—and thus looks up to—those in position regarded as "elders" (authority figures), even within a school setting.

Therefore, teachers are looked up to, and though they hold position, should use their position to influence students. This theory proposes that:

1. Teachers may remain seen as authority figures (positional leaders). This satisfies the psychological expectation of the Ugandan student.

2. Teachers must function as facilitators of learning. This will satisfy the personal/relational expectation of delivery for the Ugandan student, who now looks for interaction.

This will create a balance between the professional and personal dimensions of the relationship. If the teacher completely loses the image of an authority figure and is simply perceived as a facilitator (relating at a personal level), this familiarity could compromise the relationship. That is why the authority figure image must not

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[190]See chapter 5, table 2 (item 6).

[191]Enson M. Lwesya, *Organizational Leadership Theory and Dynamics: Doctoral Study Guide* (Lomé: PAThS 2007), 13.

be lost (to maintain the professional outlook); however, with the teacher relating

through interaction (the personal outlook).

This study reveals that students feel that they learn well in class under the

oversight of the teacher.[192] There, they can ask questions and receive answers.

Teachers are custodians of wisdom. As stated earlier, the teacher who is an authority

figure maintains the respect needed (professional aspect to the relationship), yet must

encourage an interactive forum where the student can speak freely in the learning

process. In the old school of thought, the traditional elder would not be asked a

question, for it could be taken as a challenge.[193] However, the study reveals that

contemporary African students seek for a teacher who can engage in the learning

process through interaction.[194]

The study also reveals that mentorship should also take the horizontal

approach. While students look up to authority figures, they also seek for

understanding also from peers. This can be arranged within in-class and out-of-class

forums. Students considered peer interaction (group discussion) as a significant

experience in secondary schools,[195] and also a mode from which they learned well

presently.[196] Therefore, a teacher should not only create an interactive forum between

teacher and student, but also between student and student. Group interaction should be

part of the teaching process and within the framework of the 80 percent allocated

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[192]See chapter 5, table 6 (item 1), table 7 (item 5), table 8 (items 13 and 14), table 10 (item 18), and table 11 (item 21).

[193]Elliott, "Developing Church Leaders." This researcher is aware that although this claim is true, it is a generalization and may not apply to every elder or authority figure in Africa.

[194]See chapter 5, table 6 (item 1), table 10 (item 18), and table 11 (item 21).

[195]See chapter 5, table 5 (item 13).

[196]See chapter 5, table 10 (item 19).

lecture time. See figure 2 for a graphic portrayal of the interactive mentoring theory within the vertical and horizontal relationships.

Strategic Alignment Principle

Relationship must be strategic in terms of the mentor/mentee passions and gifting. The principle of what this researcher refers to as "mentor-mentee strategic alignment" is inferred and deduced from conclusions drawn from interviews with the school administrators and leaders. The interviews reveal that many of these respondents were mentored by men who shared in their similar calling (pulpit ministry). It is of no surprise that they were attracted and attached to these particular individuals and not some other person. The mentor saw potential in some of them and drew them near (potential of developing similar gifting), and some were drawn to those particular people because of the law of attraction to the similar gifting. It can be concluded that most of the functioning leaders in the school and church are who they are because of the "strategic alignment" principle. Unfortunately, the Bible school training structures (forms of mentoring) randomly place students in groups. It is also possible that faculty have never taken this aspect into consideration. This theory is also supported by logic and literature.

The principle that a "seed reproduces it own kind" cannot be underestimated. This is in no way insinuating that this must be the mentor's agenda (to conform a person to his or her own image); however, an individual best benefits from a person who may share similar ministerial passions and gifting. If a student has a passion for praise and worship ministry, it is only reasonable and logical that if such a student is put within a mentoring context (teacher, peer, group) that share the same gifting and passion, that individual is likely to thrive in that grace given to him/her by the Lord. Otherwise, the mentor may only help to nurture spiritual and moral growth to an

extent but may not help in the praxis or professional dimension for that person. As regards the mentor-mentee relationship, Ted Engstrom and Norman Rohrer reinforce the idea that whatever the mentee is going to gain from the mentoring relationship is already in possession of the mentor.[197] This researcher contends that Engstrom and Rohrer's point is a fact under the assumption that there is "strategic [personal and professional] alignment" of the mentor and mentee. Bill Hybels brings home this principle as he relates it to leadership development, which is applicable in the whole scheme of mentoring:

> For emerging leaders to become seasoned, wise, and effective leaders, they need proximity to and interaction with veteran leaders. This can happen in a dozen different ways, but it must happen. In Jesus' day it was common for leaders-in-training to simply follow the veteran leader around. They would talk together, walk together, eat their meals together, sleep in neighboring tents. They would spend months, sometimes years, apprenticing. This allowed them to internalize the vision and values of the veteran in ways that served them the rest of their lives.[198]

The principle observable above is that leaders followed leaders. "A mentor's particular combination of professional expertise, personal style, and approach to facilitating learning influences the kind of mentoring you will receive."[199] Mismatching mentor/mentee passion and gifting can be counterproductive to the effectiveness of the process. However, if relationship and connectivity exist between the mentor and mentee in terms of life and ministry passion, there is likelihood for maximum impact in the personal and professional development of the student(s).

In this regard, the social accountability groups under a faculty member must take into consideration this strategic alignment principle. The school administration

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[197]Ted Engstrom with Norman B. Rohrer. *The Fine Art of Mentoring: Passing on to Others What God has Given You* (Brentwood, TN: Wolgemuth 7 Hyatt, 1989).

[198]Hybels, 132.

[199]*Mentoring, How to Obtain the Mentoring You Need*, 8.

must maintain a profile of faculty giftings and strengths. The school must also have a profile of student giftings and passions. Then, groups can be strategically formed with the suitable faculty member to impart values and skills to these students. Then truly, even among the students, iron can sharpen iron—not iron sharpening bronze or clay.

<div align="center">Desired Mentor Qualities</div>

For the efficacy of mentoring within a Ugandan theological institution context, faculty mentors must be people of character, competence, and in close proximity to the students.

The study shows that students perceive character as the most important quality in the mentor; then the competence of a mentor was of second importance, followed by the mentor's availability.[200] The closeness/availability factor possibly speaks for the high premium placed on teacher-student interaction in class.

Implications

The mentoring theory formulated emerged from the findings primarily from empirical data and secondarily from literature. The theory is intended to be intentional and contextual. As the school administration communicates to the faculty and student body the mentoring program and process it entails, this makes it intentional. The contextual aspect is embedded in the interactive component of learning (within their present reality where more time is spent in class), which is: interaction with the teacher; interaction with fellow peers; and interaction with relevant hands-on activity. This will appeal to the Ugandan student's learning orientation, which is predominantly field-dependent and hands-on. These interactions are within the

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[200]See chapter 5, table 13 (items 29–31).

primary mentoring scheme (within class) and secondary mentoring scheme (outside class).

The mentoring theory in this study is not suggested as the sole solution to the academic deficiencies in theological institutions, but one that is likely to have significant effect in improving the learning process in theological training institutions in Uganda. If the implementation of this theory becomes a culture inside and outside the class, the student will develop not only in content, but also in character and relevant competencies. The implications of these findings will hopefully be relevant to theological training institutions not only in Uganda, but in Sub-Sahara Africa.

Mentoring begins in the classroom and carried on beyond the classroom walls.

Teacher
(Authority figure in the class)
Student's psychological expectation is met
Professional standing

Primary mentoring [Inside class]

Facilitator
Personal expectation of delivery
Interaction (Question/Answer)

Teacher-Student-Student -Teacher

Personal standing

Horizontal relationship
(Student-Student)
Peer mentoring forum
through strategic placement
in groups

Vertical relationship
(Teacher-Student)

Adult Student

Adult

Student

Activity in class through
peer mentoring forum
(Placement in groups)
Practical expectation met

Appointed faculty member/mentor oversees each group outside the class

Social accountability groups (1–6 members)

Social accountability groups (1–6 members)

Social accountability groups (1–6 members)

Secondary mentoring [Outside the class]

Figure 2. The interactive mentoring theory: an integration of teacher and peer mentoring approach within and out of the class.

Recommendations for Further Study

Development of a Training Template to Enhance Teacher Mentoring Capacity

Only transformed teachers will raise transformed students. This author has suggested faculty become involved in the mentoring of students in and beyond the classroom walls. This recommendation was made with the assumption that the existing faculty is already knowledgeable and conscious of their responsibility as mentors. More so, the faculty must not only be conscious of their responsibility (as stated in proposition one) but must also be competent in the mentoring enterprise.

The General Secretary for the Assemblies of God, Uganda, noted that many are enrolled to teach in our Bible schools because they have excelled academically. Therefore, such will only mentor academically.[201] Theological institutions take it for granted that a teacher enrolling with a high GPA reflected on a transcript automatically is the right candidate for the job.

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[201]Sam Mukabi, interview by Richard Bogere, Kampala, Uganda on May 22, 2013.

Unfortunately, this assumption is not true. The study reveals that all the

leaders mentored were mentored by senior leaders (many times unintentionally). A

number of school administrators who underwent some form of mentoring received

mentoring through structures and not relationships. The corollary of this is that

despite the fact that faculty members may be willing, they may lack the "know-how"

of what to do in the mentoring process at a relational level. And since some staff

members never had the privilege of having mentors, they are handicapped in offering

such services. The academic dean of Pentecostal Theological College observes:

> . . . that teachers themselves needed to have some training as far as this
> mentorship is concerned because you know you cannot do something that you
> are not aware of. I am saying that teachers need some training over it—some
> kind of course over [on] it before they can do it practically, and be effective.
> So if they are not [equipped], it can be very frustrating and they can [will] do
> it [mentor] in an erroneous way.[202]

This perception is amplified in a document by the Center for Excellence in

Teaching, *Mentoring University Students: Mellon Academic Mentoring Support*

Project, which states: "One of the major reasons why some programs fail is that

faculty who become mentors often lack the basic understanding of what the mentoring

process actually entails."[203]

Since mentoring principles have been caught by many who were groomed by

mentors, these principles can still be taught in a formal way to the faculty. Therefore,

this author recommends that a strategy be developed to offer faculty mentorship not

only to enhance their own abilities, but also to equip faculty to mentor others. The

caution, however, is that no "canonical template or rules" are set in stone to act as the

only way to mentor. While general principles can definitely be learned, the mentor

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[202]Amos Isale, interview by Richard Bogere, Mbale, Uganda on April 15, 2013.

[203]http://cet.usc.edu/resources/teaching_learning/docs/mentorstudents.pdf, retrieved on
January 15, 2011.

must have a certain level of sensitivity to the Holy Spirit and to the mentees' needs, to be able to adjust and facilitate the mentees' development accordingly.

In this light, study is needed to develop a training manual or template to help coach the institutional faculty on how to conduct the primary and secondary mentoring recommended in this study. This would have to take the form of an applied research project.

Formulation of a Theory of Intentional Mentorship for In-service Students in Theological Training Institutions

This study focused on the formulation of a theory of intentional mentorship applied to the curriculum of theological training institutions in Uganda. The writer delimited the study to residential training. However, many theological training institutions in Uganda operate residential and in-service programs concurrently.[204] In-service programs have students on campus a few weeks at a time, after which they are detached from teacher-student physical interaction. The social dynamics involved with a mentoring program for residential students who spend approximately nine months of the year within the institution campus is not identical with those of in-service students.

Therefore, a study is needed on the formulation of a theory of intentional mentorship applied to in-service theological training. The social dynamics of in-service students who are within the campus only few weeks in a year require a mentoring program tailor-made for them.

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[204]Pentecostal Theological College and Glad Tidings Bible College operate a residential program (which was the primary focus of this study) alongside in-service programs. These institutions are representative of a trend that other theological institutions have adopted or are adopting.

A Theory of Intentional Mentorship Relevant to Field-Independent Learners

The theory in this study was formulated to cater for those students who are predominantly field-dependen. Field-dependent students thrive within a community setting. They learn best through a relational framework (vertical and horizontal). They appreciate mentoring relationships as a tool for learning.

However, inasmuch as the literature reviewed revealed that Africans are largely field-dependent learners, and 84 percent of East Africans are field-dependent learners,[205] theological institutions also have to meet the need of the minority whose learning orientation lean towards the field-independent. These learners do not thrive within relational modes of learning. In this light, it is important that a study be conducted for the formulation of a mentoring theory that would be relevant in enhancing the personal and professional development of these field-independent students.

Summary

This study's focus was on formulating a theory of intentional mentorship applied to the curriculum of theological training institutions in Uganda. The components of the curricular theory were informed by the perceptions, values, and behavioral practices of students and stakeholders. This was gleaned first from precedent literature and from field data.

The predicament facing current Western and African theological education is the overemphasis on academia and elitism at the expense of relevance and an education for living and ministering in the real world. The ramification of this is that students have excelled cognitively—they are able to articulate abstracts, but lack in

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[205]Global Association of Theological Studies—Advance Educator Series.

the affective and psychomotor domains, thus rendering them liabilities in the field of ministry. Ecclesiastical voices have expressed discontent in the caliber of graduates from theological institutions and thus raised concern to the same.

Biblical-theological literature informed this study that education in both the OT and NT was an integration of teaching and training—thus hands-on opportunities were availed where theory found expression in practice under supervision. This is lacking in TE today. Since the predominant theological trend today is classroom oriented and teacher-centered, there has been very little expression of hands-on activity under strong supervisory oversight in close proximity to the students. Almost all the biblical models of mentor-mentee relationships had traits of an older, wiser person working with a less experienced person; close proximity of mentor to mentee; hands-on opportunities for the mentee; the oral transmission of knowledge; etc.

Mentoring is not a new concept in Africa. The African indigenous mode of education, similar to biblical times and culture, was revealed by the social-science literature to integrate the oral tradition (theory) with the hands-on approach under the supervision of a wiser and older man or woman: father, mother, community elder, etc. Literature also reveals that both vertical and horizontal (peer relationships expressed through groups) all work together in aiding learning within an African setting where learners are predominantly field–dependent.

Responses from the field show that Africans have an orientation to the vertical and horizontal relationships through the family, school, church, and peers. The findings also show that both school and church leaders perceive mentoring as primary and not peripheral to the personal and professional development of the student. The government educational officials also perceived a correlation of mentoring with the character and competency enhancement of the students. The challenge, however, is

that in while some form of mentoring does exist in the institutions in view, the faculty and student body were not fully aware of the program and process. The study reveals that Ugandan students thrive within an interactive framework of learning, which is needed for maximum efficacy of the learning process.

The theory formulated in this study is intended to be intentional and contextual appealing to the learning orientation[206] of the Ugandan student. The crux of the theory that emerged from empirical data (supported by literature) is the interactive dimension it calls for. This is interaction with the teacher, fellow peers, and the relevant activity—both in class (primary mentoring) and outside class (secondary mentoring). This is the contextual aspect of the theory. The intentional aspect is achieved when the curriculum developers communicate this expectation in clear terms to the faculty who are its implementers.

In light of the several theological deficiencies that exist in theological training institutions in Uganda, and in Africa at large, the mentoring theory formulated in this study is not suggested as the sole solution to this predicament. However, it is one that is likely to have a significant effect in improving the learning process in theological training institutions in Uganda. The implications of these findings will hopefully be relevant to theological training institutions in Sub-Sahara Africa.

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[206]Ugandan students are predominantly field-dependent in their learning orientation.

APPENDIX A

CONSENT FORMS FOR VALIDATION COMMITTEE, PRINCIPALS OF THE
INSTITUTIONS AND RESPONDENTS

VALIDATION COMMITTEE CONSENT FORM

Researcher's Name and Contact: Richard Bogere, Box 9408 Kampala (Ug.)
+256 772 663174; rickybogg@yahoo.com

Dear _____

      I am embarking on a study entitled: A Theory of Intentional Mentorship Applied to the Curriculum of Theological Training Institutions in Uganda. In developing a theory of intentional mentorship into the curriculum of theological training institutions in Uganda - it is essential that this theory emerge from within the socio-cultural and environmental context of the students and the stakeholders. The research problem is: What are the components of a curricular theory of intentionally integrated student mentorship that can be informed by the perceptions, values, and behavioral practices of students and institutional stakeholders at theological training institutions in Uganda? The purpose of this study is to develop a theory capable of guiding the integration of intentional mentorship into the formalized structural framework of theological education in Uganda.

      This research will be published in a doctoral dissertation prepared by Richard Bogere for Pan Africa Theological Seminary in Lomé, Togo. For any information or verification about this study, contact Dr. Chuck Wilson who is acting as my supervisor at cwilson@agu.edu.

      It is mandatory that a validation committee be formed to formulate and approve the appropriate research instruments that will aid the answering of the relevant research questions. I seek your consent to be part of this validation committee and to have your name stated in the dissertation in the appendix.

      It should be noted that your individual contribution (ideas or statements) will not be revealed in the text. Only the consensus of the committee will be reported.

Name_____

Occupation_____

Qualification_____

Consent to have your name in Appendix: Tick/or highlight the appropriate box

YES	NO

Signature_____ Date_____

CONSENT FORM TO SCHOOL PRINCIPAL

Researcher's Name and Contact: Richard Bogere, Box 9408 Kampala (Ug.)
+256 772 663174; rickybogg@yahoo.com

Dear Rev._____

I am embarking on a study entitled: A Theory of Intentional Mentorship Applied to the Curriculum of Theological Training Institutions in Uganda. In developing a theory of intentional mentorship into the curriculum of theological training institutions in Uganda - it is essential that this theory emerge from within the socio-cultural and environmental context of the students and the stakeholders. The research problem is: What are the components of a curricular theory of intentionally integrated student mentorship that can be informed by the perceptions, values, and behavioral practices of students and institutional stakeholders at theological training institutions in Uganda? The purpose of this study is to develop a theory capable of guiding the integration of intentional mentorship into the formalized structural framework of theological education in Uganda.

In the light of this, I am kindly requesting for permission to study your theological institution as one (among two institutions) that will be representative of theological institutions in Uganda. To gain understanding into the perceptions, values and behaviors related to student mentorship, I will need to use your students and staff as the sample group. An informed consent form has also been designed for each participant.

This research will be published in a doctoral dissertation prepared by Richard Bogere for Pan Africa Theological Seminary in Lomé, Togo. For any information or verification about this study, contact Dr. Chuck Wilson who is acting as my supervisor at cwilson@agu.edu.

I,_____ give my consent to_____ to use the students and staff of this institution for the purposes of his research study in accordance with the following conditions:

- The information disclosed will be used solely for the purposes defined by the study.
- At any time, a participant has the prerogative not to answer certain questions, discuss certain topics or even decide to stop the interview without prejudice to him/her.
- To facilitate the interviewer's job, the interview will be recorded and transcribed.
- All interview data will be handled so as to protect the identity of the respondent. Therefore, no names will be mentioned. The interviewer will code the respondent.

Principal's Name_____

Institution_____

Signature_____ Date_____

INFORMED CONSENT FORM

Researcher's Name and Contact: Richard Bogere, Box 9408 Kampala (Ug.)
+256 772 663174; rickybogg@yahoo.com

Thank you for your willingness to help in this study entitled: A Theory of Intentional Mentorship Applied to the Curriculum of Theological Training Institutions in Uganda. This research will be published in a doctoral dissertation prepared by Richard Bogere for Pan Africa Theological Seminary in Lomé, Togo.

For any information or verification about this study, contact Dr. Chuck Wilson who is acting as my supervisor at cwilson@agu.edu.

I _____ agree to participate in this study in accordance with the following conditions:

- The interview I participate in and the information I disclose will be used solely for the purposes defined by the study. Essentially my participation should pose no risk/s to me.
- At any time, I can refuse to answer certain questions, discuss certain topics or even decide to stop the interview without prejudice to myself.
- To facilitate the interviewer's job, the interview will be recorded and transcribed.
- All interview data will be handled so as to protect my identity (unless I so permit my name to be used). Therefore, no names will be mentioned (unless with prior permission and unless that permission is granted). The interviewer will code the respondent.

Respondent's signature _____Date_____

Interviewer's signature _____Date_____

APPENDIX B

VALIDATION COMMITTEE

NAME	OCCUPATION	CREDENTIAL	CONTACT
Dr. Chuck Wilson	Instructor at PAThS and Supervisor for this dissertation. PAThS Dissertation Coordinator.	EdD	cwilson@sagu.edu
Dr. Rob Shipley	Educator	PhD	robert.shipley@agmd.org
Mr. Karl-Axel Menzoni	Principal, Kampala School of Theology	MTh	Karl.axel.mentzoni@gmail.com
Mrs. Hellen Kamunuga	Former Administrator of Kampala School of Theology/presently the Coordinator of Child Sponsorship Program (Ug.), Fida International. Administrator, PCU.	MBA	hellenkamunuga@gmail.com

APPENDIX C

INTERVIEW GUIDE

1. What does the precedent literature reveal about mentoring?
   A. What does the biblical-theological literature reveal about mentoring?
   B. What does the social-science literature reveal about mentoring?

2. What aspects of an intentional mentoring program in the Ugandan socio-cultural and environmental context emerge that may have implications for students in theological training institutions in Uganda?

   A. What does the social-science literature reveal about the implications for an intentional mentoring program in theological training institutions in Uganda that emerge from the students' socio-cultural and environmental backgrounds?

   B. What current practices or models in the Ugandan society exist that may have implications on an intentional mentoring program for students in theological training institutions in Uganda?

      Q1. Briefly describe your life in the village/or town in which you grew up?

      Q2. Who most influenced you as you were growing up? Explain why that person/s had great impact in your life.

      Q3. Reflecting on where you come from, what are the learning experiences of boys and girls?

      Q4. Can you describe life (in class and out of class) in a primary and secondary school you have attended?

      Q5. What significant learning experiences can you recall from secondary school?

3. What are the perceptions, values and behavioral practices of the students and stakeholders towards an intentional mentoring program in theological schools in Uganda?

   A. What are the perceptions, values, and behavioral practices of the students towards an intentional mentoring program in theological training institutions in Uganda?

      Q1. Describe how best you learn.

      Q2. Describe life at the Bible school.

      Q3. Describe how your Bible school teachers mentored you.

Q4. Describe the methods of instruction in this Bible School.

Q5.What methods do you feel would help you learn the best?

Q6.When do you best enjoy your interaction with your teacher(s)? Explain why?

Q7. What would you recall as being some of the main life changing experiences in the Bible School?

Q8. What would you think to be the qualities of a good mentor/discipler?

B. What are the perceptions, values, and behavioral practices of Ugandan church leaders towards an intentional mentoring program in theological training institutions in Uganda?

Q1. How would you describe mentoring?

Q2. How do you feel about intentional mentoring being incorporated into the curriculum of our theological schools?

Q3.Would you consider mentoring as a primary or secondary component in training our leaders? And why so?

Q4.Do you perceive challenges in incorporating mentoring into the curriculum of theological training institutions? Please elaborate on your answer.

Q5.Can you recall and describe a mentoring/discipleship experience you had while growing up? **Follow-up:** Where did this take place? How long did it last? Was this relationship beneficial to your growth as a person? What qualities did you admire in your mentor/discipler?

C. What are the perceptions, values, and behavioral practices of theological school administrators and teachers towards an intentional mentoring program in theological training institutions in Uganda?

Q1. Does intentional mentoring currently exist in this institution? If no, how would you perceive student mentorship as an integrative component in the curriculum of the institution? If yes, describe how this mentoring program is conducted in this institution?

Q2.What are your thoughts on mentoring as a teaching strategy in relation to the traditional classroom mode of teaching?

Q3.What factors do you think could facilitate or frustrate the initiation of a mentoring program in your institution?

Q4. Can you recall and describe a mentoring/discipleship experience you underwent in life? **Follow-up Question:** Have you had a mentoring experience in college? If so, what was it like? How was this experience beneficial to you? What qualities did you admire in your mentor/discipler?

Q5. Could you describe the age range of your students and your faculty?

Q6. What is the teacher-student ratio in your institution?

D. What are the perceptions of government educational leaders towards a mentoring program integrated into the curriculum of theological training institutions in Uganda?

Q1. Does the National Council of Higher Education at present have a policy for student mentoring/coaching in tertiary institutions?

Q2. Do you see any relationship between mentoring and the character development of a student?

Q3. In what ways do you see mentoring improving or not improving the competencies of the student?

Q4. How much time would you recommend in-class teacher-student interaction to out-of-class teacher-student interaction?

Q5. Does mentoring fit within the socio-cultural framework of Ugandans? **Follow-up Question:** Are there any aspects in the Ugandan culture(s) that you feel could favor/or not favor the possibility of a mentoring program in tertiary institutions—in this case theological training institutions?

APPENDIX D

MENTORING PRACTICES OR MODELS IN UGANDA
STUDENT QUESTIONNAIRE

The purpose of this questionnaire is to know what current practices or models in the
Ugandan society exist that may have implications on an intentional mentoring
program for students in theological training institutions in Uganda.
Please note your identity will be protected and only aggregate data will be reported.
Your participation in completing this questionnaire is strictly voluntary.

I want to sincerely thank you for participation in this research project.

For each statement, tick [√] only one box that best represents your opinion about the
statement.
**SD=Strongly Disagree; D=Disagree; U=Undecided; A=Agree, and SA=Strongly
Agree**

		SD 1	D 2	U 3	A 4	SA 5
	Statement					
1	I grew up with my father and mother.					
2	As I was growing up, I spent most of my time doing domestic work.					
3	In my childhood, I spent more time in school than at home.					
4	Going to church was part of what I did while growing up.					
5	A family member has had the greatest positive influence on my life.					
6	The church has had the greatest positive influence on my life.					
7	My friends have had the greatest positive influence on my life.					
8	Boys and girls in my town/village mainly learned by practically getting involved in work.					
9	Boys and girls in my town/village mainly learned by going to school.					
10	Boys and girls in my town/village mainly learned by listening to instructions and stories.					

11	I spent more time in class than out of class during primary school.					
12	I spent more time in class than out of class during my secondary school.					
13	I consider the times of group discussion with friends significant in secondary school.					
14	I consider my personal interaction with the teacher outside class as significant in secondary school.					
15	I consider opportunities to get involved in games as significant in secondary school.					
16	I consider the ability to endure hardship in secondary school as significant.					

APPENDIX E

PERCEPTIONS OF STUDENTS TOWARDS MENTORING
STUDENT QUESTIONNAIRE

The purpose of this questionnaire is to know the perceptions, values, and behavioral practices of the students towards an intentional mentoring program in theological training institutions in Uganda.

Please note your identity will be protected and only aggregate data will be reported. Your participation in completing this questionnaire is strictly voluntary.

I want to sincerely thank you for participation in this research project.

For each statement, tick [√] only one box that best represents your opinion about the statement.

SD=Strongly Disagree; D=Disagree; U=Undecided; A=Agree, and SA=Strongly Agree

Statement	SD 1	D 2	U 3	A 4	SA 5
1 Asking the teacher questions in class enables me to learn the most.					
2 Group discussion is the most effective way I learn.					
3 Private reading [without interaction with students] is the best way I learn.					
4 I learn best when my teacher uses a projector or DVD player to teach us.					
5 I spend more time with the teacher in class than outside class.					
6 I spend more time with students in class than outside class.					
7 I spend more time with the teacher outside class than inside class.					
8 I spend more time with students outside class than inside class.					

9   Observing the godly lifestyle of my teacher has contributed a lot to my personal development.

10 I have benefited through interacting with the teacher in the counseling room.

11 I have learned best when given an opportunity to engage in practical ministry.

12 I benefit the most through interaction with my teacher outside the classroom setting.

13 I learned the most when the teacher supervised us as a group.

14 I have benefited the most through taught courses in class.

15 Eighty percent of instruction in Bible school is through lectures.

16 Eighty percent of instruction in Bible school is through discussions with classmates.

17 Eighty percent of instruction in Bible school is through private study.

18 I learn best through interacting with the teacher in class.

19 I learn best through interacting with fellow students.

20 I learn best when given a practical assignment to do.

21 My best interaction with the teacher is inside class.

22 My best interaction with the teacher is when I am outside the classroom setting.

23 Receiving information in class that was relevant to my ministry was the best experience in Bible school.

24 The opportunities to go out on practical work were my best experience in Bible school.

25 The opportunity to interact with fellow students from different walks of life was my best experience in Bible school.

26 The time spent during chapel was my best experience in Bible school.

27 Observing teacher's godly character was my best experience in Bible school.

28 Having problem solving opportunities in Bible school were my best learning experiences.
29 I consider a godly lifestyle as being the most important quality of a mentor.
30 I consider the ability to train others as being the most important quality of a mentor.
31 I consider his/her availability to attend to me as the most important quality of a mentor.
32 I consider the ability to provide for the material needs of the mentee as the most important quality of the mentor.

APPENDIX F

IDENTIFIERS USED IN THE RESEARCH

Before discussing the data analysis procedures, it is important to first understand the unique identifiers that the researcher used. The institution(s), staff, students, church leaders, and government leaders were each assigned a code as a unique identifier and this was used throughout the analysis process.

The coding of the Pentecostal Theological College and respective respondents were as follows:

1. Pentecostal Theological College= PTC

2. Student Respondent 1, 2, 3, etc. from PTC= PTC-SR1, PTC-SR2, PTC-SR3 (Only used for the questionnaires)

3. Respondent (Student) 1,2,3 etc. from PTC Focus Group (FG)= PTC-FG-R1, PTC-FG-R2

4. Faculty Respondent 1, 2, 3 etc. from PTC= PTC-FR1, PTC-FR2, PTC-FR3

The coding of Glad Tidings Bible College and respective respondents are as follows:

1. Glad Tidings Bible College= GTBC

2. Student Respondent 1, 2, 3 etc. from GTBC= GTBC-SR1, GTBC-SR2, GTBC-SR3 (Only used for the questionnaires).

3. Respondent (Student) 1,2,3 etc. from GTBC Focus Group (FG)= GTBC-FG-R1, GTBC-FG-R2

4. Faculty Respondent 1, 2, 3 etc. from GTBC= GTBC-FR1, GTBC-FR2, GTBC-FR3

   The researcher also interviewed twelve church/denominational leaders from the Pentecostal tradition. The church leaders from the various Pentecostal denominations who were interviewed were coded as follows:

Church Leader Respondent 1, 2, 3= CLR 1, CLR2, CLR3, etc.

   The five government educational leaders who were interviewed received the following coding:

Government Education Leader Respondent 1, 2, 3= GELR1; GELR2, GELR3, etc.

APPENDIX G

FOCUS GROUP RESPONSE REPORT FOR RESEARCH QUESTION 2B

Research Question 2B asks: What current practices or models in the Ugandan society exist that may have implications on an intentional mentoring program for students in theological training institutions in Uganda?

This Research Question (RQ 2B) was accomplished by collecting data through a focus group consisting of six students in Glad Tidings Bible College, Kampala, and Pentecostal Theological College, Mbale. In order to ascertain what current practices or models in Ugandan society exist that may have implications on an intentional mentoring program for students in theological training institutions in Uganda, a focus group interview guide with five questions were utilized.

Glad Tidings Bible College

The first question was: Briefly describe your life in the village/or town in which you grew up? All six respondents grew up primarily within a familial setup (two respondents within a monogamous and four within a polygamous setup). All respondents with the exception of GTBC-FG-R1 and GTBC-FG-R3 were influenced by their parents. Responses showed that peers, teachers, and pastor were part of the community life of the respondents. For a detailed transcript of the respondents, refer to Appendix M.

The second question was: Who most influenced you as you were growing up? Explain why that person(s) had great impact in your life? This question was to establish what models in society existed that could have implications on an intentional

mentoring program in theological institutions in Uganda. Three main models emerged

from the responses, namely: Familial model of influence; ecclesiastical model of

influence; and peer model of influence. Fifty percent (N=3) of the respondents[1] were

influenced by a parent (one by the mother and two by the father). One respondent said

he was influenced by his pastor; and another respondent was influenced by friends

and a Sunday School teacher.[2] One respondent admitted that no one influenced her.

Table 1 gives a summary. For a detailed transcription of the interviews, refer to

Appendix M.

Table 1. Summary responses to question 2

II. Who most influenced you as you were growing up? Explain why that person(s) had great impact in your life?	
Broad themes/Specific properties	% of respondents
Familial Model of Influence	
Mom Dad	50% (N=3)
Ecclesiastical Model of Influence	
Pastor Sunday school teacher	30% (N=2)
Peer Model of Influence	
Friends	20% (N=1)

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[1]GTBC-FG-R6, 4 and 2. Refer to appendix M for full transcription under question 2: Who most influenced you as you were growing up? Explain why that person(s) had great impact in your life?

[2]GTBC-FG-R5 (influenced by pastor); GTBC-FG-R1 (influenced by Sunday School teacher and friends). Refer to appendix M for full transcription under question 2: Who most influenced you as you were growing up? Explain why that person(s) had great impact in your life?

The third question was: Reflecting on where you come from, what are the learning experiences of boys and girls? This question was to establish how boys and girls learned within the societal context of the respondents. The responses revealed that the agents of education were the parents, uncles, aunties, and community (community programs, elders, and neighbors). All the six respondents revealed[3] that learning was hands-on (practical). However, GTBC-FG-R6 noted that children first observed and imitated what they saw; while GTBC-FG-R4 pointed out that the teacher would intentionally demonstrate what should be done and then allow the person to do it. The common denominator was that learning was practical aided by a more experienced person. For a detailed transcription of the interviews, refer to appendix M.

Table 2. Summary responses to question 3

III. Reflecting on where you come from, what are the learning experiences of boys and girls?

Broad themes/Specific properties	% of respondents
Hands-on activity Cooking Making charcoal stove Digging Art and craft Babysitting Grinding grain	100% (N=6)

The fourth question was: Can you describe life (in and out of class) in a primary and secondary school you have attended? This question was to establish the general school atmosphere (in primary and secondary school) of the respondents that

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[3]GTBC-FG-R2, 3 and 5 gave verbal consensus to GTBC-FG-R1, 4 and 6 that the trend was the same.

could have implications on an intentional mentoring program in theological training institutions in Uganda. All six respondents revealed that their primary school life was characterized by more time in class with short breaks in between the class sessions. However,70 percent (N=4) of the respondents[4] noted that in secondary school, they had a lot of time outside class engaged in various activities like revisions, sports, interaction with friends, and involvement in school clubs. Thirty percent (N=2) of the respondents[5] noted that in the secondary schools they were from, more time was spent in class than outside class. Table 3 gives a summary. For a detailed transcription of the interviews, refer to appendix M.

Table 3. Summary responses to question 4

IV. Can you describe life (in and out of class) in a primary and secondary school you have attended?

Broad themes/specific properties	% of respondents
Primary school	
In-class emphasis	100% (N=6)
Secondary school	
Out-of-class emphasis	70% (N=4)
Secondary school	
In-class emphasis	30% (N=2)

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[4]GTBC-FG-R3, 4, 1 and 2. Refer to appendix M for full transcription under question 4: Can you describe life (in and out of class) in a primary and secondary school you have attended?

[5]GTBC-FG-R6 and 5. Refer to appendix M for full transcription under question 4: Can you describe life (in and out of class) in a primary and secondary school you have attended?

The fifth question was: What significant learning experiences can you recall from secondary school? Thirty percent (N=2) of respondents[6] cited moments of interaction with peers (group discussion) as significant learning experiences in secondary school. Seventy percent (N=4) of respondents[7] cited interaction with their teacher as significant learning experience. However, three of the four respondents specified that this interaction was an interaction outside the class setting. Table 4 gives a summary.

Table 4. Summary responses to question 5

V. What significant learning experiences can you recall from secondary school?	
Broad themes/specific properties	% of respondents
Interaction with peers	
Discussion/groups	30% (N=2)
Interaction with the teacher	
Personal Interaction/outside class	70% (N=4)

Pentecostal Theological College

The first question was: Briefly describe your life in the village or town in which you grew up? All the respondents said they lived with their parents. Life was characterized with involvement in domestic work, going to school, and two respondents noted going to church. For detail of the transcription, refer to appendix N.

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[6]GTBC-FG-R3 and 6. Refer to appendix M for full transcription under question 5: What significant learning experiences can you recall from secondary school?

[7]GTBC-FG-R5, 4, 1, and 2. Refer to appendix L for full transcription under question 5: What significant learning experiences can you recall from secondary school?

The second question was: Who most influenced you as you were growing up?

Explain why that person(s) had great impact in your life? This question was to

establish what models in society existed that could have implications on an intentional

mentoring program in theological institutions in Uganda. All six respondents were

influenced by a family member. Three respondents were influenced by a father; one

respondent by a mother; one by a grandmother and uncle, and one by an auntie. All,

however, falls under a familial model of influence (see table 5 for summary). For

detail of the transcription, refer to appendix N.

Table 5: Summary responses to Question 2

II. Who most influenced you as you were growing up? Explain why that person(s) had great impact in your life?	
Broad themes/Specific properties	% of respondents
Familial Model of Influence Father Mother Grandmother Uncle Auntie	 100% (N=6)

The third question was: Reflecting on where you come from, what are the

learning experiences of boys and girls? This question was to establish how boys and

girls learned within the societal context of the respondents. The responses revealed

that the agents of education were the parents, grandparents, aunties, and community

(the church). All the learning experiences were within the context of formal and

informal/non-formal framework. Learning experiences of boys and girls took place

through the formal school system,[8] hands-on activity at home,[9] and oral transmission

of knowledge at home or church.[10] See table 6 for a summary. For detail of the

transcription, refer to appendix N.

Table 6. Summary responses to question 3

III. Reflecting on where you come from, what are the learning experiences of boys and girls?	
Broad themes/Specific properties	% of respondents
Formal school system	70% (N=4)
Hands-on activity	
Household activities. Girls cook Boys dig/look after animals.	80% (N=5)
Oral transmission of knowledge	
Father advised son Mother talked to daughters Grandparents gave advice Aunties advised girls Church gave guidance.	100% (N=6)

The fourth question was: Can you describe life (in and out of class) in a

primary and secondary school you have attended? This question was to establish the

general school atmosphere (primary and secondary) of the respondents that could

have implications on an intentional mentoring program in theological training

_____

[8]PTC-FG-R3, 1, 2, and 4. Refer to appendix N for full transcription under question 3: Reflecting on where you come from, what are the learning experiences of boys and girls?

[9]PTC-FG-R3, 5, 4, 1, and 6. Refer to appendix N for full transcription under question 3: Reflecting on where you come from, what are the learning experiences of boys and girls?

[10]All six respondents. Refer to appendix N for full transcription under question 3: Reflecting on where you come from, what are the learning experiences of boys and girls?

institutions in Uganda. Eighty percent (N=5) of respondents[11] revealed that their

primary school life was characterized by more time in class with short breaks in

between the class sessions. All respondents (N=6) revealed that during their

secondary schooling, more time was spent in class than outside class. Table 7 gives a

summary. For a detailed transcription of the interviews, refer to appendix N.

Table 7. Summary responses to question 4

IV. Can you describe life (in and out of class) in a primary and secondary school you have attended?	
Broad themes/specific properties	% of respondents
Primary school	
	80% (N=5)
In-class emphasis	
Secondary school	100% (N=6)
In-class emphasis	

The fifth question was: What significant learning experiences can you recall

from secondary school? Some respondents had more than one significant learning

experience in secondary school. Eighty percent (N=5) of respondents [12]cited moments

of group discussion with peers as significant learning experiences in secondary

school. Thirty percent (N=2) respondents[13] cited the opportunity to play football as

significant, with PTC-FG-R1 explicitly pointing out that being coached to play

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[11]PTC-FG-R3, 4, 1, 5, and 6. Refer to appendix N for full transcription under question 4: Can you describe life (in and out of class) in a primary and secondary school you have attended?

[12]PTC-FG-R2, 3, 6, 1, and 5. Refer to appendix N for full transcription under question 5: What significant learning experiences can you recall from secondary school?

[13]PTC-FG-R1 and 4. Refer to appendix N for full transcription under question 5: What significant learning experiences can you recall from secondary school?

football was significant. One respondent[14] noted that interaction with the teacher and the course taken was a significant learning experience. One other respondent[15] also recalled that the hardships experienced while growing up in someone else's home shaped him to endure hardships in school. Table 8 gives a summary.

Table 8. Summary responses to question 5

V. What significant learning experiences can you recall from secondary school?	
Broad themes/specific properties	% of respondents
Interaction with peers	
Discussion groups	80% (N=5)
Interaction with the teacher	
Interaction in class.	20% (N=1)
Opportunity to play football	30% (N=2)
Coached football	
Ability to endure hardships	20% (N=1)

[14]PTC-FG-R5. Refer to appendix N for full transcription under question 5: What significant learning experiences can you recall from secondary school?

[15]PTC-FG-R5. Refer to appendix N for full transcription under question 5: What significant learning experiences can you recall from secondary school?

APPENDIX H

FOCUS GROUP RESPONSE REPORT FOR RESEARCH QUESTION 3A

Research Question 3A asks: What are the perceptions, values, and behavioral practices of the students towards an intentional mentoring program in theological training institutions in Uganda?

This Research Question (RQ 3A) was answered by collecting data through a focus group consisting of six students in Glad Tidings Bible College, Kampala, and Pentecostal Theological College, Mbale. In order to ascertain the perceptions, values, and behavioral practices of the students towards an intentional mentoring program in theological training institutions, a focus group interview guide with eight questions was utilized. For a transcription of respondents' data, refer to appendixes O and P.

Glad Tidings Bible College Focus Group Interview Report

The first question was: Describe how best you learn? Two broad themes or overarching domains emerged from the responses. The focus group consisted of 70 percent (N=4) students whose learning preference involved interaction (group discussion); and 30 percent (N=2) students who learned best through independent study. One respondent, echoing the voice of those with a learning orientation towards interactive learning, gave a rationale for group discussion. He had this to say: "I learn best in group discussion whereby I am interacting with my fellow students . . . . I come to understand because these are people whom I know more and more."[16] Another stated that since he discusses with colleagues who even speak the same

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[16]Refer to appendix O for full transcription of interview. Look up respondent GTBC-FG-R 6's response to the interview question: Describe how best you learn?

language, he learns more.[17] Both reflected a learning atmosphere that was familiar (with people sharing some relational bonds) breeding trust and freedom of expression as that which nurtures their best learning experience.

The second question was: Describe life at the Bible school? Two main overarching themes were observable within the activities of a normal school day. The first includes formal activities such as classroom sessions, chapel services, and library reading during the day, which appears mandatory. The second includes the non-formal activities such as general cleaning, meal time, early morning private devotions, and private reading—which is a requirement but possibly not as mandatory as the classroom attendance, chapel, and library time.

The third question was: Describe how your Bible school teachers mentored you? Different respondents perceived the influence of some kind of mentoring differently. Five categories of mentoring approaches seemed to have emerged during the focus group interaction. These were: lifestyle mentoring; mentoring through counseling; mentoring through exposure; person-to-person mentoring (within a non-formal forum), and corporate mentoring. One respondent, however, affirmatively stated, "For me personally, apart from the lectures, I don't receive mentorship from the Bible school teachers . . . . So personally, I hardly have private sessions on a personal basis with lecturers."[18] No other respondent admits to personal interaction with faculty (outside the formal interactive meeting for counseling).

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[17]Refer to appendix O for full transcription of interview. Look up respondent GTBC-FG-R 5's response to the interview question: Describe how best you learn?

[18]Refer to appendix O for full transcription of interview. Look up respondent GTBC-FG-R 2's response to the interview question: Describe how your Bible school teachers mentored you?

Seventy percent (N=4) of respondents acknowledged that the lifestyle of their faculty (administrative/resident and adjunct) influenced their lives greatly. One respondent stated:

> . . . our administrators have served as a good example. Their lifestyle has been challenging—has been teaching us a lot—whereby we eat with them food. They come to line up [with the students to get food]—and that is a sign of humility, and on which it is teaching us as leaders to be humble—to live a simple life. As our heads [leaders] have lived an exemplary life which has been beneficial and has discipled us to go—when we leave the college, we [will also] go and live a simple life.[19]

Fifty percent (N=3) of respondents acknowledged a form of mentoring through formal interaction. One student noted that the student dean "calls us for counseling, where we go and meet with him and talk about our private issues. He asks us questions about our private lives and we talk. This happens usually once a term or semester."[20] Fifty percent (N=3) of the respondents acknowledged a form of mentoring received through exposure to practical ministry. One respondent revealed that any person-to-person mentoring had to be privately arranged by the student with the teacher. One respondent revealed that there was a mentoring that was corporate—restricted to development of elected student leadership. Faculty met with them once a term for some form of capacity building. Only those who were part of the student leadership benefited from this form of professional enhancement.

The fourth question was: Describe the methods of instruction in this Bible school? The participant responses revealed instructional methods that came under three broad themes namely: The teacher-centered method; the student-centered method; and the content-centered method. The two main methods that were noted by

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[19]Refer to appendix O for full transcription of interview. Look up respondent GTBC-FG-R 6's response to the interview question: Describe how your Bible school teachers mentored you?

[20]Refer to appendix O for full transcription of interview. Look up respondent GTBC-FG-R 2's response to the interview question: Describe how your Bible school teachers mentored you?

the respondents as being used within the residential program were the lecture (teacher-centered) and group discussion methods (student-centered). The participants estimated that lectures (teacher-centered method) covered 80 percent of the instructional approach. The group discussion (student-centered method) was estimated as to cover approximately 20 percent of the instructional approach time. The content-centered method is normally directed to those doing independent study and who then report for an examination which does not fall within the scope of this study.

The fifth question was: What methods do you feel would help you learn the best? The responses of the participants came under two broad themes. These were: interactive teaching methods, which referred to interaction with the teacher during lectures, and interaction with peers during group discussion. The other theme/category was the implementation/hands-on method of teaching. Seventy percent (N=4) of respondents mentioned lecture as the method which would help them learn best. Two of the four respondents qualified (with non-verbal consensus of the other two) the context within which these lecture sessions were beneficial to them. One respondent stated that "the lectures can be held in such a way that [where] discussions are even allowed within the class which is controlled by the lecturer and he points us to a certain direction . . . ."[21] The responses suggest that lectures must not take a 100 percent teacher-centered approach. This respondent echoes the need for instruction with opportunity for an interactive atmosphere between the teacher and fellow students. Seventy percent (N=4) of respondents also mentioned group discussion as a method which would help them learn best. One respondent said, "I see if we [could]

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[21]Refer to appendix O for full transcription of interview. Look up respondent GTBC-FG-R 1's response to the interview question: What methods do you feel would help you learn the best?

add more on group discussion, it will be beneficial, whereby it's time to discuss about

[issues]-not only receiving, receiving, receiving-but interaction can work better."[22]

Thirty percent (N=2) respondents mentioned the opportunity for hands-on

activity as a method that would facilitate learning. These two respondents noted that

the discussion method helped in the learning process but also observed that discussion

aided with the opportunity to do something helped them learn better. One participant

had this to say: "If we are given work and we discuss among the groups, and we get a

day to present the work in the class —actively doing something—not only answers

over the paper, but we actively do it, it [what is learned] stays with us."[23].

The sixth question was: When do you enjoy your interaction with your

teacher(s)? Explain why? Two broad categories emerged from the responses namely:

Formal/non formal setting and non-formal/informal setting. Seventy percent (N=4) of

respondents said that they enjoyed interaction with their teachers during lecture

sessions which allowed participation. One respondent affirmed the following:

> I enjoy interaction with lecturers in a lecture room—reason being in the
> lecture room I am with my fellow buddies so sometimes you pose a question
> and I know it's not only for my own benefit but people around would probably
> benefit from that very question. And then I also get to see the response of my
> fellow students—what do they think about this particular question. So that is
> my best interaction.[24]

Another respondent also noted that he likes it when the teacher "gives room for us to

participate, to pose our question, and he allows us to express ourselves, and after

expressing ourselves he is able to respond to us positive[ly] where you come to

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[22]Refer to appendix O for full transcription of interview. Look up respondent GTBC-FG-R 6's response to the interview question: What methods do you feel would help you learn the best?

[23]Refer to appendix O for full transcription of interview. Look up respondent GTBC-FG-R 2's response to the interview question: What methods do you feel would help you learn the best?

[24]Refer to appendix O for full transcription of interview. Look up respondent GTBC-FG-R 2's response to the interview question: When do you enjoy your interaction with your teacher/s? Explain why?

discover your mistake."[25] Fifty percent (N=3) said they enjoyed interaction with the

teacher within an out-of-class context. One of the three respondents did earlier list

lectures on the condition they were participatory; but emphatically pointed out that he

liked the one-on-one sessions with the teacher. This participant asserted the following:

> My best moments of interaction are when I am on one-on-one with the
> lecturer—when I am alone because I am anxious of learning and also have
> many questions in my head some of which I do not want to put across for [fear
> of] fellow students trying to misunderstand.[26]

The other two respondents noted that they enjoy the moments they interact with

teachers during the time when teachers and students have games and various informal

activities.

The seventh question was: What do you recall as being some of the main life-

changing experiences in the Bible school? Seventy percent (N=4) respondents said

their exposure to relevant, life-changing courses was life-transforming for them. Fifty

percent (N=3) of respondents cited exposure to the field of ministry as life-changing.

Thirty percent (N=2) noted that exposure to people (fellow students) from different

cultural backgrounds was life-changing. One respondent stated exposure to

opportunity for spiritual development from chapel as life-changing. One other

respondent pointed out the exposure to the attitude of humility among the elite in the

Bible school (faculty and fellow peers he deemed more intelligent) as one life

changing experience for him.

The eighth question was: What would you think to be the qualities of a good

mentor or disciple? In relation to the desired qualities of a good mentor, all the

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[25]Refer to appendix O for full transcription of interview. Look up respondent GTBC-FG-R 6's response to the interview question: When do you enjoy your interaction with your teacher/s? Explain why?

[26]Refer to appendix O for full transcription of interview. Look up respondent GTBC-FG-R 1's response to the interview question: When do you enjoy your interaction with your teacher(s)? Explain why?

qualities listed come under three broad categories or themes, namely: character factor; competence factor; and closeness factor. All six respondents (100 percent) listed qualities reflecting character as important for mentors. Thirty percent (N=2) of respondents listed qualities pertaining to competence as important for a good mentor. Seventy percent (N=4) of respondents listed qualities related to closeness of the mentor as important.

Pentecostal Theological College

The first question was: Describe how best you learn? The learning preferences can be summarized as: interactive learning preference with the instructor; interactive learning preference with fellow peers; independent study learning preference; observational learning preference and hands-on learning preference. Eighty percent (N=5) of respondents revealed that they best learned through group interaction with the lecturers. One respondent echoing the voice of the rest asserted, "I learn well when I sit with the instructor . . . I want to have personal interaction with the lecturer."[27] Fifty percent (N=3) of respondents perceived interaction with fellow peers through discussion as a way they learned best. Fifty percent (N=3) of respondents also mentioned independent study as a way they were comfortable learning. Thirty percent (N=2) of respondents mentioned observational learning as the best way they learned. Thirty percent (N=2) mentioned that hands-on activity aiding their learning.

The second question was: Describe life at the Bible school? This question was to establish behavioral patterns of the student within the institution. The description given reflected that much of the time was formal routine of lectures (8.00AM–4.30PM), library research and assignment requirements, chapel services, etc. Students

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[27]Refer to appendix P for full transcription of interview. Look up respondent PTC-FG-R 2's response to the interview question: Describe how best you learn?

also mentioned about opportunities they had to interact with their teacher, which was done outside class.

The third question was: Describe how your Bible school teachers mentored you? All responses came under two main categories of mentorship, which were: person-to-person mentoring and classroom-oriented mentoring. All six (100 percent) respondents pointed out that one of their mentoring experiences was person-to-person mentoring of some kind with the teacher (out-of-class). One respondent noted:

> Concerning mentorship, the college has not been having a direct training on mentorship. It has been having an indirect form of mentorship whereby when you have an interaction with the lecturer, he begins to bring in ideas which actually are [is] mentorship.[28]

Another respondent reported, "When you have the need, I thank God they [teachers] are approachable people and they are not really selfish—the moment you approach them, they can mentor you"[29] It is observed that there interaction with the teacher out of class was occasional, and not by the teacher's initiative. The students had to initiate the contact with the teachers. So still, the element of intentionality on the part of the institution in a sense seemed lacking. Eighty percent (N=5) of respondents perceived their interaction with the lecturer within the classroom lecture sessions as part of mentoring. One respondent pointed out that "during the lectures, we are discovering a lot we didn't have initially . . . that, to me, I regard as mentoring—because someone is unearthing some stuff which is hidden in the Bible and through the experience and examples they give us, we change . . . ."[30] Another respondent also observed, "The practice of mentoring is there though it might seem not to be direct. The teachers

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[28]Refer to appendix P for full transcription of interview. Look up respondent PTC-FG-R 5's response to the interview question: Describe how your Bible school teachers mentored you?

[29]Refer to appendix P for full transcription of interview. Look up respondent PTC-FG-R 3's response to the interview question: Describe how your Bible school teachers mentored you?

[30]Refer to appendix P for full transcription of interview. Look up respondent PTC-FG-R 6's response to the interview question: Describe how your Bible school teachers mentored you?

come in class—for example [when] they are teaching us a subject, they are not limited

to the theoretical part of it, they also have a lot of life experience."[31]

The fourth question was: Describe the methods of instruction in this Bible

school? The participant responses revealed instructional methods that came under two

broad themes namely the teacher-centered method and the student-centered method.

The two main methods that were noted by the respondents used within the residential

program were the lectures (teacher-centered) and coursework/research (student-

centered). It is evident that the teacher-centered approach is predominantly used in the

instruction of students.

The fifth question was: What methods do you feel would help you learn the

best? The responses of the participants came under two broad themes. These were:

interactive teaching methods, which referred to interaction with the teacher during

lectures, and interaction with peers during group discussion and symposiums. The

other theme or category was the implementation/hands-on method of teaching. All six

respondents mentioned some form of interaction as aiding their learning process.

However, 50 percent (N=3) mentioned interaction with the teacher as the method

which would help them learn best; and 50 percent (N=3) mentioned interaction with a

group (discussion) as a way they learned best. Three of the six respondents who

mentioned the interactive context as the best way they learned also noted that

implementation/hands-on activities also aided their learning.

The sixth question was: When do you enjoy your interaction with your

teacher(s)? Explain why? This question generated responses which were placed under

two broad categories, namely: formal setting and non-formal/informal setting. Thirty

percent (N=2) of respondents said that they enjoyed interaction with their teachers

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[31]Refer to appendix P for full transcription of interview. Look up respondent PTC-FG-R 1's
response to the interview question: Describe how your Bible school teachers mentored you?

during lecture sessions. Fifty percent (N=3) of the respondents mentioned out of class

interaction with the teacher has most beneficial. In this regard, one respondent

highlighted the following:

> You find that when the lecturer is outside the class, he has time. Number two,
> he can teach you something more different from the topic [taught in class].
> You [will] find that when the lecturer is in class, he is circled [restricted to]
> around the subject that he is teaching. When you find him out of the class, in
> regard to mentorship—you will [find] that he can show you more things than
> what is being taught in class. On the other hand, you find that when he is in
> class, he is tied within the code of his teaching ethics, [thus] there are some
> things he does not want to go beyond but when you are outside with him, he is
> more of a friend—he is more of a person who is a father.[32]

One respondent, however, did not state his position as to when he enjoyed his

interaction with the teacher.

The seventh question was: What do you recall as being some of the main life

changing experiences in the Bible school? Respondents all disclosed experiences that

could be summed up as "exposure" received from the institution, whether

intentionally or unintentionally. However, the nature of exposure they received from

the institution was reflected differently.

Thirty percent (N=2) noted observation of their teachers' lives as being life-

changing. One respondent listed cross-cultural exposure as a life-changing

experience. Fifty percent (N=3) mentioned the interaction with teachers and fellow

peers as life-changing. This interaction yielded new ideas and development. One

respondent recalls, "Many times we sit with lecturers and with fellow students and we

go on to brain-storming questions."[33] One respondent mentioned that the exposure to

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[32]Refer to appendix P for full transcription of interview. Look up respondent PTC-FG-R 2's response to the interview question: When do you enjoy your interaction with your teacher/s? Explain why?

[33]Refer to appendix P for full transcription of interview. Look up respondent PTC-FG-R 5's response to the interview question: What do you recall as being some of the main life changing experiences in the Bible school?

personal life challenges that he had to cope with during his time in school was life changing. One respondent revealed exposure to ministerial opportunity (e.g. outreach) as life changing. Lastly, one respondent revealed that the problem solving opportunities that were availed him through being a student leader was life changing. He had to learn the art of mediation and conflict management.[34]

The eighth question was: What would you think to be the qualities of a good mentor/disciple? In relation to the desired qualities of a good mentor, all the qualities listed come under four broad categories or themes, namely: character factor; competence factor; closeness factor; and cash factor. Fifty percent (N=3) of respondents listed qualities reflecting the character factor as important for any good mentor. Seventy percent (N=4) of respondents listed qualities reflecting the competence of a mentor as being important. Eighty percent (N=5) of respondents listed qualities reflecting the need for the closeness of the mentor as mark of a good mentor. Only one respondent listed the cash factor (the ability of the mentor to support the mentee financially) as a quality of a good mentor.

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[34]Refer to appendix P for full transcription of interview. Look up respondent PTC-FG-R 6's response to the interview question: What do you recall as being some of the main life changing experiences in the Bible school?

APPENDIX I

GTBC STUDENT QUESTIONNAIRE RESULTS FOR ITEMS
IN RESPONSE TO RQ 2B

Participant	Questions															
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	1	4	5	4	4	5	3	4	4	3	2	5	4	3	4	3
2	4	5	5	5	1	1	4	4	4	2	1	5	5	4	2	5
3	5	5	2	4	4	5	2	2	4	4	1	5	5	5	4	1
4	5	4	4	4	4	5	1	4	2	3	4	4	3	3	3	4
5	2	5	5	5	3	5	4	4	5	2	4	5	4	4	1	4
6	5	4	5	4	5	4	3	5	4	5	4	4	4	2	5	5
7	4	4	4	4	4	3	2	2	3	1	4	4	1	1	1	3
8	4	5	5	4	4	4	2	4	4	4	2	4	5	4	4	4
9	1	5	2	5	4	5	2	4	4	2	4	4	4	4	5	3
10	2	4	2	2	2	2	4	4	4	3	4	4	2	2	2	2
11	5	5	2	5	5	5	4	4	2	3	4	5	4	2	4	4
12	4	4	5	5	4	5	4	2	4	2	1	1	5	4	5	5
13	5	5	4	5	4	5	4	2	2	4	4	3	3	3	3	3
14	1	5	4	4	3	3	4	3	4	2	2	4	5	1	2	4
15	5	1	5	2	4	5	4	4	4	4	5	5	4	4	4	4
16	5	2	4	5	4	4	2	4	4	2	2	2	4	2	1	4
17	4	4	4	4	5	5	2	5	2	2	4	4	4	3	3	3
18	4	5	2	4	4	3	3	5	2	2	2	3	3	3	3	3
19	4	4	4	5	2	5	2	3	4	4	4	4	4	2	4	4
20	4	2	5	4	2	5	4	4	3	4	4	4	5	4	4	4
21	5	5	2	5	4	4	4	3	3	3	3	3	4	2	4	4
22	5	5	4	5	5	5	4	4	4	4	5	4	4	4	4	3
23	1	5	2	5	3	5	1	4	4	4	4	5	5	5	5	4
24	1	4	5	4	4	5	1	4	4	5	4	4	4	5	2	4
25	5	5	4	5	1	5	1	4	5	2	4	4	3	5	5	5
26	4	5	2	5	5	5	2	3	4	2	5	4	4	4	5	5
27	2	3	1	1	2	5	1	5	1	1	5	5	5	1	2	5
28	1	4	1	4	2	5	4	2	2	4	3	2	4	5	3	2
29	2	5	2	4	1	5	3	3	3	4	4	4	3	2	3	5
30	1	2	4	5	4	5	2	2	4	4	4	2	4	2	4	5
31	5	1	4	4	4	5	1	3	3	2	3	2	5	1	4	4
32	2	1	5	5	2	5	2	2	4	4	5	5	4	2	3	4
33	3	4	5	4	2	5	4	4	4	4	4	4	3	3	4	4
34	5	5	5	5	4	5	2	3	3	3	4	4	4	5	3	5
35	5	4	4	5	4	4	2	4	4	4	2	4	4	2	2	4
36	4	5	3	5	4	5	4	4	4	4	4	3	3	3	4	3

37	1	4	1	4	2	1	4	4	4	2	2	4	4	4	3	3
38	1	2	5	5	4	5	2	4	4	2	3	3	4	4	4	5
39	4	5	1	5	4	4	2	3	2	4	2	4	4	3	4	4
40	2	4	2	4	3	3	4	1	5	5	3	4	5	4	4	2
41	5	4	4	5	4	4	2	2	4	2	5	5	5	4	3	4
42	4	4	4	4	2	4	2	4	2	4	4	4	2	2	4	4
43	5	5	4	5	3	2	2	1	4	5	5	5	4	1	4	4
44	2	1	5	5	5	5	2	2	4	3	5	5	5	5	5	5
45	2	4	4	4	2	4	2	4	2	4	2	4	2	2	4	4
46	4	2	4	4	5	2	1	4	2	4	4	4	1	1	2	5
47	4	3	3	4	4	3	3	2	2	3	3	3	2	2	1	3
48	1	2	4	4	1	4	4	3	3	3	4	4	5	5	5	4
49	2	2	4	4	2	5	2	3	4	4	4	4	3	4	5	4
50	2	5	5	4	4	5	2	4	2	3	4	4	3	2	4	3
Mean	**3.3**	**3.8**	**3.6**	**4.3**	**3.4**	**4.3**	**2.6**	**3.4**	**3.4**	**3.2**	**3.5**	**3.9**	**3.8**	**3.1**	**3.5**	**3.8**
Mode	**5**	**5**	**4**	**4**	**4**	**5**	**2**	**4**	**4**	**4**	**4**	**4**	**4**	**4**	**4**	**4**
Median	**4**	**4**	**4**	**4**	**4**	**5**	**2**	**4**	**4**	**3**	**4**	**4**	**4**	**3**	**4**	**4**
Std. Dev.	**1.5**	**1.3**	**1.3**	**0.8**	**1.2**	**1.1**	**1.1**	**1.0**	**1.0**	**1.1**	**1.1**	**0.9**	**1.0**	**1.3**	**1.2**	**0.9**

APPENDIX J

GTBC STUDENT QUESTIONNAIRE RESULTS FOR ITEMS
IN RESPONSE TO RQ 3A

Items 1–16

Parti							Questions									
	1	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**	**11**	**12**	**13**	**14**	**15**	**16**
1	5	5	2	3	4	4	2	2	5	3	4	2	3	4	5	4
2	5	5	3	1	4	4	4	5	5	4	1	2	5	4	5	4
3	5	4	2	2	4	2	2	4	2	4	5	2	2	4	4	2
4	4	3	2	1	4	4	2	4	2	2	4	2	3	5	4	2
5	5	3	1	1	5	5	1	1	4	5	5	1	3	5	4	3
6	4	4	1	4	3	2	4	4	3	3	5	4	4	2	4	4
7	2	2	2	2	4	2	2	4	3	1	2	1	3	4	4	3
8	3	3	3	3	3	3	3	3	3	3	3	3	3	4	4	4
9	4	2	2	3	4	4	1	2	4	2	5	2	2	5	3	3
10	2	2	2	2	4	4	2	2	2	4	4	2	2	4	2	2
11	2	5	4	3	4	4	2	2	3	3	3	4	4	4	4	2
12	5	5	1	2	3	4	2	4	5	5	5	2	1	5	5	4
13	5	4	4	4	4	4	2	3	5	5	4	4	4	4	5	4
14	2	3	4	4	3	2	4	4	2	2	4	4	5	2	2	2
15	4	4	4	4	5	2	4	4	4	2	5	5	4	5	2	4
16	5	4	2	1	1	2	2	2	5	4	5	2	4	4	3	2
17	5	5	2	5	2	1	1	5	2	2	4	5	3	3	4	2
18	4	5	2	3	2	3	4	5	3	3	5	4	2	2	4	3
19	4	4	2	3	4	4	3	2	5	4	5	4	4	4	4	4
20	3	4	4	4	2	2	2	4	4	3	4	4	3	5	2	3
21	4	4	3	4	3	3	3	3	4	4	4	3	4	3	4	3
22	4	4	4	2	4	4	4	4	4	5	4	4	4	4	4	4
23	4	4	1	1	5	4	2	2	1	1	5	4	4	2	2	5
24	5	4	3	2	5	4	1	2	4	4	4	3	4	5	3	3
25	4	3	5	3	4	4	3	4	4	5	5	4	3	5	4	2
26	4	4	5	4	5	1	4	5	5	5	5	4	4	5	4	4
27	5	5	1	2	1	2	2	5	5	5	5	5	1	5	4	1
28	3	3	3	3	3	3	3	3	3	3	3	3	3	5	4	5
29	2	3	4	4	4	4	2	3	3	5	5	2	4	3	3	2
30	4	5	2	2	4	2	2	2	4	5	5	4	2	3	2	2
31	4	4	1	2	4	4	1	2	4	5	4	3	4	2	2	3
32	4	4	5	3	5	5	2	2	3	2	4	2	2	5	5	2
33	4	4	2	4	4	4	2	4	4	2	4	3	4	4	5	4
34	5	4	3	3	5	4	2	2	3	3	4	3	3	4	4	3

35	2	2	4	2	4	4	1	1	4	4	4	2	2	2	4	2
36	5	5	4	5	5	5	2	2	3	5	5	4	4	4	4	2
37	3	4	1	1	1	3	3	4	3	2	4	3	3	3	4	1
38	5	5	3	5	5	1	5	5	5	3	3	2	3	2	5	3
39	4	4	4	3	4	4	2	2	3	2	4	3	3	4	2	3
40	3	3	3	3	3	3	3	3	3	3	3	3	3	4	2	4
41	4	5	4	3	4	4	4	5	4	3	4	4	4	5	5	4
42	4	4	2	2	3	4	2	2	4	4	4	2	4	4	4	3
43	4	5	4	2	4	4	1	4	1	3	4	3	3	3	4	4
44	5	5	1	1	5	5	1	1	5	5	5	4	4	4	4	4
45	4	4	2	4	2	2	2	2	4	2	4	4	4	4	4	2
46	4	2	4	1	4	4	1	2	1	1	4	2	1	4	4	2
47	5	3	3	3	3	4	3	2	4	1	5	4	3	3	2	2
48	5	4	3	4	4	4	2	2	4	4	4	4	4	4	3	3
49	4	4	5	3	5	5	1	2	4	4	5	3	3	4	5	1
50	3	5	4	4	4	4	1	1	3	1	5	4	4	3	4	2
Mean	4.0	3.9	2.8	2.8	3.7	3.4	2.3	3.0	3.5	3.3	4.2	3.1	3.2	3.8	3.7	2.9
Mode	4	4	2	3	4	4	2	2	4	3	4	4	4	4	4	2
Median	4	4	3	3	4	4	2	3	4	3	4	3	3	4	4	3
Std Dev	1.0	0.9	1.2	1.1	1.1	1.1	1.0	1.2	1.1	1.3	0.8	1.0	0.9	1.0	1.0	1.0

Items 17–32

Parti.   **Qstns.**

17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
3	5	4	4	4	2	5	4	4	3	4	4	5	5	5	4
1	4	5	5	4	3	2	5	5	5	4	4	4	5	5	5
4	4	4	4	4	2	4	4	4	4	4	2	4	4	4	1
3	3	2	4	2	4	5	4	5	2	2	4	5	4	2	2
1	5	5	5	5	1	5	4	5	5	4	4	5	5	5	5
2	2	4	5	2	4	5	5	5	4	3	4	5	5	5	5
1	4	4	4	4	3	4	4	4	2	3	4	5	4	3	2
2	5	4	4	4	5	4	4	4	2	4	4	4	4	4	4
4	4	2	4	4	1	4	4	2	2	4	3	5	4	4	4
2	4	2	2	4	2	4	4	4	2	2	4	4	4	4	2
2	4	4	4	4	2	4	5	3	4	4	4	5	3	4	4
2	5	5	5	4	2	5	4	5	5	4	4	5	5	4	3
2	4	4	3	4	2	5	5	4	4	4	3	4	5	5	5
4	3	4	4	4	4	4	4	5	4	4	4	5	4	4	4
4	4	5	5	4	2	4	2	4	4	2	2	5	5	5	2
2	4	4	5	4	4	5	5	4	5	5	4	5	5	5	4
1	4	2	5	5	2	4	5	4	2	4	4	3	4	3	3
3	4	5	4	5	2	5	5	4	4	4	4	5	3	3	3
2	4	3	4	4	3	4	5	3	4	5	4	5	4	3	3
4	3	4	4	4	2	3	4	3	4	4	2	4	5	5	2
5	4	4	3	5	3	4	3	3	5	3	3	5	4	4	4

4	4	4	4	5	3	4	5	5	5	5	5	5	4	4	4
5	4	5	5	3	5	5	4	4	4	5	2	3	4	4	4
3	4	4	4	4	2	4	4	3	4	4	4	5	5	5	4
2	5	4	4	5	3	4	4	5	4	4	3	5	4	4	4
5	4	4	5	5	4	5	4	4	4	4	4	5	5	5	5
1	5	5	2	4	1	5	5	5	3	3	3	3	4	3	3
3	2	3	2	4	2	4	4	4	5	4	4	5	4	4	5
4	4	3	4	4	3	4	3	3	3	3	4	4	4	4	4
2	4	2	4	2	5	5	5	5	4	4	4	5	5	4	2
4	4	4	4	4	1	4	4	4	4	4	3	4	4	4	4
3	4	4	4	4	3	4	2	4	4	4	3	4	4	3	3
4	3	3	3	4	4	5	5	4	3	4	4	5	5	4	4
4	4	3	4	4	2	3	3	3	3	3	3	5	4	4	4
4	4	4	4	4	2	4	4	4	4	4	4	4	4	4	4
3	4	4	4	4	3	4	4	4	5	5	5	3	5	5	4
1	1	4	4	2	3	4	2	4	1	3	4	4	4	4	5
2	5	5	5	5	2	4	4	4	3	3	4	5	5	5	3
3	4	4	5	4	2	4	3	4	4	4	4	5	5	5	4
4	5	3	5	2	4	5	4	5	3	4	4	5	5	5	5
4	5	4	5	4	4	4	5	4	5	4	4	5	4	4	4
2	4	4	4	2	4	4	4	4	4	4	4	4	4	4	1
2	4	5	3	2	4	3	3	3	4	4	2	4	4	5	3
2	5	4	5	4	2	5	4	4	4	4	4	4	4	4	4
4	4	4	4	2	4	4	4	4	4	4	4	4	4	4	4
5	4	3	4	4	2	5	4	4	2	5	4	5	5	4	4
2	3	3	3	3	3	4	3	3	3	3	3	3	5	3	3
3	5	3	4	4	3	4	4	4	4	5	3	5	5	5	3
3	4	4	2	4	3	4	5	4	4	4	5	4	5	5	4
3	2	4	4	2	5	3	5	4	4	2	3	5	4	3	1

Mean 2.9	**3.9**	**3.8**	**4.0**	**3.8**	**2.9**	**4.2**	**4.1**	**4.0**	**3.7**	**3.8**	**3.6**	**4.5**	**4.4**	**4.1**	**3.5**
Mode 2	**4**	**4**	**4**	**4**	**2**	**4**	**4**	**4**	**4**	**4**	**4**	**5**	**4**	**4**	**4**
Median 3	**4**	**4**	**4**	**4**	**3**	**4**	**4**	**4**	**4**	**4**	**4**	**5**	**4**	**4**	**4**
Std Dev 1.2	**0.9**	**0.8**	**0.8**	**0.9**	**1.1**	**0.7**	**0.8**	**0.7**	**1.0**	**0.8**	**0.7**	**0.7**	**0.6**	**0.7**	**1.1**

APPENDIX K

PTC STUDENT QUESTIONNAIRE RESULTS FOR ITEMS
IN RESPONSE TO RQ 2B

Participant					Questions											
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	4	4	4	4	2	4	4	2	2	2	5	2	2	2	2	4
2	2	4	2	4	4	4	5	2	4	4	4	4	4	2	2	5
3	5	5	5	5	2	5	2	5	4	5	4	4	5	5	4	5
4	4	4	4	5	5	5	5	4	4	4	5	4	4	2	4	5
5	2	4	4	2	5	4	3	4	4	2	5	4	4	5	4	5
6	4	4	2	2	4	4	4	4	2	4	4	2	4	2	4	4
7	2	4	2	2	1	5	4	4	2	4	4	2	2	2	4	5
8	4	4	4	4	2	4	4	4	4	4	4	2	4	4	4	4
9	2	4	4	5	4	5	4	4	4	3	5	5	4	4	4	5
10	4	4	2	4	4	4	2	2	4	2	4	2	4	4	4	4
11	5	4	5	4	5	5	4	4	4	4	4	4	4	5	4	4
12	4	5	3	4	4	5	2	4	3	4	3	4	4	2	2	4
13	4	4	2	4	4	2	2	4	2	4	2	4	4	4	4	4
14	5	5	4	5	5	5	4	4	1	2	4	3	5	5	4	5
15	5	4	5	4	2	2	2	4	4	2	4	4	2	4	2	4
16	4	1	2	4	4	5	1	4	2	4	4	2	5	5	4	4
17	5	4	5	5	5	5	4	4	4	5	5	4	5	4	4	4
18	2	2	4	3	4	5	3	3	4	5	4	5	3	4	2	5
19	4	4	4	4	2	4	2	4	4	4	2	4	4	4	4	4
20	5	4	5	5	5	5	2	5	5	5	5	5	5	5	2	5
21	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
22	4	4	4	4	4	4	2	4	4	4	4	4	4	5	5	4
23	4	2	4	4	2	5	1	3	4	3	4	4	5	2	3	5
24	4	2	4	4	2	4	5	5	2	2	5	5	4	4	4	4
25	5	5	2	4	4	4	4	2	4	2	4	4	4	4	4	4
26	4	4	2	4	4	4	4	2	4	4	2	4	4	1	4	4
27	2	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
28	2	5	4	5	4	5	4	5	5	4	4	5	5	4	5	5
29	5	5	5	5	5	5	4	5	4	2	5	5	4	2	2	5
30	5	2	3	5	5	5	4	4	4	4	3	4	4	4	4	4
31	5	4	3	4	4	5	3	5	1	5	5	5	5	5	2	5
32	2	2	5	5	5	5	5	4	5	4	5	5	5	5	2	5
33	5	4	2	2	2	5	4	4	2	2	2	2	2	4	4	4
34	2	4	2	4	2	5	4	4	2	2	2	4	5	2	2	5
35	4	4	2	4	2	5	2	2	4	4	3	4	4	4	4	4

36	4	5	4	4	5	5	4	5	4	5	4	4	4	2	4	5
37	4	3	4	5	4	5	5	4	4	3	4	4	3	4	3	4
38	2	5	5	5	5	5	2	4	4	5	5	5	5	5	4	5
39	5	4	4	5	4	5	4	2	4	4	4	5	5	4	5	4
40	4	4	2	4	4	5	2	4	2	4	2	2	4	4	2	4
41	4	4	4	4	4	5	4	4	4	4	4	4	4	4	4	4
42	4	4	4	4	4	5	4	4	4	2	4	4	4	4	4	4
43	2	4	4	4	4	4	4	4	4	2	4	4	4	4	4	4
44	4	4	3	5	4	5	4	4	4	4	4	4	4	4	5	4
45	2	4	2	4	4	5	4	4	4	4	4	4	4	4	2	4
46	5	4	2	2	4	5	4	4	2	4	2	2	4	2	3	5
47	5	4	4	4	4	4	2	3	4	2	4	4	4	4	2	4
48	4	4	3	4	4	4	4	4	3	4	3	4	4	4	2	4
49	5	5	4	4	5	4	2	4	4	4	5	5	4	3	4	4
50	5	5	5	4	4	5	1	4	4	2	1	3	4	4	1	4
Mean	3.8	3.9	3.5	4.1	3.8	4.5	3.3	3.8	3.5	3.5	3.8	3.8	4.0	3.7	3.4	4.4
Mode	4	4	4	4	4	5	4	4	4	4	4	4	4	4	4	4
Median	4	4	4	4	4	5	4	4	4	4	4	4	4	4	4	4
Std. Dev.	1.1	0.9	1.1	0.8	1.1	0.7	1.1	0.8	1.0	1.0	1.0	1.0	1.0	0.8	1.1	1.0	0.5

APPENDIX L

PTC STUDENT QUESTIONNAIRE RESULTS FOR ITEMS
IN RESPONSE TO RQ 3A

Items 1–16

Parti.	Questions															
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	5	4	5	4	4	2	1	2	4	4	5	2	4	5	4	2
2	4	5	2	1	5	4	1	5	5	2	5	4	4	5	5	2
3	5	4	2	2	2	4	2	2	5	4	5	4	4	4	2	3
4	5	5	4	2	5	4	2	2	4	4	5	4	3	5	5	2
5	4	2	5	3	2	4	4	2	4	5	5	4	2	4	4	5
6	4	4	2	2	4	4	2	4	4	2	4	4	4	4	4	2
7	4	2	4	1	2	4	4	4	2	2	4	4	2	4	4	5
8	4	5	2	5	3	4	2	4	5	4	5	5	5	5	4	5
9	5	4	4	5	4	4	4	4	5	2	5	4	5	5	5	5
10	4	5	2	4	4	4	2	2	4	4	4	4	4	2	2	2
11	5	5	4	2	5	5	2	2	5	4	5	4	5	5	4	4
12	5	4	2	2	2	4	2	2	3	2	5	4	3	4	2	4
13	4	5	2	4	2	4	2	4	4	4	4	2	4	4	2	4
14	5	5	1	3	4	1	1	2	5	5	5	4	4	5	4	4
15	5	4	5	2	4	2	2	4	2	4	4	4	2	4	5	2
16	5	4	1	4	2	2	2	2	4	4	5	5	5	5	5	2
17	5	5	4	5	5	5	4	4	5	4	5	4	5	5	4	5
18	5	3	3	4	4	1	2	4	5	5	5	3	4	4	4	2
19	5	4	2	2	4	2	2	4	2	2	4	4	2	4	2	4
20	5	5	2	2	5	5	4	2	5	5	5	2	5	4	5	5
21	4	4	4	4	4	2	4	4	4	4	5	4	4	4	4	4
22	5	5	2	4	4	4	2	4	5	5	5	4	4	4	4	4
23	5	4	3	2	4	3	1	4	3	3	4	2	4	2	5	3
24	5	4	2	3	4	4	2	2	2	2	5	5	5	4	4	3
25	4	5	4	2	4	4	2	4	4	4	4	4	5	4	4	4
26	5	5	2	2	4	2	2	4	4	2	4	2	4	4	4	2
27	4	5	4	1	4	1	4	2	2	4	4	4	4	4	4	4
28	4	4	2	2	4	4	2	2	4	5	5	2	4	5	5	5
29	5	4	2	4	5	5	2	2	2	2	5	4	3	4	4	2
30	4	4	3	4	3	4	2	4	4	4	4	4	4	4	4	3
31	5	4	5	3	5	1	1	5	4	4	5	4	4	5	4	4

32	5	5	2	5	2	4	5	2	5	5	5	5	5	5	5	5
33	5	2	5	4	4	4	2	2	2	2	5	2	2	5	5	2
34	5	4	5	5	2	2	3	4	5	5	5	4	4	5	4	4
35	5	5	4	5	2	4	2	2	4	2	5	4	3	4	5	2
36	4	4	2	2	4	2	2	4	4	4	4	4	4	4	5	4
37	3	5	3	3	4	4	4	2	4	4	5	3	4	4	4	2
38	5	5	4	2	5	5	2	2	2	4	5	5	4	4	4	2
39	5	4	2	2	5	2	2	4	5	5	5	4	4	5	4	4
40	4	5	2	2	2	2	4	4	2	2	5	4	4	2	5	2
41	4	5	4	2	4	4	2	3	4	5	5	4	4	4	4	4
42	4	5	4	2	4	2	2	4	4	4	4	4	4	4	4	2
43	4	5	2	3	4	4	4	4	4	4	5	4	4	4	4	2
44	5	4	2	4	4	4	2	2	5	4	4	2	4	4	4	2
45	5	5	2	2	4	4	2	2	2	4	4	2	4	4	5	4
46	4	3	1	2	4	2	4	4	4	4	5	2	2	5	4	4
47	4	5	4	2	4	4	3	4	4	4	4	4	5	4	4	4
48	4	4	2	4	3	2	2	2	4	4	4	4	4	4	2	3
49	4	4	2	2	5	4	2	2	5	4	5	2	5	5	4	4
50	5	4	4	4	3	5	1	2	4	5	4	4	4	4	4	5
Mean	4.5	4.3	2.9	2.9	3.7	3.3	2.4	3.1	3.9	3.7	4.6	3.6	3.9	4.2	4.0	3.4
Mode	5	5	2	2	4	4	2	2	4	4	5	4	4	4	4	2
Median	5	4	2	2.5	4	4	2	3.5	4	4	5	4	4	4	4	4
Std. Dev.	0.5	0.8	1.2	1.2	1.0	1.2	1.0	1.0	1.1	1.1	0.5	0.9	0.9	0.7	0.9	1.1

Table continues, items 17–32

17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
4	4	4	4	4	2	4	5	5	5	5	4	5	5	4	4
2	5	4	5	4	4	5	5	4	5	4	4	5	4	4	4
5	4	4	5	4	3	5	4	5	5	5	4	5	4	4	4
4	5	4	5	5	2	5	5	5	4	5	4	5	5	5	4
4	5	4	5	5	2	5	5	4	4	5	4	5	5	5	4
2	4	2	4	4	2	4	4	4	4	4	4	5	4	2	4
4	4	2	1	4	2	4	5	5	4	4	4	5	5	5	5
4	5	4	5	4	4	5	5	5	5	5	5	5	5	5	4
4	4	4	5	4	4	4	5	5	4	5	4	5	5	5	5
2	2	4	2	4	4	2	4	4	2	2	4	4	4	4	4
2	5	4	5	4	2	5	4	4	4	4	4	5	5	5	5
2	4	2	4	4	2	3	4	4	2	2	4	5	4	3	1
4	4	4	4	4	2	2	4	4	2	4	4	4	4	4	4
4	4	4	5	3	5	3	5	4	5	4	4	4	5	4	4
5	4	2	4	4	4	5	4	2	4	4	5	5	5	4	2
2	4	4	5	2	4	5	5	5	5	4	5	5	5	4	5
5	4	5	4	4	4	5	5	5	5	5	5	5	5	4	4
3	5	3	4	3	3	5	4	5	4	4	3	5	5	4	2

2	4	4	4	4	2	4	4	4	2	4	2	4	4	2	2
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4	5	4	5	5	1	5	1	4	1	5	4	4	4	4	4
Mean 3.0	**4.1**	**3.8**	**4.5**	**3.7**	**3.0**	**4.4**	**4.5**	**4.2**	**4.0**	**4.0**	**4.1**	**4.8**	**4.6**	**4.3**	**3.5**
Mode 2	**4**	**4**	**5**	**4**	**2**	**5**	**5**	**4**	**4**	**4**	**4**	**5**	**5**	**4**	**4**
Median 3	**4**	**4**	**5**	**4**	**3**	**5**	**5**	**4**	**4**	**4**	**4**	**5**	**5**	**4**	**4**
Std. Dev. 1.1	**0.7**	**0.8**	**0.8**	**0.8**	**1.1**	**0.7**	**0.7**	**0.6**	**1.0**	**0.9**	**0.7**	**0.4**	**0.5**	**0.8**	**1.2**

APPENDIX M

GLAD TIDINGS BIBLE COLLEGE-FOCUS GROUP 1

Conducted April 9, 2013 (approximately 53 minutes, 40 seconds).

2B. What current practices or models in the Ugandan society exist that may have implications on an intentional mentoring program for students in theological training institutions in Uganda?

1. Briefly describe your life in the village/or town in which you grew up?

GTBC-FG-R 4: I grew up in a village called Loro, in Oyam district; and I grew up in a monogamous family with a father—a dad; and in our family setting the person who influenced me most was my dad because of the way he taught me. And the best example I can give—he taught me to know what is wrong by allowing me to do what is wrong. For example, to make me know that this fire is hot, he allowed me first to touch that fire, and I realized that it was hot. So that is briefly how I grew up.

GTBC-FG-R 1: Particularly for me, I am from the northeastern region—that is, Karamoja. I grew up in a family *[aah]* with one mother, one father. But because my parents went to town sometime back, the way I grew up changed—that is to say, I got influenced by other groups—of course I was young by then. So when I was influenced by this group, I began to disobey the parents. And you know when you are influenced by these street boys, you begin to enjoy the street life, because we could even have food from outside [street]. I began to abandon the food which was supposed to be [given] at home. But now, because of that influence, later there was a project concerning the children's ministry that came in. Our interest was to go and take porridge in that area—[with] that very group there—so in the process of making those things, we organize ourselves so we use to call it Mulokole church. Now in the process, the teacher who was teaching us began to reveal to us God's love and so on; and that is how we got changed up to the extent that most of us got salvation.

GTBC-FG-R 3: I am from Jinja, that is, the eastern part of Uganda. I grew up in a polygamous family whereby my father had like six wives. So in the home, always there were quarreling [there was always quarrelling], fighting—so nobody influenced [me], [or] was my mentor. My mom was a quarrelsome woman; my dad used to fight with these women—nobody was my *[pause]* person I could learn from. So I decided to lead my own life when I was still young. So I never used to listen to anybody—you adviae me [but] I would keep quiet—I [would] decide I will do this but I never used to respond if [when] somebody advises me to do something, I never used to respond but I used to behave the way I want[ed] to behave. I took [made] wrong choices. When I was like fifteen, I started going to the disco, so I went on with that life. I got friends who drink—they are [were] so abusive—but one thing I had in mind is that there is God in heaven—one day I will die and I will meet that God. So from [the]

village I came to Kampala; somebody brought me to Kampala to work as a maid. So that is the way my life turned around. I went to church—those people who shout and they [perform] miracles—so I joined church for the miracles, for I need [ed] miracles because life was miserable. I never used to listen to my mom; my dad died when I was seven. I was left with my mom alone but because mom was so quarrelsome I never wanted to live with her. I just needed some change in life. So when I joined church, I needed miracles—so when they preached to me about Jesus, about the end times, there [that is when] I got a change.

GTBC-FG-R 6: I come from a polygamous family. My dad has two wives and my mom is the first wife. Our village setup is, aah, *[pauses]* as you know villages—our school was an average school, and it's where I had my primary [education] one up to primary seven. I remember during my time, we would foot [walk on foot]; I would come home carrying reeds. Sometime they would tell us to bring firewood, even carrying your books on your back, running and reaching home, my dad was not saved—he used to drink and whenever he would come, he would find us home with my mom and then we would run and we would come back. I thank God that my mom didn't give up—she managed to stay with my dad until my dad got saved. I thank God most of them got saved which helped me anyway to continue schooling. And after p.7 [primary seven] God did a miracle for me and then I went to Kabale, where I did my secondary, and from that time my life has changed and I thank God because I have been saved from my childhood. I thank God for my mom who helped me in my spiritual life in my childhood and this has helped me because whenever I see people telling me about their lifestyle, how they have grown up, I give the credit to my mom and especially also my dad who turned and became a Christian.

GTBC-FG-R 2: My dad had two wives. We were very many children including children from different areas—so we were around fifty [children] in one family. Despite that my dad had two wives—and out of two wives, we were fourteen children. Out of the fourteen, my mom had four, that is, two boys and two girls. The rest, the ten, were from the first lady. My mom is a nurse. During her time of nursing, taking care of people who are sick, she was working in Kampala—Mulago hospital. By the time they came to the reign of Museveni [current president] after the departure of Obote [one of the former presidents], my mom ran away [fled] since they [army] wanted to kill my *muzee* [old man, dad] and so they ran to a place called Namayingo district. Right now [that] is where we are and this is what happened. She could treat people and in terms of treating she made my dad to know how to treat so they would work together as a team. It is how they earned their money and how they taught [educated] my brothers and sisters. It was during that time that the first lady [wife] to my dad did not have any experience—education at all, apart from my mother who is the second wife. Now the first lady [wife] would only take care of us, but the mom [biological mother] would treat and make money and educate my sisters—even now where we are, it is my mom's money that has made them to reach where they are. Now it came to our turn, in our family since we are four and are [the] last born brothers and sisters after attaining all their education forgot us. Whenever we would go to school (by that time my father was not working) could talk to them—tell them to at least provide us with some money for school fees, but no response. They could say we are going to bring—we are going to bring—you be there with *muzee.* It reached a time when the first lady [wife] died in 2000, and by that time my mother had left Namayingo and was working in Kampala (Bombo sure house), at a clinic.

Actually it was so embarrassing that she was taking care of my younger brothers and sisters. At the time I was in senior one and had lost hope about my education. What I could do was to go in the first term in a certain school, like Buswale secondary school, and then when they see school fees is a problem, then you go to another school. In that way I could make sure I see how I can achieve my goals. I struggled a lot my *muzee* could also struggle—when he gets 10,000 he gives me—when he gets 20,000, he gives me. Actually I am a hardworking man. I do not want to appreciate [praise] myself, but I have some recommendation even from *muzee*. We have a very big compound, a very big house, with a fence. I could wake up very early, clean, prepare tea for my *muzee*, and then go to school. But it was a chance and it came like a surprise to me when one of the directors of the secondary school came to me. He gave me the opportunity to be a storekeeper. Then he also gave me a chance to take care of the students and to know what is going on within the school compound. Actually, I could even supervise the preps when the teachers were not around. I was studying as my salary was put on my school fees. My education went through until I reached senior 6. I am glad to be at Glad Tidings. Of all the fourteen children it is only me who is saved. This is like a miracle to my dad and to my mom.

GTBC-FG-R 5: I am from Masaka district, Uganda. Briefly, I grew up in a polygamous family whereby my dad had three wives. We were fifteen children. Before my dad passed away, my elder brother got [the] chance of getting salvation and dad fought him and even my mom got saved. There were fights every day because of that. And because I was young, I did not know what was taking round [happening], but when I was like seven years my dad got an attack in one day and he died. My mom used to take us to church—we could follow her. We could associate much with her than our father. When we went to church, after one year when things had changed, because dad was not present and mom was not working, just at home, dad could provide everything, things became hard—the way to get money, school fees—in due course, my mind thought of salvation because of the situation and indeed I believe that when I was eight years I really accepted Jesus as my personal Savior. Life went on by faith, believing in God. I was influenced by members of the church, mostly my pastor. He could encourage us more and more though things were not that easy, he could encourage us day after day. In due course, one of the wives [father's wives] went somewhere. We were not in one home—the children of the two moms were living in one home; two were living with her children in a godly manner. All of us got saved—the twelve children. God helped us to this day—opened up doors for our school fees. That is how most of us have reached senior six. I am the seventh child.

2. Who most influenced you as you were growing up? Explain why that person(s) had great impact in your life?

GTBC-FG-R 5: The reason as to why my pastor influenced me, it's because when I grew up, in my life, because of the situation (bad situation at hand) I liked nothing. I could go at school but someone asking me, "What do you want to do after studies?" I disliked that question because [there was] nothing I want[ed] in life. And when I went in [to] church, my pastor, [expressed] love to my life, and the caring [and care]. Indeed I loved him at first. In the midst of me not liking anything, I thought of ministry. (**Follow up:** Did he talk to you about ministry? **Respondent:** No. Me looking at his conduct, how he behaved towards our family, I followed him and

indeed my heart yearned to become a pastor in my life. He was a good example. That is why today I am in Bible College.

GTBC-FG-R 6: Much as many people have influenced my life, the first person who influenced my life is my mom. When I came to understand when every Sunday we go to church, it was like a norm—every Sunday they would say okay, let us go—we grew up in a church. My mom is the one who take [took] me so I think is the one who influenced my life.

GTBC-FG-R 3: For me, nobody influenced me. I was nine years after my father died. Our family member denied us and the man who I knew was our father was not our father [uncle] so we were mistreated; nobody influenced me. I lived a lonely [life] even though I was among people, always I used to live a lonely life. Nobody influenced me.

GTBC-FG-R 1: I was first influenced by the group which was outside—the street children. But later, I joined the children in church. I was influenced by the activity in the church we were in. They were doing sports; they were singing in church with nice uniforms—I said wow! I think I [am] missing the best thing. I began to decide in me, if I leave the other group, I think I will be better when I come here. So even when I came to join the rest I was again influenced by the Sunday teacher, and I was welcomed among the rest of the children and we continued to be in the same thing; as a result I was fully in the same activity. **Follow up for clarification:** So you were influenced by the Sunday School teacher and the peers.

GTBC-FG-R 4: For me, it was my dad who influenced me most and is still influencing me up to now, because of one thing. My dad, when he wants you to know that education is good, he will demonstrate it first by himself, he was a big man, mature, and we were still kids, but he told us about the goodness of education and what he did was first to go to school when he was at that age and that big. So we knew that if such a man can go to school at that age, than there should be something in him. He teaches us that "Don't stay with these bad peer groups and what have you"—with my dad up today you will never get a chance of getting him like relaxing with people, he is always at home and I will just learn from that and not stay at home and live with the right people. (**Follow up for clarification**: So he was living by example. **Respondent:** He is always living by example in whatever things he does to us.)

GTBC-FG-R 2: I can talk about my dad influenced my life much, but despite that he was poor and he could not manage each and everything, he tried his best to do what he can. He trained me to do [work] as a normal person towards these activities. (**Follow up question for clarification**: How did he train you? **Respondent:** I am good at cooking by the way. And I think nobody at Glad Tidings can manage me—I am good at cooking and every type of food I can cook. So with that I think he did a very great work. **Follow up for clarification:** Is it that he taught you how to cook or he allowed you to…. **Respondent interjects:** He is the one who taught me to cook. Everything, these activities like physical work, maintaining the house clean, general cleaning—actually it is all *muzee*. Early in the morning I could wake up at around five, you make sure the compound is clean; you make sure the tables are clean; the dining, the sitting room—then tea is ready. **Follow up for clarification:** Is he the one

who taught you to do all those things? **Respondent:** Yeah, he is the one who taught me. He was trying to make me somebody in future. Because I was still young, I would say why is *muzee* making us overwork like this? Because we could work—seriously—very early in the morning up to nine [a.m.] you are still working. After the death of my stepmother, all the brothers and sisters disappeared, and I was left alone with *muzee* and the small kid in the home. But because he trained me that [in that way], you may come to our family and think there is a woman in the home. You find everything is neat—nice. **Follow up for clarification:** Did he show you how to do it; or would he do it and you would watch—how did you learn? **Respondent:** He would say this one is supposed to be like this. Then he would involve himself in other activities. He would say, you have to sweep like this, wash—I don't [know] who trained him. I appreciate him for that. So via that I learned a lot about him and it is now what is helping me to move forward—actually I do not want to appreciate my self or to praise myself some of the children can actually witness here what I am doing. You don't need to force me to do the work. It is me who wants to do it.)

3. Reflecting on where you come from, what are the learning experiences of boys and girls?

GTBC-FG-R 1: Let me first talk about the girls. We have two sets how the girls grow. There are the girls that grow in the villages and those who grow up in towns. And then you find the dressing code of those who grow up in villages is different from those who grow up in towns. Let me talk about those ones in villages. Those ones in villages learn many of the activities from their aunties. They grow from their aunties and learn many of the activities from them in terms of body changes, the activities like *[ahh]* some other experiences in life. They don't have direct contact with their parents but they make them to learn many things from their uncle and aunties. The boys learn from the uncles and the girls from the aunties. However these ones in town, there are a lot of influences in town that have caught up very many people; but however, there are some other centers that are interested in educating girls. There was an activity that actually came up—it was introduced by the government teaching the girls how to cook and how to save sometimes firewood. In such activity that is how the girls learn, they follow them and they teach them at home and say this is how you are supposed to cook and this is how you make your charcoal stove. So they learn through that, in time to come they develop a very good cooking style. The boys, life make them to learn many things. When you are from a poor family, the way you grow makes you to adapt to the environment—it will be negative or positive. Sometimes you can be from a home that is poor, so if you grow in a home that you don't have many houses you may go and rely on the street and verandas and in the following morning you go and look for jobs like wheelbarrows and so on. But there is also another style of learning, even as I grew up in the hands of a pastor it was not that I should stay under the pastor all the time, eating—there were some other thing that pastor should encourage me. There was some construction work—like mixing concrete. He would tell me that there is some work here, if you want to get money for your soap, you can join these other helpers [workers]. So he keep on encouraging me that if I want to get something I should work.

GTBC-FG-R 6: In my village maybe, being primitive, children learn from their parents. I mean—they follow parents—what they normally do is digging. So children go with their parents in the garden—I don't know how they learn how to dig—but I

think if they see them [parents] they have to dig. Peeling is the same—they grow knowing this is how things are done. If it is art and craft, they [the parents] take them [children] to the swamp—they bring this papyrus plants and get them involved. Again, from other older *[aah]* their elders, maybe neighbors—they can also influence them because *[aah]*, like in our village, there is this—I don't know whether it is a demon—*[aah]*, there is early marriages, so by the age of fifteen, fourteen, girls marry [and] at seventeen boys marry, and so whenever I go back, I don't see these men of twenty-one—I only see these seventeen marrying sixteen. It is like a habit now, they don't go beyond twenty-five without marrying and when you go beyond twenty-five, they say you're not *[respondent does not complete sentence]*. They learn from parents, they learn from neighbors, they learn from elders.

GTBC-FG-R 4: As I told you earlier on, I grew up in a village setting, and in my village, it is the role of every elder in that community to make sure that he teaches any boys or girls. Teaching was done communally by all people. The second part was— the boys and the girls learned best in the field of what they were being taught, for example, when young girls are being taught how to be good mothers in future, you will not just have to call her—sit her down—and begin pouring words—you know, "You have to do this, you respect everyone…"—no! You may find like another aunt somewhere may give birth to a baby, and you find like I have a daughter in her early ages—so this lady will be taken to that place as a babysitter. And there she will learn how to take care of the baby in preparation for her time as a mother and so when her time comes [to have her own baby] she will already be having that experience at hand—taking care of the baby. **Follow up for clarification:** So it was hands-on. **Respondent:** Yeah—you have to do it. Like grinding this millet, they will not just say [theoretically], "This is how you do it"—no! They will take you and they say you must kneel down and grind—you cannot just stand and begin grinding stuff. You have to kneel down and begin grinding. **Follow up for clarification:** So the one who is teaching is there. **Respondent:** Yes, the person is there, and they first have to show you what to do. And if you mess and you don't do the real stuff and you mingle your posho and you bring it not nice, they leave it for you and nobody will eat your posho because you were shown—they will say you did it deliberately. For the boys, I experienced that one also, you are being taught to have responsibility for the future. As a good father, you must make sure you can take care of your family properly. So you find that a parent will show you what they were doing in the past, like if you go and visit the home—"You this first house—it was the first house I began living as a boy and the other part of the garden—it was also my first garden." So you are also given chance to construct your own house. Like for us at this age, you will find that almost all boys have a cassava garden and is almost compulsory when you are planning to become a father. So you have to do it. That is how girls and boys learned.

GTBC-FG-R 3, GTBC-FG-R 2, GTBC-FG-R 5 all gave verbal consensus that the trend was the same in their areas [boys and girls learned through observation, hands-on supervised by a father, mother or elder].

4. Can you describe life (in and out of class) in a primary and secondary school you have attended?

GTBC-FG-R 3: In Primary, we never used to have lunch. We used to learn more— we used to have break time but it was so short. But in secondary, we used to have

lunch. **Follow up for clarification:** In primary you used to have more time in class—with the teacher in class. **Respondent interjects:** Yes—with the teacher teaching us and assignments were more in P.6 and 7. In secondary, we used to have lunch at school. We used to stay not so long in class. We used to have other activities like practical work, so we used not to be so much in class. **Follow up for clarification:** Practical work with the teacher or [was it] just assignments **Respondents:** [Only] assignments. Personal work outside not with the teacher.

GTBC-FG-R 4: In primary school, if I can remember very well, we spent most of the day in class and very little time outside and that was a short break and some bit of lunch and in the evening also some little time for sports and then back for lessons. In secondary at least it was a bit balanced because in the evening at least we had enough to me to come outside do this other extracurricular activities, we meet one another—we talk with friends.

GTBC-FG-R 6: What I can remember in primary, we used to do handwork where we would do like mats and we would be give marks. (**Follow up for clarification:** What do you mean by handwork? **Respondent:** Handwork—we would go to swamps and we would use our hands to make like huts and then maybe mats—those things which we did not do in secondary. **Follow up for clarification:** In class and out of class—which was more? **Respondent:** In primary we had strict rules—we had only break time and lunch time.**Follow up for clarification**: So was much of the time in class or in the swamp? **Respondent:** In class. We would have like one Friday [in the swamp]. In secondary they had increased—we had more books to read. In secondary we are [were] more serious with books because I remember we had about eighteen subjects. I had to be in class.

GTBC-FG-R 1: I know I have gone in primary—in many schools—what I can remember [as to] what was common was that I was a day scholar. When you are a day scholar you do not have enough time in class. **Follow up:** But during the time when you go to school, was it classwork? **Respondent:** It was classwork, but when I go home, I forget school. However, when it came to secondary, it changed a bit because I was brought in boarding and I was supposed to remain in boarding until they close the school [end of term]. My time timetable was balanced—sports was there, music was there, and some other general activities—secondary was balanced.

GTBC-FG-R 2: What I can talk about secondary and primary, I see no much difference between primary and secondary. In primary, we are always playing—we could enjoy ourselves in games like running, jumping, and when you come back to secondary it is the same thing happening. It is only about the subjects where I can see the difference. In primary we were used to four subjects like SST, Mathematics, English, and Science. Secondary it is around fifteen, whereby you cannot make a choice—they say if it [is] fifteen because for the sake of science subjects it was compulsory for our school. **Follow up for clarification:** What I would like to know in terms of percentage—in class and out of class, both in secondary and primary, did you spend more time in class, or out-of-class activities? **Respondent:** We had enough time to stay in the class than to stay outside, but in secondary actually we had little time because point number one, we had break time we could move at around 10:30 a.m. meanwhile to primary it was thirty minutes then you break off . In primary I spent more time in class and in secondary more time outside. In secondary we had

groups—clubs—Scripture union club, we could join Scripture union club during certain house we could go for volleyball, we could go for singing, debates.

GTBC-FG-R 5: In primary [school], we spent more time in class than outside; and even in secondary more time was spent in class than outside.

5. What significant learning experiences can you recall from secondary school?

GTBC-FG-R 3: In class I never used to pick up things when the teacher is teaching. When we had groups—we used to form groups—so during this contribution, when people were contributing [ideas], I use to learn more than in class.

GTBC-FG-R 5: My teacher giving me some more time outside class, as benefited me in secondary school.

GTBC-FG-R 4: A teacher gave me more time outside class—for example my English teacher—he gave me more time outside class. He could show me this and that, and surely I became the best in English.

GTBC-FG-R 6: What I can remember is discussion groups. We used to have discussion groups in order to have emphasis on maybe what we did not understand. It helped us to perform well.

GTBC-FG-R 1: I have one important thing to remember—that is about my political life. All the teachers of the subjects that I was offering gave me time with them outside class. I was the head prefect of the school, so they gave me more time so that I could link up the administration with the students. So by doing that, I learned a lot about management, public speaking, and above all that I cannot forget is the issue that was created between the students and the teachers. So it brought something that would later improve my capabilities of leading and as a responsible person.

GTBC-FG-R 2: There is one teacher who told me that every bottle stands on its own bottom and he concluded by saying, "Do it yourself—no one will come and do it for yourself." So I came to learn that in case you want to be successful in this whole, you have to do it yourself. If it is studying, you have to put in more effort to do it yourself, if it is reading books, you have to look for all alternative ways that make you pass through or go forward for another level. So I learned that from my teachers and as I speak, I am trying to see that I involve myself—I don't wait for other people to do for me.

APPENDIX N

PENTECOSTAL THEOLOGICAL COLLEGE–FOCUS GROUP 1

Conducted April 18, 2013 (approximately 49 minutes 28 seconds).

2B. What current practices or models in the Ugandan society exist that may have implications on an intentional mentoring program for students in theological training institutions in Uganda?

1. Briefly describe your life in the village/or town in which you grew up?

PTC-FG-R2: I used to fellowship in the church every evening. Those who got saved before me, they advised me—and in the evening I used to be with my parents. In the morning time I always go for garden work; then when time for school comes, I am advised by the parents—they force me to go for studies.

PTC-FG-R1: In the village, I grew up in a born-again [Christian] family. We used to share words with my parents, and the same time he [father] also he let me go to school for study. And at home, we share works [household work] together with girls—let me say, domestic work, we used to share with girls—they don't mind whether a part was for girls or boys. In church we used to fellowship in the overnight and Sunday service.

PTC-FG-R3: Since I began primary, life was good in the way that my parents managed to take care of me. I was still young until I began my school life that is P.1 [primary one] to P.7, and there when I could come back from school, they could help me—like my mother, providing food—and the—not only that, at times after having a meal we would have discussion whereby we would sit and have something called informal education.

PTC-FG-R4: I came from a monogamous family and I remember one day I was struggling, I asked a question because I could see other women, they could get pregnant but I asked my mother, "How do women get pregnant?" She said when it is time to get pregnant and when someone wants to give birth, God will come and open the umbilical cord and when he opens this part then the child will come out. I was five years. My father was preaching, I grew up saved, they baptized me. I was stubborn but by God's grace I am now changed.

PTC-FG-R5: I came from a monogamy family, and I was staying with my father and my mother. My father usually taught me how to stay within the community. When I had grown up, he sent me to school. When I am back from school, I always do work at home like going to the garden, looking after animals, cleaning the compound.

PTC-FG-R6: I came from a monogamous family. When I was young—five years—I left my family in Lango sub-region. I went to [another] sub-region and began living

there. By that time I was saved. My mother, at the time she gave birth, fell sick til now. By that time she also got saved and up til now she is still in salvation. I stayed there for four years without going to school to begin my primary one. But I came from there to our family—I stayed for two years and began my P.1—this was when I was nine years. My mother was sick—I left home again—I went the other side—western part of Oyam district. I stayed there from 2004 to 2006. I stayed there for two years. By that time I was in P.3. I came back and began my studying in my school from P.4 to P.7.

2. Who most influenced you as you were growing up? Explain why that person(s) had great impact in your life?

PTC-FG-R2: Since my father had women, most of my time I spent with my grandmothers and uncles. So they kept advising me and taking care of me. As other women had their own children, most of the attention could not be given to me. So they could advised me that "God loves you and you are with your father and your mother is also there so feel free" and they advised me that "it's better you study also"—that one is from some of the uncles who had studied so they kept on advising that "go for studies" and from that I also got encouraged that I could rise up early—even if I walked to school bare-chested—others could laugh at me but still I went—not until I joined PTC.

PTC-FG-R1: I grew up in the hands of my parents. So they were advising me during the Sunday service, they must make sure that I am sited in front of the preacher to get more spiritual life about the preaching. Not only that, he [father] continued to advise me, because he was the assembly pastor. He also made sure that during the time of school I reported to school before the day of the school opening. He was very strict on my [as regards my] education. He advised me, and gave me all the needs necessary for school.

PTC-FG-R3: I also grew up in the hands of my parents. But most especially the person who could take care of my life was the father whereby he could favor me by making sure that when it comes to the time of going to school, that is in primary, I could not fail that. Then from primary up to secondary, that is senior 4 until where I have reached in this Bible college here, I thank God for that.

PTC-FG-R6: When I was growing up, my auntie was the one taking care of me. She used to give me advice. She would ask, "What do you feel like being in the future?" She would say, "Although all your parents are Christians, saved—but as for you, what do you want to be?" By that time I was not saved and she used to make alcohol but she used to ask me, "What do you want to be in the future?" But I said my parents are all saved, why should I separate myself and begin to make another life—I want to be a pastor or a saved person as I came.

PTC-FG-R4: In the past, the one who influenced me much was my mother. One day, when the war was there in northern Uganda, she could come and handle me properly, and she could hide me when she wants to go in other places—she could come and take care of me. She was the first to get salvation. From there I learned a lot from her. She advised me not to touch other things concerning these worldly things.

PTC-FG-R5: The one who influenced me [was] mostly my father. He was a peasant farmer. So he used to teach me mostly how to work better in order to earn a living, that is why he taught me how to work; how to use certain things to help me in my future. Even now, I am doing those things that can help me so he also show me the way how to fellowship with God by the time I was young he took me to church so we have to fellowship-how to walk a godly life. [As] I was growing, also he sent me to school and paid my school fees. If I was sick, he took me to the hospital; if I was feeling hungry, he gave me food to eat—that he how he cared for me.

3. Reflecting on where you come from, what are the learning experiences of boys and girls?

PTC-FG-R3: Our girls and boys go to school and learn from school. Then from school, they come back home and they do some activities. We have grandfather and grandmother who set time also to advise us as boys and girls. They first separate girls and boys. Girls would be advised by the grandmother and boys would be advised by the grandfather.

PTC-FG-R5: From our village, mostly girls learn from their mothers and boys from their fathers. Girls [have] their mothers teach them how to do domestic work like how to cook, how to fetch water, how to smear the house and how to behave between their fellow girls. For boys, mostly fathers teach them in the evening hours—they sit together and the father tells the sons that you are a boy and you must learn more from me. So he teaches a boy how to dig, how to look after animals. **Follow-up:** Does the father take the boy to the field and demonstrate it first or does the child observe the father and copy [imitate]? **Respondent:** It is two ways. Sometimes, the father took the boy to the field and showed the boy how to dig. Or he can go with the boy looking after animals while the boy is watching. Then the boy knows how the father is doing certain things and he copied from there.

PTC-FG-R4: Agrees with R3 and 5. What I want to add on the issue of sex education—for the issue of ladies, they learn from different kind of people. The first one is their mother. The second one [person they learn from] is their aunties. The aunty can come and say, "I have already seen you are now growing, have you seen the other man—so you need to walk on the road and you chat with all those boys so that when you chat you will get something" because the girls do not go and say, "Me, I love you." But with the issue of boys, they could go to their father.

PTC-FG-R1: For us in the village, the girls and boys learn from their parents. Especially girls during the time of cooking in the evening when they have come back from school, her mother used to share a word during the time of cooking; and boys during the time—in the evening, they used to share a lot with their father especially as they ate supper, they used to share storytelling about life in the past was. They also learned more from school and came back, they also used to teach them how to hunt sometime and how to look after the animals and then they teach them how to dig. They used to go with them in the garden and dig—"Do like this"—when weeding, use the hand to weed under the maize. The mother used to tell the girl in the past, we were like this; we used to do this; we used to communicate with your friends.

PTC-FG-R2: So in our village, how girls and boys learned—they learned from these two people, let's say—the parents. So girls and boys, sometimes they are gathered where they work themselves. Some of those things are practiced in our place in the evening when it is cold, they work together—the parents tell these children the stories how they grew, so from there they also pick some ideas. The fathers tell these boys how to cater for the family when one time they will become men, or husbands. And even the girls are told how to cater for their husbands—and this is shared together when they are warming themselves. Sometimes, they learn things when they are at school because there are some things parents fear to tell their children but they are needed in life so from schools there they are told maybe how to keep their private life in a way that the parents cannot use that approach to tell their children. Again another way [they learn is] when they go for church fellowships. They are advised that for you to prosper you have to obey your parents. Some of the learning areas they get from the church. And sometimes when there is gathering, maybe clan meetings, from there they learn different things, from various areas, how other people behave from different parts so these children here, they will have to know how that clan works.

PTC-FG-R6: In my place, they learn from parents and others who are not parents. Children learn from their parents. I remember one day, my cousin went to a place where these fellow were saved people [born again Christians] and they began to sing a praising song, by the time he left that place and came back, he began to sing this praising song. He surprised the parents. They asked, "Where did you learn this praising song?" He said, "We were there singing, preaching," and after the parents said, "Why don't we also get saved?" And how boys and girls learn—they tell them boys not supposed to sleep together with the girls in a room or in one house; and boys are supposed to build their house and girls their house. And that one was the same thing. Cooking, digging, was for boys. Especially the father, in the evening hours he could make the fire and tell stories how boys and girls could live life—narrative— how lions attack, how salvation began—where salvation began from.

4. Can you describe life (in and out of class) in a primary and secondary school you have attended?

PTC-FG-R3: Most of my life like in primary school, most of the time we spent in class. By doing revision as we wait for the teachers to come for the lesson. Then there we could have some discussions with my fellow pupils—we could be asking one another questions as we answer by ourselves in a group; then we would do that until break time, walk out of the class and have breakfast and come back again at exactly 11 [a.m.] to have the class. From there, we would continue up to lunch time as we still have some lessons. After the lessons, the teacher stops the lessons and we go for lunch. In secondary, we could have morning lessons from 7 a.m. up to breakfast—still the same thing. It was not like in primary because we were working as big people who understand at a higher level. **Follow-up:** Would you spend more time in class or outside class? **Respondent:** More time was spent in class. As we wait for the teacher, we also do our revision—personal revision. And then after some time, we still do discussion because we used to have some programs—we promise one another as a group of students that as we are coming back, everyone must have prepared the questions to discussion. We would do like that until the time comes like for break; again we go for break and we come back—after some time, we start again at

11[a.m.]—in that process we would have other lessons. Up to the evening, we are still in class.

PTC-FG-R2: In my primary, since the school was very far, sometimes I reach a bit late and get others already in class. I join them. When it [was] time for break, I also enjoy what they call [pauses]—there is time for exercise. We were all taken to do exercise. Then we join back the class until it reaches lunch time since some schools in primary don't provide lunch, we had to do away with it. We would be busy playing football and other games. In secondary, we enter class from around 8.00 a.m. to 10.00 a.m., where we have break again. At that time we have a lot of assignments we don't participate in other activities but keep reading and make discussion. And then after break we immediately go for other lessons up to lunch time where we break for lunch. For those who have not paid [for lunch], just do without. After lunch, we go back for evening classes till we reach around 2.30 p.m ., where we break. All the other hours we are doing our preps and some other discussions and preparations for the next day.

PTC-FG-R4: Due to the war which was taking place in northern Uganda, we were relaxed. Our purpose was sometimes to go and eat food because the UN was providing food for those people who were there. Our interest was to go and eat food. We used to play football but when it was time for exam we would go and pass it. **Follow-up:** So did you spend more time in class or outside class? **Respondent:** We spent more time inside class but the problem is that we were stubborn. Now from secondary, I became serious. The teacher advised me—so we began seriously. Generally, we had full time teaching. We were having more time in class than out.

PTC-FG-R1: In the morning, our lesson kicked off [started] at 8.00 a.m. Then from that time up to forty-five minutes, we are given five minutes to relax. Then we go back for that lesson. Then they give us break around 10.30 a.m. and we go back again to class. Then they teach us for almost forty-five minutes and give us five minutes to relax. Then we also proceed up to lunch time and also continue like that up to 4.30 p.m. We are given time to relax but we focus to be in class because teaching was very good. We have the teacher who is well-trained. They train us to be in class, and they give us time to play, relaxing—like for us there, what we focused on during our time is to play football. [In] secondary, life was also easy, unfortunately, I stopped on the way. Break time is 10.30 a.m. and from 11 a.m. is class and lunch time is 1 p.m. to 8.20 [2.20 p.m.] We study till 4.30 p.m.

PTC-FG-R5: Mine is the same as number 1 [Respondent 1].

PTC-FG-R6: In primary, we used to spend most of the time in class but for me, I used to spend most of my time out because there we used to play because they used to send me out because we don't want you to be in because you don't have money [school fees]. When I am in class we used to revise with my fellows. We used the method of competition of girls and boys. All those things are the same as these people have said. Secondary is the same [with what the other respondents have described]—more time in class.

5. What significant learning experiences can you recall from secondary school?

PTC-FG-R2: The experience I got from school was mostly from discussions with other students. Sometimes when a teacher explains something you don't pick it well, you sit down and ask your fellow friends—where they have not picked [understood] well, you come in and help. Where you have not picked [understood] well, they are the ones to tell you. Where they are defeated [to explain] and you are defeated, then I used to approach the teacher so that he explains. The friendly ones [teachers] will tell you what they meant.

PTC-FG-R3: What number [R2] has said is very important like for me—it helped me so much because I could not perform well in the subject like English but because of discussion, it helps [helped] me so much and I passed it very well.

PTC-FG-R6: In agreement with R2 and R3.

PTC-FG-R1: According to what number 2 has said, discussion was very good at that time. What I really [found] interesting in secondary was a game master who was teaching me to play football. That was very important to me, up to now I play football. I enjoy it.

PTC-FG-R4: I was staying with a family and I was having trouble. Out of that trouble, it trained me really—and now even if I am suffering, I can reflect back and say that this cannot be compared to that. I could come from there to school. The eating appetite reduced and it used to help me when I was in secondary.

PTC-FG-R5: To add on group discussion, in secondary schools I loved group discussion because it helped me a lot to understand certain things I did not get well [understand well]. Not only that, I also love some of my lecturers, how they lecture—I was happy because I always got what they lectured.

APPENDIX O

GLAD TIDINGS BIBLE COLLEGE-FOCUS GROUP 2

Conducted on April 9, 2013 (approximately 46 minutes).

3A. What are the perceptions, values, and behavioral practices of the students towards an intentional mentoring program in theological training institutions in Uganda?

1. Describe how best you learn?

GTBC-FG-R 1: I learn best through active discussion in class—of course together with support of the lecture. In other words, both lecturing and active discussion in class [is the best way I learn].

GTBC-FG-R 6: I learn best in group discussion, whereby I am interacting with my fellow students. I get more and I come to understand because these are people whom I know more and more.

GTBC-FG-R 3: I learn best through personal reading—I revise my courses, and when I am in group discussion.

GTBC-FG-R 5: Basically I learn through discussions. If I sit with my friends and we negotiate [and] we discuss other numbers—I understand well—because these are people we stay with normally, we speak the language we understand. So it makes me to learn more.

GTBC-FG-R 4: I learn basically in church fellowships, because there is coordination—cell groups and Bible study. **Follow up for clarification:** What about in school? **Respondent:** Group discussion.

GTBC-FG-R 2: I learn best with [through] private consultation. When I do my own private consultation, I learn best because this is something that I have discovered on my own. **Follow up:** Is it private consultation with the material or is it with the teacher? **Respondent:** Both.

2. Describe life at the Bible school?

GTBC-FG-R 6: Our life in Glad Tidings [Bible College] when I wake up in the morning—I normally wake up at around 6 [a.m.] and we have a general cleaning of ourselves at the school—then at exactly 9[a.m.] we have our class—our first lecture begins at 9.00 [a.m.] whereby it goes sometimes to a half past 6 [12:30 p.m.] or 1.00 [p.m.] Then we have our lunch—and normally from lunch we have a resting time whereby you can do your things—maybe washing or doing other things. Then other evening classes we normally have it at around a half past 5 [p.m.] where [class

session] goes to a half past 7, and another one [class session] to a half past eight or eight thirty [8.30 p.m.] Then we have our supper and then from there I get [have] my personal reading—revising book [notes]. At around midnight I go to bed.

GTBC-FG-R 3: To add on that, during [the] morning session around ten o'clock, we go for porridge—that is, breakfast—and then after breakfast we go to class. The class time starts at exactly nine then around ten we go for breakfast for thirty minutes then you come back to the class up to lunch time. At 11.00 a.m. we go for a short break. **Follow up:** How much time do you spend outside the lecture atmosphere?

GTBC-FG-R 2: I am not a resident student. So usually I come in the morning and then I attend the first lecture, or the chapel, on Monday we have chapel up to around lunch time. I share lunch with the college, and then I go back home and do my private work—I can meet friends—I can do my revision at home. And I come back at 5.00 p.m. if I have an evening lecture. I come back at 5.00 p.m. [and] attend the lecture then at 8.00 [p.m.] there is supper which sometimes I enjoy [and] sometimes if I have some other things I leave. Usually I stay around a little bit for revision before I go back home.

GTBC-FG-R 1: Generally each individual has especially from the morning hours time—like early in the morning at 6.30 [a.m.], some students including me [myself] like go to chapel where there is morning devotion and we join them. And on Mondays and on Friday morning 9.00 a.m. to 10 a.m., there is always chapel here. And on the same Monday evening and Wednesday evening that is 9.00 p.m. to 10 p.m., there is also chapel here. So the rest of the activities normally go like that. And we have a good use of library up here, in our free time—at night, and also during lunch time where you are free we normally go to the library—if want to research, you can read there.

GTBC-FG-R 4 and GTBC-FG-R 5 were in agreement with the description of the way of life at the Bible school.

3. Describe how your Bible school teachers mentored you?

GTBC-FG-R 2: For me personally, apart from the lectures, I don't receive mentorship from the Bible school teachers. Except the dean of students who usually calls us for counseling, where we go and meet with him and talk about our private issues. He asks us questions about our private lives and we talk. This happens usually once a term or semester. So personally, I hardly have private sessions on a personal basis with lecturers.

GTBC-FG-R 6: To add on to my brother [what he has said], the mentorship according to the school—they normally send us for missions. Previously we used to go for three missions and as per now we have gone out for one mission whereby we have to preach in the church where we go, door-to-door, [and] we participate in the service and that help[s] us to put into practice what we learn at the Bible college. And to add on that, we have *[ahh],* whereby the lecturers who call us to their churches whereby we go to preach and they sit under us and they help us to guide us by saying "Okay you have done it, but here you need to improve on this." That has been beneficial that [thus] has helped my life—surely in the life I have been in Glad

Tidings. **Follow up:** When you go on those missions? Who supervises you? **Respondent:** We have team leaders—that is the first. Then normally those pastors who call us on the mission.

GTBC-FG-R 2: This is a submission to what he has said. Yes, we usually get lecturers who invite us to their churches. Most if not all of them are pastors somewhere. But not all the time we are invited to a mission; it is the lecturer of this institution. When there are friends to the college—some people who have been through the college before and they know the system. And the team leaders that supervise us are fellow students. They are being elected to lead us. **Follow up:** Would you call that a mentoring—or are they just there to lead the team? **Respondent:** It is not a mentoring—it is a leading—just leadership.

GTBC-FG-R 1: The time of our stay in the school is too short, let me say two years. So probably before coming to the college, there might have been a proper way of mentorship somewhere. But, however, the school has developed a system like of counseling like he was saying—where the dean of students and the principal, they call all the full-time students and they speak to them heart-to-heart: their challenges, their failures. Then also if a student reaches in year two, this student is supposed to get a pastor of his choice and get a church of his choice whereby the whole year [the student] is expected to minister in that particular church and with that particular ministry. In other words whereby the person he has chosen will be able to mentor him, and also bring out the best because the school normally writes a letter to the pastor where you are going to do your internship from. The pastor is to use the gifts and talents you have, and develop them and you are also supposed to serve at the end of the year, at the end of the day, he is supposed to recommend and write something about you to the school administration. Otherwise, the other ways of mentorship with a staff is on personal basis, on personal arrangement you can arrange with each lecturer and see how you can go about with it.

GTBC-FG-R 3: There is student's council. Once a semester or twice, the council has a meeting with the administration or academic dean in order to tell them how to run the service within our college. **Follow up:** So who is mentoring who here? **Respondent:** Academic dean. He shows the student council how to run the ministry [engage in their respective responsibilities].What do you actually mean by mentorship? **Interviewer:** I could use [the term] disciple/discipleship? **Respondent:** Then I could say the principal and students' dean minister in every chapel and try to see how the students' life is modeled.

GTBC-FG-R 6: Let me add on what has been said. Also I think maybe it may be a point where our administrators have served as a good example. Their lifestyle has been challenging—has been teaching us a lot—whereby we eat with them food. They come to line up—and that is a sign of humility and on which it is teaching us as leaders to be humble—to live a simple life. As our heads have lived an exemplary life which has been beneficial and as discipled us to go—when we leave the college, we [will also] go and live a simple life.

GTBC-FG-R 5- agrees with **GTBC-FG-R 6.**

GTBC-FG-R 4- agrees with **GTBC-FG-R 6.**

GTBC-FG-R 2- The lifestyle(s) we see of our lecturers especially those who are staff members—those who are administrative, management—those ones we watch their lives at the school—they eat with us, they talk to us. We see them around the compound, but very many of them are not in the management team.

4. Describe the methods of instruction in this Bible school?

GTBC-FG-R 6: We have lecture method which is very common. But again we have group discussion whereby they divide us into groups and we are there to share our experiences in groups—maybe to do assignments in groups. I can give those two [methods]. **Follow up:** What percentage would you give lecture and what percentage would you give group? **Respondent:** It is 80 percent lecture and 20 percent group.

GTBC-FG-R 5 and GTBC-FG-R 4 agree with **GTBC-FG-R 6.**

GTBC-FG-R 2: I agree but that works well for full-time students [defined by him as those living on campus]. We also have the part-time students who also come and take manual books—they go read on their own and come back for examinations. So the manual books, there are questions in every chapter which they answer and submit (the answers to those questions) during the time of exams. So that is another aspect. But for the full time students, that is the method [lectures and discussions]. **Follow up:** Would you agree with the percentage he [**GTBC-FG-R 6:**] has allocated—80 percent lecture and 20 percent discussion? Respondent [**GTBC-FG-R 2**]: Yes.

GTBC-FG-R 1: I agree with him partly because it also depends on the lecturing staff. The lecturing staff does their lecturing methods throughout the term and they give final assignments without putting [students] into group discussion.

GTBC-FG-R 3: [Gave consent to the contributions of the rest.]

5. What methods do you feel would help you learn the best?

GTBC-FG-R 6: I see if we [could] add more on group discussion, it will be beneficial, whereby it's time to discuss about—not only receiving, receiving, receiving—but interaction can work better.

GTBC-FG-R 2: I will concur with GTBC-FG-R 6 about that issue but I will also want to add presentation. If we are given work and we discuss among the groups, and we get a day to present the work in the class actively doing something not only answers over the paper but we actively do it, it [what is learned] stays with us.

GTBC-FG-R 1: On my part I will put more emphasis on lecture method. That is whereby the lectures can be held in such a way that discussions are even allowed within the class which is controlled by the lecturer and he points us to a certain direction since we are still new and you are learning from one another—of course let me say 60 percent lecture and then other methods like group discussions and personal research will be added later.

GTBC-FG-R 5: I think lecture is good enough. I think if possible we can add more time for discussion in groups although the time of lecturer it helps us to discover the

new things we have not yet known- all angles—so I think we need more on the side of grouping to be added.

GTBC-FG-R 4 is agreeing with the opinions of **GTBC-FG-R 2 and GTBC-FG-R 5.**

GTBC-FG-R 3 says he agrees with **GTBC-FG-R 1.**

6. When do you enjoy your interaction with your teacher(s)? Explain why?

GTBC-FG-R 6: I best enjoy my interaction maybe when we are in lecture whereby the lecture, we are studying about a topic and then here he [teacher] gives room for us to participate, to pose our question, and he allows us to express ourselves, and after expressing ourselves he is able to respond to us positive[ly] where you come to discover your mistake.

GTBC-FG-R 2: I also agree with **GTBC-FG-R 6.** I enjoy interaction with lecturers in a lecture room—reason being in the lecture room I am with my fellow buddies so sometimes you pose a question and I know it's not only for my own benefit but people around would probably benefit from that very question. And then I also get to see the response of my fellow students—what do they think about this particular question. So that is my best interaction.

GTBC-FG-R 5: I agree with that because the time of lectures allows us to ask questions. Sometimes what I learn is that if someone ask a question and I learn through other people how they answer it and how they give out their views so that in case of I am somewhere doing God's work and I find the person [someone in the field of ministry] asking me those questions and it brings me to understand the way I can handle, I can answer if I got such a question.

GTBC-FG-R2: I want to have a submission. I may say I enjoy interaction in class but I think it is basically because I have hardly had interaction outside the class. I have hardly had interaction with lecturers outside class. Usually after lectures especially lectures in the night, the evening hours—after lectures you are exhausted and you all go off. So you do not want to bother the lecturer because you know he is a family man and keep him around, and you also are exhausted. So interaction in class helps because you are all fresh—you are all there. Your teacher is already there—after lectures, the attention goes off.

GTBC-FG-R 1: I enjoy interaction in the class—I like it—I like active participation. My best moments of interaction are when I am on one-on-one with the lecturer—when I am alone because I am anxious of learning and also have many questions in my head some of which I do not want to put across for [fear of] fellow students trying to misunderstand. When I am alone with such a question—such a lecturer, it makes me to ask anything and I will be guided whereby research needs to be done it will actually go on. I enjoy it more. Again it depends on the lecturers—others may not be comfortable because of their work-time schedules but those ones who are around actually it is a nice thing.

GTBC-FG-R 4: There is the student staff fellowship whereby we enjoy discussion, have fun, activities—so me I enjoy that. **Follow up:** Do you enjoy your lecturers in a

formal setting or informal? **Respondent GTBC-FG-R 3:** I enjoy them outside the class—in the games.

GTBC-FG-R 3: I enjoy lecturers outside the class—in the games. **Follow-up:** Why are you more comfortable with a lecturer outside the class that in the class? **Respondent:** In the class I am comfortable—but what is the most [comfortable context] is outside [with the lecturer].

7. What do you recall as being some of the main life-changing experiences in the Bible School?

GTBC-FG-R 6: What has changed me completely—first thing is exposure. When I came to the Bible college I found different kinds of people, whereby people from Nigeria, people from Cameroon, and I was able to know how every person—every culture behaves and that has changed me and I understand everything today. Again it improved on my communication skills [in the] English language—whereby I was able to use English—I was used to the local language. When I came here, I was somehow forced at the beginning—but I enjoyed it and it has now become a lifestyle which I have benefited a lot.

GTBC-FG-R 3: So by the time I came here, I found the college going out for the missions, purposely for evangelism. So that evangelism changed my life whereby I learned so many skills of preaching in different churches, preaching the gospel.

GTBC-FG-R 1: Actually there are a lot of things which has changed my life in this college—one of the things probably is the issue of the lectures and the way I have come to love some of the courses offered like Church History. That knowledge has really excited me at times to go and teach—go and preach—it has totally changed my life. Another thing I can say is our chapels—mostly the students' chapels in the evening hours where you get a free time and free moment enough to be in the presence of God—it has changed my life forever. Also the atmosphere especially the church being down here every morning we have devotions for those who are free and those who can make it. It's a life-changing and life-transforming. A lot of things which have changed my life including the missions which we have been going and right now we also offer internship—in internship we are learning a lot of things—I am trying to learn things from big churches which I have never entered before, actually 1000 [member] congregation, so actually I have got life-transforming experiences since I came to this college.

GTBC-FG-R 6: I came with a perspective whereby I thought I had come to study the Bible alone. But when I came here I found different courses—I found financial management, purposeful living course, which have changed me understanding whereby now I know as a pastor, as a minister of God, I can go and do something in ministry—whereby I can put a project.

GTBC-FG-R 2: There is a particular course that has changed my attitude. It is called *Spiritual Leadership.* Spiritual leadership has changed my perspective. I have done so many courses in this college but when it came to that particular one it changed my perspective of life, of leadership, and everything of Christian leadership. I used to

think of leadership as a position, but now they are talking about leadership as influence, relational. It has really impacted my life.

GTBC-FG-R 5: There are things which challenged me a lot maybe during the time when I was outside*[eeeeem]* thinking of being uneducated, the moment I came here I find[found] educated people—very educated one but they were taking their education as nothing for Jesus—that thing surprised me and challenged me. **Follow up:** Was it the students or the teachers [who challenged you]? **Respondent:** Both of them—the students and the teachers.

GTBC-FG-R 4: My life has changed through the doctrine that I found here and the counseling—I am talking about the courses. Number 3 has talked about mission evangelism. So I agree with number [respondent] 3 and number [respondent] 6. I have a time for praying, going in the church and pray.

8. What would you think to be the qualities of a good mentor/discipler?

GTBC-FG-R 1: First of all, a mentor should be close to the people—or to the person he is mentoring. He should not be isolated. Number two, the mentor should worry and [show] interest to mentor—he [him] or she [her] as a mentor should be available for the people but also should be knowledgeable enough of how he can handle. He should have the necessary materials to handle the process of mentoring.

GTBC-FG-R 6: I am just adding to my brother number [respondent] one. A mentor should be humble enough living a simple life whereby you are flexible, [where] people are [do] not fearing [fear] you. People when they look at you [when people look at you] they are able to observe and learn. Then secondly, a mentor should be knowledgeable—as he has said—but how? He should be above—should try always to learn more to [not] be satisfied of what he has—to be yearning more so that he is able, so that has they are learning from him, he [too] is also learning.

GTBC-FG-R 3: A good mentor should be hospitable, should be approachable and lastly, should be with a testimony.

GTBC-FG-R 2: I think a mentor should have a parental heart; should be available for me. Number three, he should be interested to be mentoring.

GTBC-FG-R 1: Professional ethics and personal integrity, a man above reproach so that he can be trusted.

GTBC-FG-R 4: He should be trustworthy and God-fearing.

GTBC-FG-R 6: To add on that, I think a good mentor should be able to speak to my life—should be able to correct me when I am in wrong, and approach me in a good way and correct me.

GTBC-FG-R 2: I also think a spiritual mentor should not be scared of my success—he should be okay seeing me soaring up and succeeding.

GTBC-FG-R 5– A good mentor [should] be first [an] example—if I study him and he likes me he gives me a good example from him so that if my mentor is doing something, even me I have to learn [the same]. **Follow up**: Are we all in agreement with each other's answers? **Respondents:** Yes [unanimous]. **Follow up:** So each one was supplementing on the other's answer? **Respondents:** Yes [unanimous].

APPENDIX P

PENTECOSTAL THEOLOGICAL COLLEGE: FOCUS GROUP 2

Conducted on April 17, 2013 (approximately 55 minutes).

3A. What are the perceptions, values, and behavioral practices of the students towards an intentional mentoring program in theological training institutions in Uganda?

1. Describe how best you learn?

PTC-FG-R 2: I learn well when I sit with the instructor; and I want to have personal interaction with the lecturer.

PTC-FG-R 3: I want to add on that. I want to supplement on number two, when I do my personal research I also learn a lot.

PTC-FG-R 6: I do learn well in [through] observation while a lecture is taking on [going on] and we are studying, and I am observing the movements of the instructor—I am observing the realities of the course, the subject at hand—and putting up some notes down—that one makes me learn better and probably in addition to that if I am observing something like in form of a DVD, watching something before me like a projector, I learn so-so well in that.

PTC-FG-R 5: I learn best through my interaction with the lecturer and through making research.

PTC-FG-R 1: I learn best when I use the material given by the lecturer, and I try to teach other people—maybe I try to discuss with my students—teach somebody who does not know about it. So in the process of trying it, I learn better—it becomes more a part of me. In case I get a challenge that is when I come back to a lecture and he explains and that becomes a part of my life.

PTC-FG-R 4: I learn best when I come to a lecturer and then also when am availed with materials—if there are some books in the library.

PTC-FG-R 6: In addition to that, I internalize what I have learned mostly through group discussion. When we discuss, that is when I send a point home. It stays with me as long as I need but when I have not discussed issues however much I have learned, issues quickly elude me, but [I learn through] observation, group discussion, and my face to face with the instructor.

PTC-FG-R 2: Besides interacting with the lecturer, I also like when I am given a task to do—like a test, an examination; it puts me on tension to go on and review whatever

I have been discussing with the lecturer and also to look at the material given to me. I learn more when I have a task given to me for example like a test or an examination.

PTC-FG-R 4: Through brainstorming as well—maybe after a lecture we discuss on an issue—we can agree or disagree. At the end of the day we will come up with something sound.

PTC-FG-R 5: I think discussion still remains a key issue. I have always seen it when we are almost closing towards examinations, just to help us understand better, we come into a group and then we go through course units as we discuss we discover that what we thought was difficult is broken down quickly, so that we are able to understand it much more easier.

PTC-FG-R 3: When I attend to more experienced ministers, how they do their ministries, I also learn a lot—when I really attend their services. That is also one way I also learn.

2. Describe life at the Bible school?

GTBC-FG-R 2: At PTC here the study here is not like any secular studies, or universities, You find that in other universities, the load and the topics taught can easily be grasped in but in a Bible college you find that it needs more of research, more of spending time in the library—you discover more of other writers—you need not to base on one person's theory but you have to go and research more and more theories and it makes you busy.

PTC-FG-R 6: Life at the Bible school here, right from home actually is a challenge. In [At] home there is a lot that is wanting. You get down here there is still a lot of stuff on you case. You are supposed to be in class; do course work; you need to connect back home, need to do some lunch—it's really a challenge. You are having lectures of about two hours' marathon—you are having also thinking on how am I going to settle my mind before the lecture are reasoning and thinking how I am going to meet the daily bread for my own family. In a nutshell, got to get focused, listen to the lecturer, and at times even doss—because two hours of facing one lecturer is really a challenge and thereafter you have got to get up and think of how to get bread for the people back at home and think how you are going to do the course work—so the whole thing is a big challenge. But of course we are equal to the challenge; we came here voluntarily, willing we are there for the task.

PTC-FG-R 5: I have just come to discover that Bible school is quite loaded compared to other secular institutions. Looking at the study scheme—from 8.00 a.m. almost up to late evening in class—lecture after lecture, lecture after lecture. Secondly, when we go to assignments, we are given a lot of pages, for example at UCU [Uganda Christian University], it's just like two to three pages of course work, but here you are given twenty pages, twenty-one pages, twenty-five, eighteen. It really takes on a lot of time to sit down, go research, and read books and compile up all that information which is in this institution which we do than other institutions.

PTC-FG-R 4: We wake up at 6.00 [a.m.] for our devotion; then there is breakfast at 7.00 [a.m.]. After which we go for our normal lectures from 8 [a.m.]–1[p.m.] but there

is a break at 11. So we have lectures up to around 4.30 p.m. It's about keeping time—if you wake up late, you will be left out. We also have personal devotions. The fact [is] we have the academic part and spiritual part as well, so as students, we have to balance. Nobody will tell you that you should fast and pray—it is up to you. Nobody will tell you that you should read your Bible—it is up to you to nourish your spiritual man. So it is about timing—and also doing the right thing at the right place.

PTC-FG-R 1: When I wake up in the morning, I make sure I come here—I attend the lectures and then during the break periods we normally go to the computer lab trying the cite [check] the internet to make sure that you have something to add on to your assignment. We also take time to interact with the lecturers such that they can guide us in case of any challenges in ministry because we are studying as well as ministering. We interact with the lecturers and some of them we invite to handle some relevant topics.

PTC-FG-R 6: In addition, we have learned life at PTC in this period I have been here — there is need to prioritize. There has come a challenge in our lecturers telling us that we are inconsistent in our lectures and it's a matter of us prioritizing. You may find that some days coming up when the priority on that day is not to be at school; to be fully on duty doing other things to help life keeping on. Actually I have come to learn priorities. In as much as I badly need to study I need to be with my family-I need both of them. So the priority my time and this is so good for me.

PTC-FG-R 2: Though the college is packed with many things to do that keep you busy, but you find that the lesson that you learn are not like other secular institutions because here we learn about things that touch reality of life, whereby you find that there is that urge you keep on wanting to come. So I think that is what pushes to come from home and take the load. So you find that life here is dependent on your desire to know your reality about life that keeps us pushing on.

PTC-FG-R 4: As students we come from different backgrounds. There those who have come from the rural setting, and those from the urban setting. So, sometimes, there is a way people behalf—we don't behave in the same way. So there is need for adjustments suiting the environment.

3. Describe how your Bible school teachers mentored you?

PTC-FG-R 2: Really at the Bible college I have been mentored. Because I came from a church setting where our pastor was so busy and didn't get time to mentor us into ministry and other things like leadership; [however], here we have been mentored by [through] the courses that have been taught here and my personal interact with the lecturers as they share personal experiences because they will tell us here at PTC, Pastors who have been pastoring for some time and they are experienced leaders—you find out that as you interact with them they mentor us—when you ask them and the ideas they give us, in one way or the other they mentor us—I as a person I have been mentored so much. Although it is not directly, but indirectly, we have been mentored.

PTC-FG-R 5: Concerning mentorship, the college has not been having a direct training on mentorship. It has been having an indirect form of mentorship whereby

when you have an interaction with the lecturer, he begins to bring in ideas which actually are [is] mentorship. But there is a lot of training- new topics, new ideas and so on. When you meet them [the teachers], then you can find mentorship. But within the college to say, "We have a program for mentorship," is not the case.

PTC-FG-R 6: In the interaction with our lecturers, they have been so resourceful. We have labeled some of them as popes, in terms of how much quality and content they have in and experience—personal experience, personal experience and life examples they have given us—indeed we have seen so much mentoring. Then there are those ones labeled as pastors and indeed they are pastors. Given the information they give us while we are having one-one lecture with them. There are those ones whom we call boys in their kind of one-on-one interaction with them—they have really been so friendly with us—so good and in a nutshell, there has been a lot of mentoring though no so straight—I have sat and I am been mentored—at least in one way or the other, when we keep on interacting during our lectures, during one-on-one discussion here and there we find there is a lot we discover. [As] much as there is nothing . . . . during the lectures, we are discovering a lot we didn't have initially—that to me I regard as mentoring—because someone is unearthing some stuff which is hidden in the Bible and through the experience and examples they give us, we change—personally I have changed the trend and perspective—there is a lot of mentoring though not straight.

PTC-FG-R 4: Like my friends have said, there is no structure here set down for mentorship. What happens here is that a lecturer can come to class and start teaching and also like they have said, we do interact with them. But the bottom line is that there is no structure—they come to you and say I am going to do this.

PTC-FG-R 3: As my colleagues have said, it is not formalized. When you have the need, I thank God they are approachable people and they are not really selfish—the moment you approach them, they can mentor you. So like they have said, I do agree with them.

PTC-FG-R 1: The practice of mentoring is there though it might seem not to be direct. The teachers come in class-for example they are teaching us a subject, they are not limited to the theoretical part of it, they also have a lot of life experience. **Follow-up:** Have you been mentored personally? **Respondent:** As an individual, I have not gone through a direct [mentoring] only in case I have a question [that is when he can consult a teacher].

PTC-FG-R 5: And then on the other hand sir, what happens on mentorship here, you discover there are specific lecturers who really have an experience of ministry. When they are coming in the class and are interacting with the students, they really give valuable information-you can go outside there and apply it in ministry and you discover that it's applicable. So in terms of mentorship, because it is not something that has been planned for, you discover that there are specific people who have things of importance.

4. Describe the methods of instruction in this Bible School?

 PTC-FG-R 2: Here instruction is through giving notes, [and] the lecturer explains the notes to you, [and] then you do course work and research.

PTC-FG-R 6: I agree with number [respondent] 2. There is personal research and the lecturers coming to class, they give us the explanation of the notes—the life experiences as they are giving the notes.

PTC-FG-R 1, PTC-FG-R 3, PTC-FG-R 4 and PTC-FG-R 5 agreed with PTC-FG-R 2 and PTC-FG-R 6.

5. What methods do you feel would help you learn the best?

PTC-FG-R 1: The method I feel that I can learn best is giving me assignment [an] or the portion of the notes and I try to present it myself. Just like presentation—I think after presenting, challenged about it, I have asked questions, research about it, I can easily internalize it very well.

PTC-FG-R 2: Besides giving of the notes, lectures and course works, I think the best is if we could be grouped; those groups should have a leader and the lecturer comes once in a while to visit the group and he hears what we are discussing in groups in addition to what he has given us in notes. It will also be good as we discuss as students, you never know the idea you can build upon points you either agree with or disagree with.

PTC-FG-R 3: I do agree with number [respondent] 1 and number [respondent] 2. But I want to add something little, maybe the group discussion—maybe instead of only the students coming together for discussion, I would also suggest that—you know that sometimes out of our discussion, we may come up with something that is not relevant, and maybe if one of our lecturer would also attend one of our discussion, maybe at least when we are going astray, he or she will also come in and also give us direction. I think it will also be better.

PTC-FG-R 6: I would prefer that most of our lecturers at least have some kind of education [qualification/certification] background. When they are presenting, they have got the [they must have] education ethics, and expertise—not specifically one telling you that we are on page one, then you begin reading the whole thing [notes]. We are reading from the notes basically. But if I have an educational background as a lecturer, I will only get to know the notes and lecture—at least to show that I am lecturing [without always referring to the notes]. I learn best from one who is teaching but not one who is reading me the notes which I would have done myself. I would learn best from a teacher—one who is teaching and doing lecturing and not one who is reading for me the information, I will [I could] read for myself.

PTC-FG-R 5: I think I am agreeing with number [respondent] 6 but I just want to add on something that has come to mind. The way that I learn best is the procedure that has already been used-the lecturer comes, talking to me-explaining to me what he has already researched and has written down but then what I would him to do is to expound beyond what I can read. If he can read two sentences, then he expounds and gives me the background of that information, that [which] is how I can learn. Well number [respondent] one said he learns well if discussion is given so that he can talk back to the students. I cannot have the information to give back to the students unless I am first trained to do that. Unless I am first given the information—the background

to the information, I will love if the lecturer will first give me the background to the information of whatever kind of notes he writes down, so that when I go to discussion I go out but with the information that was prior given by the lecturer.

PTC-FG-R 4: I agree with number [respondent] 1, 2, 3. Besides presenting in class, the lectures and research, I think the college should also come with a system like putting up series in which they have to invite students from different tertiary institutions so that when we come together as the students, we shall be able to learn from one another, because since I came to this college I have not experienced that kind of thing. So I can best learn in that way.

6. When do you enjoy your interaction with your teacher(s)? Explain why?

PTC-FG-R 5: I enjoy in class. Why? Because in class you discover that most lecturers have the mood to discuss with students in the class. That is the time I enjoy much. Then also you discover that the attention of the students is towards study but the moment you get out of class, the lecturer has different programs—the students have different programs—literally it gives you less time. But when you are in class, you discover that all your attention is given to you. He is ready to answer whatever question that comes forward. And then you discover that many questions come from different student, so I love so much discussing when we are in class.

PTC-FG-R 3: You know class interaction is good, but sometime when you have a disturbing question, and that one cannot wait for the class time, when you go to the particular lecturer, you will really get the real solution to the problem. With that one, you go with a topic which really challenge [s] you in the ministry and then when you interact, then you come home [have your response met].

PTC-FG-R 4: It depends on the mood of the day because when a lecturer is happy, he can interact freely with students, you can enjoy. Sometimes also when you meet them outside, they are happy, they are really very free. If they are on tension, they cannot interact. **Follow-up question**: Let's assume it was a good day, when would you enjoy interaction with the teacher? **Respondent:** I would prefer outside. **Follow-up:** Why? **Respondent:** Because I will have time with him alone.

PTC-FG-R 6: My experience with our lecturers are [show that] around 80 percent, our lecturers have [been] so resourceful to me when I am with them in class. I have been so open to them—I can fire [ask] them any question, crack any joke, take them in any direction in class—and that to me I think there is grace and some other questions come up, and they come when we are interacting in class. And probably at times I may not have specifics in what I want to ask—instantly when the question comes, I don't need to wait for another time to come, but they have been so resourceful—80 percent when we are in class.

PTC-FG-R 2: On the contrary, I would differ with number [respondent] 6 and I will support my colleagues who would like to interact with the lecturer outside the class. You find that when the lecturer is outside the class, he has time. Number two, he can teach you something more different from the topic. You find that when the lecturer is in class, he is circled around the subject that he is teaching. When you find him out of the class, in regard to mentorship—you will [find] that he can show you more things

than what is being taught in class. On the other hand, you find that when he is in class, he is tied within the code of his teaching ethics, [thus] there are some things he does not want to go beyond but when you are outside with him, he is more of a friend—he is more of a person who is a father. He opens up even what he would not have opened up in class. So I prefer when I am one-on-one with him and this one I copied it from our Lord. There was a time when He would talk things in the crowd but to his disciples He could take them away and talk to them in person.

7. What do you recall as being some of the main life-changing experiences in the Bible school?

PTC-FG-R 2: The life changing experiences are the lecturers who are here and their backgrounds. You discover that most of them come from a PAG setting—and PAG is one of the churches that inspired me—they way they are organized. I admire to see how organized I have been and hearing from people who are organized, changed my life personally—their experience, their talk, their past background as they share with us in lecture has not been the same, it's more than the material they give in their class, more than the notes I have got from the library. The way they attach their experiences to the notes that they give us has changed my life personally.

PTC-FG-R 5: One thing that I have really learned personally in my life is—I have kept watching my lecturers. I will begin from there. I discovered that the first [time] I came that they were first very careful [in their character] in association with people but I also came to discover that as much as they are pastors or lecturers, I have seen loopholes or mistakes, and it has taught me that it really does not matter how great somebody can be, there can still be a loophole or mistake. And it taught me to learn that it doesn't matter who, but it is the grace of God that works in somebody's life. I have learned [seen] the grace of God working in someone's life through my lecturers. Because some of them I see—I see a mistake—I see a loophole, then I am like—why a lecturer. But it gives me a revelation to know—it's by the grace. So I discover it's not that when you become a lecturer you are perfect, there is a room for change. Then the other thing is association, as a student I have discovered that students have different characters, [are from] different tribes, different languages, different fellowships—I discovered that when people are in one fellowship there is a core unit—there is an attachment. Like for example, this institute is under PAG—students from PAG are always united together and you discover that other institutes, there is a way they will feel about it—it breaks my mind to think how am I going to compete with these people together, so when we came down—the first lot we found—for us we are from PAG—where are you from? I mean, that kind of question could be asked to us. It made my mind to begin to think [I began to think]—how am I going to coordinate with these people. So it made me to think twice and realize that there can be a weakness somewhere, I should learn how to coordinate with people with greater weaknesses and almost no weakness at all. Another thing which changed my life is brainstorming questions on biblical issues. Many times we sit with lecturers and with fellow students and we go on to brainstorming questions. We [delve] into one question and we begin to break it down. The lecturer speaks out something; we speak another thing all together, and until we come to a conclusion we commonly believe in which has actually changed my life. Like this week, we were talking about tithes, in the NT there is nowhere written that tithes should be there, but this is generosity, it

broke my mind to understand something through this brainstorming questions, discussion.

PTC-FG-R 4: I have been here for sometime as a student, but there are ups and downs. Sometime you are sent home because you don't have your tuition. Sometimes, you know, there are difficulties and problems in academics but what I have learned is all is worth it because it has come to my understanding that whatever happens in my life, there is something that God wants me to learn from it, so Romans 8:28 says [that] all things work for good. I am what I am because I have gone through some challenges.

PTC-FG-R 3: The [In the light of the] two years that I am almost finishing within this place, my life is not the same through class interaction with the lecturer and more so with the peers. But this peer group, also among the students here, you don't need to interact with any, you need to be selective. Especially there are others who have experience in the ministry—those ones, through interacting with them, they develop you, where I benefited from these people. I remember when the bishop from Soronko was around and the bishop from Apac was around, I learned a lot from them—and really they blessed my life. Another thing [was] the outreach ministry. You know, I come from the church which is located in the village, so through the outreach ministry that we are doing—we go for hospital ministry and prison ministry. Then I saw that there is really need even when I go home—[I will continue with] the hospital ministry and the prison ministry—these people really need the servant[s] of God.

PTC-FG-R 1: The knowledge that I have got that has affected my delivery in ministry and as I interact with the teachers, their testimonies encourage you.

PTC-FG-R 6: In the tenure that I have been around coming to two years, it happens that we are leaders in this college and the experience that I have learned is one—the power of mediation. Matters may come up amongst the students—there are really tough and concerned—emotional moving, and if you don't handle them carefully, they can actually challenge the administration based on the fact on the ground, through that I have come to learn that you can get to hear something bad but still balance it up and get a harmonious way to move out of that kind of fiery situation. So I have learned so much the power of mediation, the power of relationship and coordinating situations and forging a way forward.

8. What would you think to be the qualities of a good mentor/discipler?

PTC-FG-R 4: A good mentor must be a person who is approachable. And then, two, [keep] confidentiality—sometimes there is need for that.

PTC-FG-R 2: First and foremost, he must be a loving father—he must have that love—you must also regard him as a father so that you can grasp [benefit] from him. And then number two, he must be tolerable, he must bear with me because you find as a student, somewhere you might be a slow learner or forgetful but if he can bear with you-in other words he must bear with me. Thirdly, he must be somebody who cares, who doesn't give up—he should care, he should have that kind of affection. He should not only meet my spiritual needs, when he sees I am not with him he must find out what is hindering him from coming to me—it could be rent, transport.

PTC-FG-R 3: I do agree with my colleague but also there is one character or element that should really manifest that is should really be able to give me information—you know there are others who are really selfish—you go and ask them a question, they don't want to answer fully or if they want to answer they just run on it. I want someone who can attend to my problem fully.

PTC-FG-R 6: I would prefer a mentor who is resourceful. I had somebody whom I would refer to as my mentor and [but] he has no information. I want at least somebody when he talks to me, I am totally moved. He is resourceful and actually a friend. If you have more information pertaining a package or information that I want, let me leave your presence exulting and say you have blessed me.

PTC-FG-R 5: I wanted to say this, it's like they have spoken but in different ways—I had it as fatherhood. I want someone who is like a father. When I go to him, he first makes me feel comfortable—it doesn't matter what situation I am going through; he should make me feel he can solve the situation that I have gone with. Two is, he should be a person of experience so that when I come to him with a question, he should not only tell me that theoretical part of it, he should be in position to take me to his personal experience. And then, number three, the person should be having information—resourceful—not gambling and trying to think what should be the solution. He should be a person full of information. Just like we talked in the beginning, this lecturer should be in position to expound the portion of his course unit to the level that I am satisfied of that information so that when I go I know I am going to pass on- who is going to expound and fill me up with that information I need. Then the other part of it is that he should be tolerant. He should be somebody who is so patient. Something I just want to have someone who is in position to just listen to me. He should be tolerant, patient with me, just ready to listen to me-he may not really have an answer but listen to me talk, talk and talk and after say "well good."

PTC-FG-R 4: I just want to add on to what my friends have said. I think a good mentor should be a person who is able to cite mistakes in my life. If he sees anything wrong in my life he should be able to tell me to change and possibly even rebuke me. And then also compliments—he should be a person who is encouraging-you can make it, you can make it.

PTC-FG-R 2: A mentor must be available. At the time I want him, I must find him. So in other words I must have a place where I find him. So in other words he must be available.

PTC-FG-R 1: He must be flexible whereby he can give me a call and say I want to meet you especially like my spiritual father he is a very flexible man. That day I went and met him and he said I have a wedding but I can wait for you. He is a person who can give you time-he can fix you on appointment, not keep on referring you.

PTC-FG-R: Should be supportive as well, sometime it can be money, so he can give once in a while—that is good.

APPENDIX Q

INTERVIEW OF DENOMINATIONAL/CHURCH LEADERS

CLR1 [PCU]: Interview conducted on March 20, 2013 (10 minutes 17 seconds).

3B. What are the perceptions, values, and behavioral practices of Ugandan church leaders towards an intentional mentoring program in theological training institutions in Uganda?

1. How would you describe mentoring? **Respondent:** Mentoring is the process of equipping someone in a particular field so that he may have access to doing the proper thing he is supposed to do.

2. How do you feel about intentional mentoring being incorporated into the curriculum of our theological schools? **Respondent:** My feeling is so that we may get people of our type—so that, what we are passing over unto them, they will pass over unto other people, so that the process continues. **Follow-up:** In other words you are saying that you would recommend intentional mentoring. **Respondent:** Very much, I would recommend that [intentional mentoring]. **Follow-up:** Okay! **Respondent interjects:** When you read from 2 Timothy chapter 2, verse 2, it is stating the same thing that "What you have heard from many witnesses, also from me, pass it unto the faithful people who also will pass to other people." That way, really incorporating mentoring so that the process continues. **Follow-up**: Okay. That is very good.

3. Would you consider mentoring as a primary or secondary component in training our leaders? And why so? **Respondent:** I would consider it a secondary. Why so? It is because it is major thing…that is really very necessary in any kind of training. **Follow-up to clarify the terms 'primary' and 'secondary':** In fact by primary I am meaning most important; secondary would be not very important**.** So are you saying you consider it very important? **Respondent:** If that is what you mean [by primary and secondary], I will consider it under primary. Withdraw secondary. **Follow-up:** And why so [Not why withdraw; but why does he consider mentoring a primary component in training leaders?] **Respondent:** Yeah, because it is something very essential that we cannot do without, we cannot do without it. It should be primary—it is almost a fundamental thing, yeah, that is very, very, necessary.

4. Do you perceive challenges in incorporating mentoring into the curriculum of theological training institutions? [because you are saying it is a good idea by what you have said, it is something you are recommending; however, do you perceive challenges, inasmuch as it is a good idea, do you perceive challenges incorporating mentoring into the curriculum of theological training institutions? Try to elaborate your answer. **Respondent**: Very much, where there are challenges, there is competition, and where there is competition, people are getting to the basic of whatever they are studying; whatever their getting training—so challenges are very,

very important—they make us competent. **Follow up- clarifying the question for him:** Okay. What kind of challenges would you think—because I am looking at a situation if we are going to bring in mentoring as a school, is there any challenge that comes to mind where you may say this is a good idea, we want it to be incorporated but it may fail because of ABC, you may struggle as the dean even, because it is a good idea but I perceive ABC may be an issue. Is there anything that comes to mind that could pose a challenge to make this successful? Is there anything that comes to mind? **Respondent:** Possibly what could come to my mind is the issue of training our pastors, especially those who do not, may not understand the language in the training field. This can be a real challenge because we have to get them to know the language in all simple ways so that they could get exactly what we want them to be.

5. Can you recall and describe a mentoring/discipleship experience you had while growing up? [Follow up for clarification]: Is there any discipleship you have ever gone through. **Respondent:** I can remember one—when I first came to this Bible school here. Of course it was called Mbuya Bible School, now it is KST (Kampala School of Theology). I thought I could not make it alone but I had to come with somebody who was a primary 6 leaver who could not speak fluent English. And I kept on encouraging him and sitting with him sometimes even in the class because I am vast [fluent] in English and I was trying to bring him up in knowledge of speaking and writing also English and after the first term he tried to grasp something but second term when it was coming to the end of the year, the man could successfully speak good English and could even write and eventually he went through the course and graduated, and I count that one, one of the persons I mentored and experienced mentoring. **Follow-up to bring respondent on course:** What about in your pastoral life? Have you been mentored? Is there any experience you can record in history whereby as you were growing up, where you were mentored now? **Respondent:** I can recall in [the] preaching field where I was mentored by one man—my pastor who [was] called—if I am allowed to mention his name [pause]—was called Musa Sebungwa, yeah that man mentored me into preaching the gospel—let me say the whole of Christian life how somebody should catch up with that life, how somebody should grow, I feel the part of my preaching is actually the preaching of that man. **Follow-up:** Where did this take place? **Respondent:** It was in Masindi district, Kigumba—Pentecostal churches of Uganda. **Follow-up:** How long did it last? **Respondent:** It took long, it took long. I think a period of one year, because he had to bring me closer unto him, and aah actually he identified ministries that was even in me which I had not known and that was evangelistic kind of ministry, and the also he put me in the eldership board, and aah, through that because I was so close to him, then he was able to mentor me and put other put other things I did not have, components in me. **Follow-up:** So what you are saying you had time together, personally. **Respondent:** Yeah. **Follow-up:** Okay. **Respondent continues:** That is why I am saying he drew me closer—church—outside the church. We were actually walking together. **Follow-up:** What qualities did you admire in your mentor/discipler? I was going to ask if the relationship was beneficial but it was obviously beneficial. What qualities would you admire? **Respondent:** I admired the fatherly kind of quality, by that I mean by bringing me so closer, that kind of intimacy between the father and the child. That is what I admire of him, there was a lot of closeness and heart sharing and that was the portrayal of the love that somebody has. I admire those qualities so much. The closeness—the closeness, the intimacy and even sharing.

CLR2 [PCU]: Interview conducted on March 22, 2013 (interview time: 10 minutes 17 seconds)

3B. What are the perceptions, values, and behavioral practices of Ugandan church leaders towards an intentional mentoring program in theological training institutions in Uganda?

1. How would you describe mentoring? **Respondent:** I think in simple language, I would say mentoring is when maybe an emerging leader is having somebody, a spiritual leader or a director, who is helping him or her to grow up; somebody who is a role model, somebody closer to him.

2. How do you feel about intentional mentoring being incorporated into the curriculum of our theological schools? **Respondent:** I think that could be very important, because for example when it comes to Uganda, I have seen that there are many people, many leaders who are coming into leadership without being mentored. Just somebody one morning, one evening is given a chance maybe to give a testimony or to preach, then he feels that he is able to be a leader, to lead a church and without being mentored. He has no role model at all; no one has helped him. But I think if this kind of course can be incorporated into theological schools, it can be so much important to help mentor those leaders, those emerging people who have come into leadership.

3. Would you consider mentoring as a primary or secondary component in training our leaders? And why so? **Respondent:** I take it to be as a primary thing. It is a primary thing- because even in the scriptures I remember Elijah and Elisha; I remember Moses and Joshua. So I think it is a primary thing? (**Follow- up:** Why do you think so? **Respondent:** Aaah, because it is one of the ways that we are prepared for ministry. Myself, to be what I am today-I was prepared. I was mentored before I came into ministry. So it is a primary thing, otherwise we are going to start making blunders.)

4. Do you perceive challenges in incorporating mentoring into the curriculum of theological training institutions? **Respondent:** I think, I do perceive—there are challenges of course, that if this curriculum comes into the theological college that the school may face because some other people are not willing to be mentored. Other people are not willing at all. Some other people have their objectives as they come into leadership. So they feel like the boss of their own [their own boss], and maybe being helped into the discipline of mentoring-to them it may not work well to them. They are not willing to be under somebody to help them guide them. Because they feel like maybe their position may be interfered with.

5. Can you recall and describe a mentoring/discipleship experience you had while growing up? **Respondent:** Yes, I recall very well. The time when I started coming into leadership, I remember very well when I was in one of the churches in the village and my senior pastor by then was an overseer when he came in the village and he saw me serving God there—he felt that this young man, I have to bring him with me, and take him to a church where I can help him because he saw something in me—so when he brought in one of the town churches, he began mentoring me, preparing me—he

was telling me the dos and the don'ts in leadership, how I should behave, how I should do things, the kind of character I should have, the integrity—not only [did he] stop there but he took me into the Bible school—to see that he wants me to serve God as an emerging leader. **Follow-up:** How long did it last? **Respondent:** Actually, the mentoring took me about 3–5 years. **Follow-up:** Was this relationship beneficial to your growth? **Respondent:** The relationship was very beneficial—of course my leader was somehow tough; he was tough in his mentorship. But I humbled under his ministry and at the end of it all I am what I am. **Follow-up:** What qualities did you admire in your mentor? **Respondent:** He was a man that actually [was] patient with me. I saw patience in him. Of course as an emerging leader, there were so many gifting that were emerging out of my life, and somehow I could not understand but he was patient with me—and he did not get tired with him, sometime he could rebuke me openly and he could call me, sit with me and say, "You are running so fast, cool down—go slow like this." So I saw some quality of patience in him, and also I saw some quality of servant hood, he was willing to sit together with me as a servant and share with me his heart. I saw some quality which was very special in him. **Follow-up:** Thank you Pastor for your help, I appreciate and think your information has been very helpful and will help us to progress in this research.

CLR3 [PAG]: Interview conducted on April 16, 2016 (interview time: 9 minutes 5 seconds)

3B. What are the perceptions, values, and behavioural practices of Ugandan church leaders towards an intentional mentoring program in theological training institutions in Uganda?

1. How would you describe mentoring? **Respondent:** I think in mentoring, one accepts to be a model, and then he allows the people to model after him. In other words, you teach, and you teach—and then also you live the lessons that you teach. After teaching you become an example and that one is a life time practice. You allow people to know your strength and to know your weaknesses. You allow them to come closer to you which is a bit challenging and many pastors because of the selfish intentions, we may not allow that. That is how I understand mentoring.

2. How do you feel about intentional mentoring being incorporated into the curriculum of our theological schools? **Respondent:** I feel it is very important because in most of our theological schools and maybe seminaries, we have seen many people come for academics, and they spend many years doing research papers, and when they go out, you identify some gaps in their ministries that if you trace the source, you discover that they have not had a mentor in their lives much as they have performed well academically. So, for me I feel it is very important especially now that we have people who are coming in the ministries and we have challenges that are unique as compared to the twentieth century—we are in the twenty-first century. So we need people who can attend and be academically equipped but also have people who have a programme that can equip them to do a better job.

3. Would you consider mentoring as a primary or secondary component in training our leaders? And why so? **Respondent:** That question is a bit technical, but to me personally, I consider mentoring to be primary, because in mentoring I have to be a good example to the people-the people who follow me. The people must watch what I

am doing. And in most cases we have also practically observed the students who come from a background where they have been mentored by a pastor, when they attend the theological training, their results are different as compared to the student who come for academic purposes and then they go without a mentor so for me I would think mentoring should be a primary thing.

4. Do you perceive challenges in incorporating mentoring into the curriculum of theological training institutions? Please elaborate on your answer. **Respondent:** Yeah, there could be many challenges but one of them could be the mentors. Even as you incorporate mentoring in theological training, there is the challenge of finding the mentors. By mentors I mean, those people who have been in the field-they have successfully done the work, and they have lived as a good example and a good reference. Finding those people is very, very difficult. So that is the first challenge in mentoring. Then maybe the second challenge is the time because here you are overloaded with a lot of class work. Then mentoring involves going out and doing some practical work with the mentor, either by supervising or you watch as he does—so it could also be a challenge as others but I see finding a mentor and creating time are the challenges.

5. Can you recall and describe a mentoring/discipleship experience you had while growing up? **Respondent:** Personally, many times I have looked at myself as somebody who has been graciously fixed in this ministry, and I am not ashamed to say that before I came to the College [Pentecostal Theological College, Mbale], I did not have a mentor. There is no well defined mentor, but only God just by grace just brought me to the college and I found a mentor after I completed the college. Only that the few pastors that I had were the pastors who knew how to pray—you know those Pentecostal pastors of long ago—they knew how to pray, many overnights—that is all they could do. But sitting you down, and mentoring you—maybe teaching you, overseeing your life—I don't remembering having somebody of that kind in my life before I came to the college. However, I thank God after the college somebody came into my life. He was a field director at that time. **Follow up:** Where did it take place? Actually the real mentoring was done in Kapkhwora where I became a missionary pastor. **Follow-up**: How long did it last? **Respondent**: Ten years. **Follow-up**: Was this relationship beneficial to you? **Respondent:** It was beneficial and I think my success as for now is ascribed to the kind of life and relationship I had with my mentor. **Follow-up**: What qualities did you admire in that mentor? **Respondent**: Qualities I admired in that mentor was first of all the commitment that he had in God's work; because at first when I went to the field I thought I was going to work, like a job, but this mentor challenged me—the seriousness and commitment he had in the ministry to the point that he even sacrificed, he went into very dangerous places and at times we almost had problems with the people in that side but he did not give up-that was the first thing that I discovered that attracted my attention. Then secondly, he was a prayerful man. He is somebody who put a lot of emphasis on prayer. And then also, he is somebody who was balanced—he is spiritual—you see somebody with enthusiasm to do the work of God but also somehow, he could mentor me, and teach me how to make money. He did not take me there so that he train [s] me to be a pastor [and] that is all but he taught me to make money. Once in a while he gave me some little money to hire some shambers [food gardens]—he counselled me to grow some crops and so he was balanced in his ministry.)

CLR4 [ROLEC]: Interview Conducted on April 18, 2013 (interview time: 10 minutes 40 seconds)

3B. What are the perceptions, values, and behavioral practices of Ugandan church leaders towards an intentional mentoring program in theological training institutions in Uganda?

1. How would you describe mentoring? **Respondent:** I think I would see mentoring as detailed fathering. In detailed I mean, it's not just saying this one is my child, or this is my son or daughter, but you go in the detail to find out how his behaviors are and you advise and you determine a trend on which you say "Please I want you to follow this trend." That is what I refer to as mentoring.

2. How do you feel about intentional mentoring being incorporated into the curriculum of our theological schools? **Respondent:** I think this is very good if it can be included into our curriculums in theological schools because this is something that we have been seeing as missing in theology—especially [those] who go to theological colleges. Somebody goes to a theological college, you think he has gone to acquire knowledge and come back when he has the ability to guide others in a certain direction, but unfortunately when he comes back—even in some people's morals have gone down. So we realize that in the past the theology might have been much of theory, whereas mentoring can help somebody to understand things practically— makes those who are mentoring them as the fathers—I will call them as the Bible calls them—to be exemplary. So whoever is being mentored will be learning from the mentor and the mentor is exemplary, is a practical thing. So I think when mentoring is included in our theology, especially in theological schools, people will have that practical way of understanding the things of God—how to do ministry—things like submission, respect, obedience which has been lacking in some of the people who go to theological colleges. They come back from theological colleges and even turn against their senior pastor and they begin to think of dividing the flock. That is a sign of a lack of mentoring.

3. Would you consider mentoring as a primary or secondary component in training our leaders? And why so? **Respondent:** I would think it would be the primary kind of thing—it should be put first. Why? Because I learn from the Lord Jesus Christ. You look at the fellow disciples—you don't see much of the theory Jesus is telling these guys, but practical things—they are learning from him—do this—go this way—look at me, the suffering I am going through—one time you will also go through it. I mean they are learning. I felt [feel] that should be a primary thing because we learn from our Lord Jesus Christ.

4. Do you perceive challenges in incorporating mentoring into the curriculum of theological training institutions? Please elaborate on your answer. **Respondent:** There will be challenges—one of them, not many people have been used to this kind of thing—mentoring. You know we have people whom we call, spiritual orphans. Sometimes I preach and I say sometimes we grew up as spiritual street children and you can't know who to look to; you don't know who your spiritual father is; you can't even trace the origin of your ministry is; you are just there. And if you came across such a person, to force him into a mentorship class, it will be difficult because he has lived that life for many years. And another obstacle is we have the cultural part of it in

Africa. I will give you an example of the Bagisu—even those who are born again—he feels when he is circumcised he is already a man. Why submit to somebody's kind of mentoring and do this and the other. I am already a man. I have a wife—by the way I have four children—why should somebody just bring me down like a kid and say, "Hey guy, I am your father now—go this direction—you're not supposed to bark at people; you must speak like this; you should not hurt people when you are making your sermons; preaching the grace, and make people to have the Word of God"—he may see as nothing. And also, mentoring takes time. I have to give myself to somebody as a father and makes sure that I give him time to speak to me. Now given the busy kind of life we are living in Uganda and some other parts of the world—I will give an example, for me to come up as a minister, it was through church discipleship, but also through casual long time discussion with the people who were helping me like Sarah Mwesigwa and Samson Welike. I could give myself enough time, almost six hours **Follow-up:** Are you talking about the time by the person wanting to be mentored or the mentors? **Respondent interjects:** Even the mentors don't have the time, we are a busy people. By the way there are a few people who would wish to be mentored but the mentors don't have the time to spend.

5. Can you recall and describe a mentoring/discipleship experience you had while growing up? **Respondent:** I have already mentioned especially number one—Pastor Sarah Mwesigwa. I think she used to spend quite a time with me. The challenge was of course she could force me to do certain things that I was not used to like taking long times of prayer—but you know, [it] was something I needed. I learned from her—she could take time to pray for some long time addressing a number of issues in prayer. But I was a man who was brief; I was not a man of details. We used to pray "God thank you for this and the other" and yet I needed detailed prayer that could address a number of issues. **Follow-up:** How long did it last? **Respondent:** It took about two and a half years—because I picked interest in being mentored and discipled. So from 1992 around the month of July to around 1994 late there, I was somebody who was already now catching up—I could go out to put to use what had be preached to me—and preach the Word of God, depending on instructions. **Follow-up:** So Sarah as a mentor was beneficial to you? **Respondent:** So much. It benefited a lot. **Follow-up:** What qualities did you admire in your mentor? **Respondent:** I admired the degree of tolerance in that woman's life. Because you know when you are beginning life or ministry, there are things that you do which are funny, but still she could tolerate some of our behaviours like late coming, crude way of talking—but she could tolerate —so that is one of the things. Two, she is a person who can keep appointments—let's say, "I will come to meet you in such and such a place" she would come. Three, she put prayer. Something that we could think is casual and we could talk over it—no, no, no—let's put this before God. Such a quality I admire.)

CLR5 [DCI]. Interview conducted on April 21, 2013 (interview time: 11 minutes 40 seconds)

3B. What are the perceptions, values, and behavioral practices of Ugandan church leaders towards an intentional mentoring program in theological training institutions in Uganda?

1. How would you describe mentoring? **Respondent:** Mentoring in my own words would be getting somebody you would look up to, who has the values you aspire to

have in life, somebody superior in certain aspects of life; somebody with deeper insight on directional issues and coming under that person to help you, guide you, direct you, so that you will able to achieve what God has placed inside of you.

2. How do you feel about intentional mentoring being incorporated into the curriculum of our theological schools? **Respondent:** I think it is very fundamental, I think it is something that needs to be looked into—because one—I believe in people inspiring others. And I believe that it gives the close control, the observation, the ability to be able to make the correction that is necessary, right…at the right time. But also the mentor-mentee relationship creates that confidence whereby there are certain things somebody wouldn't like to disclose to other people but they would actually be able to disclose to a mentor, and they are easily corrected on a personal level and there would be a benefit to the greater community.

3. Would you consider mentoring as a primary or secondary component in training our leaders? And why so? **Respondent:** I would consider it as primary; and the reason I would consider it as primary is because people are more inspired by what they see in the people they look up to. And you very often in life—especially leaders—you see people picking certain characteristics, certain way of doing things from the people they admire; and if they are the wrong ones they definitely get off course. If they are the right ones, you find them getting on course. And I believe, we need to choose like people who have values, and that in that way you will be able to direct—it should be primary because it is very fundamental. People are mostly taken—pick up what you do than what you say.

4. Do you perceive challenges in incorporating mentoring into the curriculum of theological training institutions? Please elaborate on your answer. **Respondent:** Yes, I see a challenge. Number one challenge is: How do you draw the limit between what is good to take and what is not good to take? What are the standards that are being followed? And that is very hard—it is a very grey area on what it is actually that you pick up—nobody actually for certainty say pick up A, B, C, D—leave from Y to Z. So it is like a boot—you take everything. You buy the car and take everything that is in the boot as well. So how the sifting is also another. **Follow-up:** Are you saying the school should define to help the teachers—they should put some kind of checks and balances on how much to go with the student—what to give—what not to give? **Respondent:** Yes I think that should be clearly defined because, often when people buy into someone, they buy wholesale. Now if the lines are not drawn, the challenge is if somebody faces challenge, then it triggers down to the person being mentored. I will give an example—if your mentor is struggling in marriage, I have seen situations where it filters down into the person being mentored. The other person had something good but this one took the whole package of the mentor—and got that and placed it in their own life, and they are trying to live their life through somebody else—and not trying to live their lives but picking of the values of the person who is trying to mentor them. There needs to be guidelines of what is and what should not be so that you are actually guided on what are those that you need to pick up and what are those that you don't need to pick up.

5. Can you recall and describe a mentoring/discipleship experience you had while growing up? **Respondent:** Yes, a number of people had. One of them was my father—as a mentor. My father as a mentor taught me—growing up I was a person

who could easily be angered. I had these bursts of anger. And I had not grown up with my father but I got to know my father about the age of ten—so we began to cultivate this relationship. And I observed that my father rarely got angry. And when he got angry there is a comment he just made and you know he is very mad, and I admired it about him. And I began to talk to him and we began to understand each other. He actually began to mentor me in that aspect. Over time I realized I had overcome those bouts of anger. I could now be more understanding to where people were coming from—trying to understand people—trying to understand why they did what they did, and then trying to find ways of actually being of help to such people as opposed to retaliating when I felt offended **Follow-up:** Can you outline 1, 2, 3, 4 qualities you admired in your mentor—your father? **Respondent:** One of the qualities I have just talked about my dad is the ability to look at the other side of the coin—not to look at it from just the face that is it. He always often said there is a reason why people do what they do, and if you're not keen enough to look at that reason and try to correct that, you may address your anger, your frustration at the wrong person. The other one is patience—trying to be patient with people irrespective of their mistakes; irrespective of what they are going through. The third one that came clear to me was about accepting people for who they are and knowing that people can actually change in spite of what has happened to them; in spite of where they are. One thing I aspire about him in his life, he came into the field of accountant as an apprentice—so he did not have much of an educational background but he worked his way up the cooperate ladder to get am FCCA. **Follow-up:** What is an FCCA in full? **Respondent:** It is the Fellowship of Chartered Certified Accountants. It is like an association and it is given to you by the body in the U.K. So he actually worked his way to get it. And how did he do it? Because some people recognize something about him that everybody else couldn't. Imagine somebody working for you—cleaning desk and you look at hat person and you see a chartered accountant—and there are people out there studying to become that. But you recognize that this person has something special that it takes to be an accountant. He wouldn't be that if somebody had not recognized that. And there are a lot of other people who cannot do what they [do] until somebody recognizes that special gift, that special talent they have. Unless every one of us looks out beyond themselves to the potential that others have there are no way certain people will rise to the potential. **Follow-up:** Do you think that is why it gave him that outlook to life because someone believed in him—so that is why, somehow, there was always that benefit of a doubt when he looks at other people, he doesn't take them at face value—he looks beyond that. **Respondent:** I think so—I believe it could have had some influence. And I believe it has some influence on me as a leader—is that you try to look at what it is that other people have that is beyond what everybody else is seeing. There is that good, there is that special thing that makes them tick which people actually don't try to look at.

CLR6 [FGCOU]: Interview Conducted on May 18, 2013

1. How would you describe mentoring? **Respondent:** It is reproducing oneself in others to ensure continuity in a vision or purpose.

2. How do you feel about intentional mentoring being incorporated into the curriculum of our theological schools? **Respondent:** It is a good idea.

3. Would you consider mentoring as a primary or secondary component in training our leaders? And why so? **Respondent:** It should be a primary component because there is no success without a successor. True success is not achieved unless there is a successor to continue succeeding. It is a principle.

4. Do you perceive challenges in incorporating mentoring into the curriculum of theological training institutions? Please elaborate on your answer. **Respondent:** No I don't see any problems incorporating mentoring in theological training.

5. Can you recall and describe a mentoring/discipleship experience you had while growing up? **Follow up:** Where did this take place? How long did it last? Was this relationship beneficial to your growth as a person? What qualities did you admire in your mentor/discipler? **Respondent:** I have had two informal mentoring experiences. None of them were intentional or structured. One lasted two years and the other one lasted seven years. Both were immensely beneficial to my life. Both men were older and much more mature and experienced in ministry. What I admired and learned from both my mentors was prayer, humility, consecration, worship, and pastoral ministry.

CLR7 [FGCOU]. Interview Conducted on May 20, 2013 (interview time: 8 minutes)

1. How would you describe mentoring? **Respondent:** I would describe it as advising, counseling, modeling somebody to what he wants you to be or in Christian terms I think I would refer to it as discipling.

2. How do you feel about intentional mentoring being incorporated into the curriculum of our theological schools? **Respondent:** My feeling would be positive, because if we look at Jesus as a great teacher, I think He taught by mentoring. He spent time with His disciples, tried to show them what He was teaching, and before sending them to practice, he exercised with them. So I believe if we are training ministers . . . [the respondent's word missed out was unclear in the voice recorder] to train somebody to get just the knowledge it would be different but if the aim of the training is to raise ministers, I think mentally it is very important.

3. Would you consider mentoring as a primary or secondary component in training our leaders? And why so? **Respondent:** To me I would see it as primary. **Follow-up:** And why would you think so? **Respondent:** As I quoted—Jesus used the same approach. And when you look at the letters of Paul, when he was looking [talking to] to Timothy, he said, you have known my life, my teaching [pause] l was saying that looking at Jesus, then Paul and Timothy, the way he refers to him, and when he was writing to the Thessalonians, he give the term—our example—and then you have learned from us, and [he said] to the Thessalonians that you have become examples so as a practice what they saw him do, they had something to refer to. That is what I believe if we are producing ministers, it is important that as we give them the theory but also the practical part of it.

4. Do you perceive challenges in incorporating mentoring into the curriculum of theological training institutions? Please elaborate on your answer. **Respondent:** Maybe the challenge would be—as you know mentoring—that requires time and commitment **Follow-up**: [Is it] on the part of the faculty? **Respondent:** Yes. And I

think finding people that will be committed that far. The other thing is not all the people that teach what they teach are living it. You find people talking about church growth, [yet] they don't even have a local church. So the practical part of it may be lacking.

5. Can you recall and describe a mentoring/discipleship experience you had while growing up? **Follow up:** Where did this take place? How long did it last? Was this relationship beneficial to your growth as a person? What qualities did you admire in your mentor/discipler? **Respondent:** One of them was my pastor, because when he taught us church practice, like praying, lift up our hands, praise—he did not teach it, but we could see him living it. And that has stayed with me throughout—I will never forget that, so as I pass it on—it is something I will teach—I will live it. **Follow-up**: When was that? **Respondent:** That was in [19]76. **Follow-up**: And how long were you with him? **Respondent**: I was with him for about four years. **Follow-up:** So it was more about modelling—he modeled—he taught you through modeling. **Respondent:** Yeah—even about ministry—like when I stepped out in ministry, I went out with one evangelist. Actually I started by interpreting for him. I was playing the accordion for him leading the praise, and then he comes to preach. But as we walked together, I watched him, I listened to him. And I remember my first experience, I was preparing for him to come, and he was late. Actually, he never showed up because of transport. So I took over and that was my beginning point when I started to minister—after that I was praying for the sick—it was my first time to cast out the demons. But much of it was from I was seeing him doing, I have heard the teachings. **Follow-up:** What qualities did you admire in that mentor? **Respondent**: His prayer life; his determination. **Follow-up:** Are you talking about the evangelist or the pastor? **Respondent**: The evangelist—[determination] to face anything, the passion for the lost. Actually one of the things I picked from him up to now though I am in this office, my passion is for souls.

CLR 8 [PAG]: Interview Conducted on May 22, 2013 (time: 14 minutes 50 seconds)

1. How would you describe mentoring? **Respondent:** Mentoring is a process where you come along side the person, offer support, and just be available if you are needed, so they realize their God-given potential.

2. How do you feel about intentional mentoring being incorporated into the curriculum of our theological schools? **Respondent:** One of the biggest challenges we have is you cannot give what you don't have. When you talk about mentoring, as a process of walking alongside a person—one of the things I discovered that there are many people who are teaching in theological schools because they excelled academically. So when they are teaching, they can only mentor you academically. But, if there was a way that even those who are teaching and lecturing have had a practical approach to life—they have walked with people—because personally I believe when you have a discipleship programs in church, the discipleship class is just an opportunity for you to build relationship so that mentoring can actually happen. So it would really be great for mentoring first of all to be taught as a subject, and to encourage people to seek out, to walk along side- because different people will mentor you in different things—so it helps. Part of what has helped me is that I have older men, people in my level, and even some young guys I am learning from.

Mentoring is able to walk along side so that they able to grow in that area. I think it would be great—I mean we can't even overemphasize it enough. I really believe each theological college should have a subject on mentoring—taught as a subject—and so that even people who are teaching, and who have been taught know its importance and seek it out.

3. Would you consider mentoring as a primary or secondary component in training our leaders? And why so? **Respondent:** I think for me I would say—because Jesus told us to go and make disciples—and I have actually been reviewing the whole aspect of ministry—I think we are spending more time on missions, evangelism than discipleship. For you to have disciples you need to do missions, but most of us actually spend more on bringing in people than on passing them out. So really mentoring—because what we are looking for is a certain product—it's like a hen and an egg process. It's so important, yet there things that you need to do so that the process happens. I would say it's secondary and primary—it's all tied in one thing—because we are here to make disciples—Jesus said the Bible says he called them that they may live with him, and then he would send them. So the sending is important, but before you send them out, the living with them.

4. Do you perceive challenges in incorporating mentoring into the curriculum of theological training institutions? Please elaborate on your answer. **Respondent:** One of the biggest challenges we have is that our Christianity is supposed to be a way of life—the expression of my Christianity is supposed to be a fruit. But when people come we teach them how to be Christian. So the challenge with mentoring is that people don't want to be known for who they are. And then of course what worsens it is that for you to mentor a person effectively they need to get close to you and when people get close to you they will need to know who you are. And very few people are willing to be themselves in front of the mentee—so we always put that front which brings a challenge that your mentoring people in an acted life—not a real life. So I remember when I became a pastor I was told that as a pastor now, you cannot laugh loudly anyhow, you have to be controlled—and I tried it, and of course it was such a bore. Me am a guy who likes fun and I just thought to myself, then I think God picked a wrong guy—I am just going to be myself until he gives me something else. I think I have not changed so much since I have become a pastor—because I just want to be me—I talk real life—if I have a struggle in my life I will share it, even from the pulpit—I tell you guy—you know what—yesterday I real got angry—the old man in me said punch the guy, but yes I realize that the new man in Christ would not allow the old man to carry the day. And just being myself has really helped me to have many guys get close to me. So part of the challenge is that there are few people who are bold enough to do mentoring the way it is supposed to be where you are life-on-life. When you read the Bible, Jesus was hungry, he cursed the tree. Many of us would say, 'no, the grace is sufficient, am ok!'—you are acting—but the hunger is there but you are acting like no problem, yet Jesus would [word unclear on voice recorder] and say 'man I am so hungry but we got to keep going.' So that helps people to be mentored. Then the other challenge of course with mentoring is that there are few people who know the importance of mentoring. So the mentees may not follow through. And then of course, we have already mentioned but for purposes of clarity is that—if you don't know what mentoring is all about—because I discovered when you talk of leadership development, there are two ways. There is raising people who will support your vision; and raising people who will replace you in the vision. Because

the Scripture says write down and whoever reads will run with it. And so the latter is harder, developing people who will replace you means you are dealing with more the "why" of ministry instead of the "what" and "how" of ministry. Basically it's because of our insecurity; you don't want to mentor people who will outshine you. Those are part of the challenges I have realized. Yet the joy of any spiritual father—the joy of any father is that the son is better than you—I think so. But you will realize some people don't want to be outshone—and that poses a challenge. I have guys that I gave mentored. One of them can preach—when that guy stands up to preach—and he is not as experienced as I am—I just put off my hat for you. There is a guy I mentored on follow up, caring for people—he has gone so far I cannot even try to follow. Then I have another guy who is so good in administration, when I am around him, I am dizzy. And for me I just think, 'God these guys are gifted in those areas, they are better than me'—so you release that to them and I enjoy being me—the guy who motivates and comes alongside and say 'hey good job, you are the best' and that way I really believe that is what God intended. Remember what Jesus said that you will do better than I have done. That was quite something, and for me that would be my greatest joy-the people that have gone through my hands should do better than I would do.

5. Can you recall and describe a mentoring/discipleship experience you had while growing up? **Follow up:** Where did this take place? How long did it last? Was this relationship beneficial to your growth as a person? What qualities did you admire in your mentor/discipler? **Respondent:** I have had quite a number as you have said. There was one, a man called Sam [?] I don't know whether you have heard about him? He was the traveling secretary for Scripture Union. When I first got born again I lived a rough life and I really wanted a real thing [a few words skipped—unclear on voice recorder] I went to him and told him "Can I stay in your house and do the work-just to be near. I like what I see in the pulpit but I want to see you in real life." I went to this guy's place and the house was disorganized. He told me one side of my life—I am a very organized preacher but a very disorganized guy in my house. I am glad you are here so please organize that side of my life. And I thought this is nice—this guy is normal, so I spent time with him. I would say that guy's way of living his faith— practical, stupid, childlike—I would very confidently say it influenced 75 percent of my faith today. It was like maybe about a month's time I stayed with him and he had impact on my life. **Follow-up:** Was that in Kampala? **Respondent:** Mbale—that was my first year I believe of salvation—it could have been in my vac [vacation]-S6 [senior 6] vacation. **Follow-up:** So it benefited you greatly? **Recipients:** Oh greatly. And then later on I came, I was working as a watchman at Watoto church. Somehow I got in touch with Pastor Franco, he really played a part. I would remember times when he would just drive down to Masaka and he tells me "I am here—whatever agenda you have—if it is washing dishes we will wash together; cooking—we will cook together; if you have nothing planned and you want to sleep, let's just discuss." We did that a number of times. He is one guy, if I really had a dilemma I would go and talk to him. One of the things I respect him so much is one time he called aside and said, "You know what I know you hear me—you will obey what I say, I recognize that God has done things beyond that I can understand. So just know you have my support—keep flying. If the plane ever crashes, just know I am around to the pieces. For me I take that has being—where [few words skipped—unclear on voice recorder] and say 'You are my son, I want to release you to go even places I have never been'"—because I told him "Whatever he tells me I will do." And then he told

me "I like that but what if God told you what I wouldn't understand. I will release you and just keep me posted"— and we do that a lot. **Follow-up:** What are some of the good qualities of a mentor? **Respondent:** One you need to be committed not only to the process but also to the person. And that simply means you don't just think of helping them succeed in ministry but get interested in the person themselves—who they are—what they like and what they don't like. And then you need to be patient with people—personally there are many commitments I make and along the way of life, and along the way of life I slacken. Thank God we have a God who says "Come and let us reason together." So we can always go back to God and say, "You know what, I promise you last time, I will never do this again—I have done it again—I am so sorry Lord I am back." So I think there needs to be that commitment bit, there needs to be patience, and there needs to be love. Loving people beyond the immediate success story; loving people and staying in touch with them. And of course communication—you need to be able to communicate. And I think for me the one I have really struggled with is the issue of being able to listen to the person—to hear them out. Not in order to agree with them, but to understand where they are coming from. I think for me that the older I am getting, is the more am realizing, if a person who listened to you and understood you, even when you are wrong, they understand how wrong you are in your wrongness and they can look through and see either you are wrong because of your selfish motives, or you are wrong because of your ignorance. If because of your selfish motive, they can say "You know what! I understand you did this, this, this—but I am just concerned about this and this and this." The whole issue of just being able to listen to people, to understand them from where they are coming from, I think that is very important thing we need to do.

CLR 9 [PAG]: Interview Conducted on June 6, 2013 (time: 6 minutes).

1. How would you describe mentoring? **Respondent:** Mentoring is an intentional impartation of either career, or equipping some individual to fulfill their destiny and their goal in life.
2. How do you feel about intentional mentoring being incorporated into the curriculum of our theological schools? **Respondent:** I think it is a very good idea. I feel that it is a good thing if it is done, because many times we come here and meet many lecturers and do so many things, but we just admire people from a distance— but we really don't have someone who can walk with me.

3. Would you consider mentoring as a primary or secondary component in training our leaders? And why so? **Respondent:** For me I think I would consider it a primary thing because probably one of the reasons why leaders that are being raised are messing up is because they never walked together with the men that are leading them. If you look at Jesus, the men that he walked with, he really corrected them, and they were able to do great things, than just looking at somebody from a distance, and if somebody is there to correct you, to give you opportunity, and to challenge you, I think it will be good—the future when you grow up, you will be a better leader.

4. Do you perceive challenges in incorporating mentoring into the curriculum of theological training institutions? Please elaborate on your answer. **Respondent:** The challenge may be the availability, because an institution which occurs [operates] once in a time [a while]—yet as a mentor you need to walk with somebody for quite a long

time. This is periodical [school sessions/semesters] and so may be a challenge in being consistent with somebody.

5. Can you recall and describe a mentoring/discipleship experience you had while growing up? **Follow up:** Where did this take place? How long did it last? Was this relationship beneficial to your growth as a person? What qualities did you admire in your mentor/discipler? **Respondent:** Not intentional—but I have a brother whom I grew under because I lost a father—so I didn't have a father figure. He acted as my father figure, and he was able to treat me like a son, and correct me and encouraged me through. **Follow-up:** Where was that? **Respondent:** I was living with him in the barracks—he is a military officer in Bombo. Then eventually when I came to church, I gave my life to Christ. I had a pastor to look unto [up to] that [who] introduced me to ministry. It was not something that was intentional or directly mentoring on me, but it was something that he allowed his life on me to watch [he allowed me to observe his lifestyle], and always hang around, ask him some questions **Follow-up:** How long was that? **Respondent:** That was 2000. That is when I joined church, but before that I had a brother that raised me, that educated me. But also I learned through his life. This pastor then introduced me to ministry; he gave me opportunity to preach when he is not there. As I grew up, he told me, "Take care of this." In fact at one time when he travelled to the U.S. [A], I was given responsibility of the church but to lead under the eldership. And when he came back, I had done a good job, I had preached. Several times I preached when he is there—he commended me, commended me. It was not really intentional directly but it worked for me. **Follow-up:** So the relation was very beneficial! **Respondent:** The relationship was very beneficial. **Follow-up:** What qualities did you admire in your mentor? **Respondent:** The qualities I admired in the pastor is [are] being affront. When an issue comes up, you don't hide; you just come forward and speak it out. The other thing is that the way he handled issues, with such great wisdom. When he says something, it sounds like it may not work, but eventually it works out. So I admired especially the idea of being affront—coming out with the challenge and facing it the way it is than hiding it—being open.)

CLR 10 [FGCOU]: Interview Conducted on July 6, 2013 (time: 6 minutes 30 seconds).

1. How would you describe mentoring? **Respondent:** Mentoring is first to help somebody to grow in knowledge. Without mentoring, you cannot be [a] good servant in the future. It [mentoring] can help you [to grow] both physically and spiritually.

2. How do you feel about intentional mentoring being incorporated into the curriculum of our theological schools? **Respondent:** I think that is a good idea because many people come to a Bible school, but when they go back [after completing Bible school], they fail in the field—to make the church to grow, or opening a church—they cannot do it—no experience. But if you are in a Bible school [and] you have somebody as a mentor, when you are about to complete your courses, then if somebody is mentoring you, it is good.

3. Would you consider mentoring as a primary or secondary component in training our leaders? And why so? **Respondent:** For me, it's primary. **Follow-up:** Why do

you think it's important? **Respondent:** It can help that person you are going to mentor. It helps that person [mentee] a lot in the ministry.

4. Do you perceive challenges in incorporating mentoring into the curriculum of theological training institutions? Please elaborate on your answer. **Respondent:** I think that one [mentoring program] cannot get a challenge because after your class, then you get another place or classroom—then you [the student] can get more knowledge on top [in addition to] the classroom.

5. Can you recall and describe a mentoring/discipleship experience you had while growing up? **Follow up:** Where did this take place? How long did it last? Was this relationship beneficial to your growth as a person? What qualities did you admire in your mentor/discipler? **Respondent:** I got saved in the hands of my pastor. Since I got saved, he is the one who is mentoring me up to now. [In as much as] I went for different seminars and conferences—he was the one who mentored me. **Follow-up:** Where was this? **Respondent:** In Kampala. **Follow-up:** How long did it take? **Respondent:** I got saved in 1995. [It was] from 1995 up til now. **Follow-up:** In what ways has he helped you to grow? **Respondent:** He helped me to grow in prayer; in reading the Bible; preaching the gospel; [and] teaching the church. **Follow-up:** Of course that relationship has been very beneficial—am I right—it has benefited you. **Respondent:** Yeah. **Follow-up:** What qualities did you admire in your mentor? **Respondent:** He is a good teacher. He has good teachings. He loves to help people— both physically and spiritually. He does not want you to grow one side [in one aspect] and one side [the other aspect] is down. If you grow, you [should] grow both spiritually and physically.)

CLR 11[FGCOU]: Interview Conducted on July 6, 2013

1. How would you describe mentoring? **Respondent:** Mentoring refers to the upbringing of somebody, training somebody either by words or I would say physical training (practical)—that kind of thing. That is where you see somebody is doing the right thing as you desire him to do according to the understanding of the one who is mentoring.

2. How do you feel about intentional mentoring being incorporated into the curriculum of our theological schools? **Respondent:** I would recommend that. The reason being that, according to my experience, there are people who have joined theological schools without undergoing proper mentoring, or they have not been mentored at all. These kind of people when they come out from theological schools, they tend to los[e] track on the ministry. And they fail; some really fail. Whereas those who have been brought up well—well mentored, taken care of—even if you leave them, according to my experience, even if you leave them and they have not gone to theological schools, they can keep the church going and the church expands.

3. Would you consider mentoring as a primary or secondary component in training our leaders? And why so? **Respondent:** I would consider that before somebody goes for theological schools, he must have gone through proper mentoring in the ministry. So it is primary. **Follow-up:** So you are recommending that they [the student] should have some mentoring before they join? **Respondent:** In that, whosoever is coming for

such [theological schools] should have first gone through that [mentoring]. By that you are building a very good ministry. **Follow-up:** So then the school can take over. **Respondent:** That one will sharpen his knife.

4. Do you perceive challenges in incorporating mentoring into the curriculum of theological training institutions? Please elaborate on your answer. **Respondent:** The challenges might be for those [the students] who may think it is uncalled for. In my own experience before I went to Bible College, I underwent such experience. I desired to know more about what I believed in, and in the church where I was being brought up, we had a series of teachings—seminars of various types. So I found that it is good after here to go further, because I desired to know more of what my teacher or my pastor was giving me. With that it took me to theological school. **Follow-up:** So what you are saying is that the challenge for some people they may not see the relevance. **Respondent:** Yes, exactly, they may not see the relevance of this. **Follow-up:** So I think our responsibility is to sensitize them and show them the benefit. **Respondent:** Before somebody is taken up there, I would say a recommendation from the pastor to show that this pastor has undergone this so that it becomes a bit better. That could also be a challenge—how could you mentor somebody or disciple somebody who has not undergone discipleship or proper mentorship to that level now when he has gone to theological school.

5. Can you recall and describe a mentoring/discipleship experience you had while growing up? **Follow up:** Where did this take place? How long did it last? Was this relationship beneficial to your growth as a person? What qualities did you admire in your mentor/discipler? **Respondent:** Somebody who was so influential in my life was a pastor, was also I think a lecturer in the same Glad Tidings Bible College. He was also the same time the person who began the church in Naguru go-down at the time. **Follow-up:** How did he have impact in your life? **Respondent**: I met him one day, he was preaching during the funeral—when he preached I was convinced, and thereafter I got converted—not that very day, but later on I got converted and began attending the Sunday classes. So when I was attending Sunday classes, I could be taught different types of teachings, and thereafter he began putting me in front to either interpret or lead programs, at times even to lead some songs—praise and worship songs. But of course, I liked the way he could preach, the way he could teach and he was so loving, jolly person—very good. **Follow-up:** So that was in Kampala: **Respondent:** Yeah in Kampala. I remember his name was Benjamin. **Follow-up:** How long did that last? **Respondent:** It lasted I think for two years. **Follow-up:** What qualities did you admire in him. **Respondent:** He was a good teacher, [a] very lovely person.)

CLR 12 [PAG]: Interview Conducted on July 10, 2013 (time: 7 minutes 15 seconds)

1. How would you describe mentoring? **Respondent:** I believe that mentoring is actually transferring yourself into another person.

2. How do you feel about intentional mentoring being incorporated into the curriculum of our theological schools? **Respondent:** It is a very good idea; it is a very wonderful idea. And if it is incorporated, I think it will make the church grow a little bit further. Because right now we have many powerful preachers but their lives are

not a good testimony. And yet mentoring has to do with your real life. What you speak do you do [do you practice what you speak]? That is where Jesus told the followers, the Pharisees are good people, they preach and teach people what is right, but they do not do. So do not do what they do, but practice that which they teach.

3. Would you consider mentoring as a primary or secondary component in training our leaders? And why so? **Respondent:** I think it is a primary thing. I consider it a primary because for example myself, some of us became pastors not because they went to theological schools. They became pastors because they were living with somebody who has a good testimony, and they just admire the life of the person and they said, "I wish I could be like this person." And later on they became leaders in the church—they were promoted from deacons and they became pastors. And then later on that is when they would think of getting into a Bible school to panel-beat them.

4. Do you perceive challenges in incorporating mentoring into the curriculum of theological training institutions? Please elaborate on your answer. **Respondent:** As we mentor people, some of them do not come because they want to be mentored. That could be where the challenge could come.

5. Can you recall and describe a mentoring/discipleship experience you had while growing up? **Follow up:** Where did this take place? How long did it last? Was this relationship beneficial to your growth as a person? What qualities did you admire in your mentor/discipler? **Respondent:** Unfortunately, when I was growing, I didn't know that whatever people were doing to my life, they were mentoring me—I was just following them. I realize now that was mentoring. I grew up in a very deep, local village and I went through many hands; as you know, the Pentecostal Assembly of God centres, they keep transferring pastors, even church pastors—they call them teachers—they keep on transferring them. I grew up in that kind of environment. Most of those I lived under, more especially when I grew and became mature, there are two men who really changed my life and I loved them. **Follow-up:** How did they change your life? **Respondent:** One was our senior pastor, he could give me assignments, and he would follow up to make sure I have done it and I did it. One was one of the local church pastors; but he was a very good friend of mine. He actually imparted in my life so much because he was always practical and he could give me a testimony that when we do this God can do this—when we do this God can do this—and we kept on trying and God was doing. [Few words omitted/unclear on recorder.] **Follow up:** How long did the process take? **Respondent:** I stayed with him or those two together for about three years. **Follow-up:** And [did] you say that was in your home area? **Respondent:** Apac. I left there and then I came to Kampala. **Follow-up:** So that relationship was very beneficial. **Respondent:** Very useful. **Follow-up:** So can you point out one, two, three qualities that you admire as a mentor in those people? **Respondent:** Faithfulness—they were very faithful. Faithful to God; and for me I would say they were genuine. Whatever they are telling you, they are telling you from the heart.)

APPENDIX R

GLAD TIDINGS BIBLE COLLEGE
FACULTY RESPONDENTS

GTBC-FR1 Interview Conducted on April 3, 2013 (approximate time 10:05)

RQ 3C. What are the perceptions, values, and behavioral practices of theological school administrators and teachers towards an intentional mentoring program in theological training institutions in Uganda?

1. Does intentional mentoring currently exist in this institution? If no, how would you perceive student mentorship as an integrative component in the curriculum of the institution? If yes, describe how this mentoring program is conducted in this institution? **Respondent:** I think I have seen a form of it. We have [pause]—there is what we call like a Chrystal award—that is when someone has exemplified a Christlike character. That person always walks with Pastor Ndyannabo. He is basically the one who does pastor [al] work here—he walks with the student. In our schedule, we have counseling sessions for students for two weeks. They come in one-on-one. They meet the principal and the dean of students. They talk to them; they get to open up. **Follow up:** Do they meet once a week? **Respondent:** No, they have a special session for them—it is actually highlighted over there [pointing to the timetable on the wall]. It is a two-week session particularly for—its [*aah*] dubbed counseling session, I think I prefer to call it a mentoring session whereby they go in and sit. It may not really be a real mentoring but at least there is interaction outside class, that [which] is more particularly one-on-one. The people are divided into groups; the students are assigned these two lecturers—you either belong to pastor Ndyanabo [students' dean] or you belong to pastor Kyeswa [principal]. **Follow up:** So there are two who kind of monitor them! How often did they meet in a term? **Respondent**: Once (two week sessions) whereby you have time maybe to meet. It may not be really mentoring per se, but a form of one-on-one-something that is—I think I would call rare—I didn't receive that myself.

2. What are your thoughts on mentoring as a teaching strategy in relation to the traditional classroom mode of teaching? **Respondent:** I think the lecturing method could be more beneficial if it worked alongside the mentoring—not one working alone. If an institution has a combination of both, it would be very ideal. A mixed, an interaction of the two would be ideal because there are things you cannot find in mentoring—like in mentoring you may not find other students' views which you may find in class interaction. Yet [in] the classroom, you may not receive the one-on-one, there are some who are quiet.

3. What factors do you think could facilitate/ or frustrate the initiation of a mentoring program in your institution? **Respondent:** One, I think our course structures itself just bottles it up—you cannot put any mentoring in it. You find some courses are more of

theory—you find no need of walking alongside—you find a course—really, there is no necessity—but there are some courses like *Life of Christ*, [*aah*] spiritual leadership, some courses just needs to be a walk one-one-one. So I think, one, our course description and how they are formulated just bottled it up. So I think to make it more [much] better, or to facilitate it, we need to open up our curriculum—our course description to include that element.

4. Can you recall and describe a mentoring/discipleship experience you underwent in life? **Respondent:** I have one actually, I have one. I underwent one in Nairobi International School of Theology [NIST]. We had discipleship groups. Now these ones were the root of the campus. NIST is under Life Ministries for Christ. Basically, discipleship is key. So each student, when you apply, you are given a discipleship group headed by a lecturer, or an associate lecturer; and so in that group you discuss from [the beginning of the] semester until you finish. Three years in that group and you grow—you do activities together, evangelism together, everything you share together. **Follow-up:** How was this experience beneficial to you as an individual? **Respondent:** Yeah I grew; actually in my time there, they were able to provide some [small pause], they provided for some of my food basics. My group reached out to me and provided some of my basics as an international student. Two, I was able to evangelize—do some of my course projects—like some of my project would be evangelism. So in the end of, when I would do the discipleship group I just record that as part of my evangelism activity and then I am given marks for that—so it really helped me in my academics. It [discipleship group] helps in my social life. **Follow-up:** So we are now looking at the benefit from the group and the one who is overseeing—am I right? Correct me—now the benefit, though the mentoring could be peers—you are benefiting from one another. **Respondent [interjects]:** Yeah, we benefited from one another. **Follow-up:** And also you had people supervising you. **Respondent [interjects]:** The lecturer was the head of the group. **Follow-up:** What qualities did you admire in your mentor? **Respondent:** My mentor was a *muzze*—he was a *muzze* [elderly man]. I admired his calmness. I admired his [*aaah*] sense of [paused] spiritual direction and guidance. He had this fear of God—a counselor—a professional counselor. So he would reach out to you on an individual basis—he would sense when there is a need and reach out to you as an individual and he touches you at that point of need.

5. Could you describe the age range of your students/ and your faculty? **Respondent:** Students are between, I would say, twenty-three to [pauses reflectively] sixty [years]. Faculty is basically twenty-five to sixty [years].

6. What is the teacher/student ratio in your institution? **Respondent:** Students we have about forty-eight students—let's make it fifty. Teacher, we have, let's say [pauses] we have about eighteen teachers. **Follow-up:** You are looking at one teacher, probably—if we are to have student against teachers—one teacher would probably handle three students or so. **Respondent** [interjects]: Our teachers, remember, are part-time. With the full-time [teachers] it's….. full-time is basically the administration who is full-time. Teaching teachers are part-time. **Follow-up:** The principal, academic dean, students' dean I would say are residential teachers. **Respondent** [interjects, agreeing]: Are residential teachers.

GTBC-FR2 Interview Conducted on April 5, 2013 (approximate time 12 minutes)

RQ 3C. What are the perceptions, values, and behavioral practices of theological school administrators and teachers towards an intentional mentoring program in theological training institutions in Uganda?

1. Does intentional mentoring currently exist in this institution? If no, how would you perceive student mentorship as an integrative component in the curriculum of the institution? If yes, describe how this mentoring program is conducted in this institution? **Respondent:** I would say yes and no. Yes in the sense that we have purposefully looked at training, not necessarily being the head kind of approach, but we want also to live by example—help these people focus on what they see amongst the staff and also to create opportunities like in the students' deans' programs we have what we call CODE—currently we are giving what we are giving about six credit hours for that kind of character observation and development. So if we have a course like a diploma in theological education which is ninety-six credit hours—ninety [credits] would be what these people do in writing but the six [credits] is to do with observation of character. We have tried to follow these students even to the place of internship where they do internment. We ask the pastor there, whoever is overseeing this particular person in the fulfilment of ministry to write to us, to tell us how this guy is doing as far as character observation is concerned. So that is the kind of mentoring—because as an institution, we have limited staff who would do that. Full-time staff we have me as principal, the academic dean, the students' dean—those are the theological people around. The rest of the faculty are people—are pastors—they are adjunct in a sense. They come from around the city and go. So it becomes a little hard to isolate a group and hand them over to a particular [faculty member]—who is not a resident. In a sense I see some components of mentoring already taking place.

2.What are your thoughts on mentoring as a teaching strategy in relation to the traditional classroom mode of teaching? **Respondent:** Mentoring would go a long way in helping a student form spiritually. And the other classroom setting is a necessary evil I would say—because you cannot simply have this other mentoring aspect and forget the classroom—there must be a way of evaluating which is acceptable in the national standards for instance if the school is subscribed to the National Council of Higher Education—they will need the systematic way, and that is the classroom way knowing how many hours this guy interfaces with the lecturer and so on. And evaluation becomes an issue. In the mentoring situation, evaluation is a little tricky—you can't simply look at someone and say this one deserves an eighty or a ninety. Whereas in a classroom setting you give an exam and somebody writes, and you can determine. **Follow up:** Correct me—you mentioned something earlier that it [mentoring] helps in the spiritual development. **Respondent:** That is right. Inasmuch as the classroom has a part to play, mentoring also as a part that goes beyond the classroom—the spiritual aspects that may not be very easily evaluated as you do in a class.

3.What factors do you think could facilitate or frustrate the initiation of a mentoring program in your institution? **Respondent:** The frustration as already mentioned would be the lack of faculty that are available to oversee this kind of program. You have this lecturer come in—he is going—he has a church business—he has a meeting—he has counseling to do. So he is not there. What we have had like for us once a term, we ask

these people [the students] to see us like in a counseling kind of situation where they come and we talk about their spiritual life, do they have time to pray, read their Bibles, do they do devotions. On top of what they do in class and chapels, we ask them to have their own timetable to do the rest like the devotions and so on. Once a term they will come to us, spend time with those few of us who are here especially the two—I and then the students' dean—those kinds of interactions.

4.Can you recall and describe a mentoring/discipleship experience you underwent in life? Have you had a mentoring experience in college? **Respondent:** In my graduate studies, yes. And that one motivated me to begin thinking even in this other direction. When I came over as academic dean in the institution, I thought this would be an area we would look for. Like in my graduate studies, we had a program which could oversee the spiritual life of a student. You would to a particular church on Sunday—a church of your choice—but you would be asked when you came back [to]give a little report how you have been involved in this other work. People would [*aah*] some of these guys because the lecturers were there on campus; he would visit a home because we had homes in a sense. He would come in the house—we have moments like having tea together with the rest of my family—have a talk, and go through some experiences that we have gone through that particular week. I mean, I just loved that because eventually it was making me somebody important and valuable before my lecturer other than this other teacher-student relationship in class—outside class I was seeing this as a healthy thing and I thought maybe this is something I have lacked and should encourage doing when I get the opportunity to be back home. **Follow up:** At least there was some kind of supervision. **Respondent:** Exactly. **Follow up:** What qualities did you admire in this person [the mentor]? **Respondent:** I liked the simplicity in this other guy. This is a renown[ed] scholar—he is contributing a lot in all these academic journals but he is down to earth—he is just like me. He doesn't have that pomp; and simplicity to me has become one of the disciplines I have enjoyed practicing and I will endeavor to keep on practicing. That one really touched me so much, and then as I said he was quite a good academic. That one also helped me see that you could strike a balance between the two. You would be academic which is good to stretch your mind; but also you need to enlarge your heart with spirituality. You don't lose touch of the spiritual at the expense of the academic. I liked that about this mentor.

5. Could you describe the age range of your students/ and your faculty? **Respondent:** We have between twenty to say fifty [years]. Faculty thirty-five to forty-five [years]. 6. What is the teacher-student ratio in your institution? **Respondent:** We are talking about eighty [students].Teachers would be eight running for a term—so three which are the resident, five commuting. **Follow-up:** But you would have more teachers but others do not come every term. **Respondent:** Exactly. **Follow-up:** So all together, how many teachers do you have? **Respondent:** That is about twenty [teachers].

GTBC-FR3: Interview Conducted April 5, 2013 (approximate time 6 minutes)

RQ 3C. What are the perceptions, values, and behavioral practices of theological school administrators and teachers towards an intentional mentoring program in theological training institutions in Uganda?

1. Does intentional mentoring currently exist in this institution? If no, how would you perceive student mentorship as an integrative component in the curriculum of the institution? If yes, describe how this mentoring program is conducted in this institution? **Respondent:** Yes, it does exist. **Follow up:** Please could you elaborate—how is it done here? **Respondent:** The way I see it—there is a person who mentors the students though we are all supposed to be involved. **Follow up:** Who exactly does that? **Respondent**: I have seen the dean of students, Ndyanabo—he's like the mentor.

2. What are your thoughts on mentoring as a teaching strategy in relation to the traditional classroom mode of teaching? **Respondent:** It will be beneficial to the students. **Follow up:** What comes to mind? In what way do you think it will help the students? **Respondent:** Well they will get from that whole thing. They themselves can also become mentors.

3. What factors do you think could facilitate or frustrate the initiation of a mentoring program in your institution? **Respondent: [**No response to this question].

4.Can you recall and describe a mentoring/discipleship experience you underwent in life? **Respondent:** Yes I have. Well I was under someone and we used to meet every Saturday. We used to meet—talk about life—share, read the Bible and it really, really helped me to grow especially spiritually I was somehow lagging behind. **Follow-up:** Was it in school? **Respondent:** No, it was at campus [University] and the person was here but unfortunately she passed on. **Follow-up:** So she was a more mature person. **Respondent [interjects]:** Yeah, she was a more mature person **Follow-up:** What qualities did you admire in this person [the mentor]? **Respondent:** She was really God-fearing—what she used to say really affected me a lot, positively.

5. Could you describe the age range of your students and your faculty? **Respondent:** Students are between nineteen to say forty or fifty [average—forty-five years]. Faculty is between twenty-five and fifty [years].

6. What is the teacher/student ratio in your institution? **Respondent:** I think it has about three hundred students—everyone put together—diploma, part-time, the evening. **Follow-up:** And then what is the teacher/student ratio in your institution? **Respondent**: I think there like twenty [teachers].

GTBC-FR 4: Interview Conducted April 5, 2013 (approximate time 17 minutes)

RQ 3C. What are the perceptions, values, and behavioral practices of theological school administrators and teachers towards an intentional mentoring program in theological training institutions in Uganda?

1. Does intentional mentoring currently exist in this institution? If no, how would you perceive student mentorship as an integrative component in the curriculum of the institution? If yes, describe how this mentoring program is conducted in this institution? **Respondent:** Sure, the answer is yes. Intentional mentoring is carried on in this institution. And we do that by method that I may call [*aah*], a teaming method. When students come to Glad Tidings Bible College, and they have committed themselves to be here for two years, that year time we group them—we team them up,

and then we structure them to be answerable to their fellow student leaders at a lower level. So we team them and every team leader who is supposed to be a team mentor for that level leads between fifteen and twenty people. They are always answerable to them and we have an evaluation program that we have to carry every term that students who are under that program we call it character, development, observation, and evaluation—actually it is called CODE program—character, observation, development, and evaluation. So we have it systematically installed, instituted in the school; but [*aah*], these students have roles they play both in the school and outside of school programs—that they are under observation, they are being developed and [*aah*] actually we also give them an incentive because we motivate them by giving credits. So it's not really called a mentoring problem, but usually we call it character development, observation and evaluation—at the end of the day, someone is mentored. **Follow up:** I just want to know, what criteria do you use to place them in these groups? Is it class? Is it callings? Is it random? **Respondent:** It is random. We mix first and second [year]. Actually this program is under the diploma and not the degree, diploma program is the one that affords this opportunity. **Follow up:** And it's focused on character! **Respondent**: Character development—but we look at one's spirituality; one's social life; one's academic life and ministry-related. Actually there are four areas: spiritually, social life and interaction, ministry and [*aah*]—what else— did I say four. Yeah, we observe four areas in which we would like to see someone developed. And basically we call that mentoring. And so these individuals every term, they are evaluated on how they used their time; how obedient they are; their relationships; their ability to serve; their ability to study and use their time outside the class in a more beneficial way; they go out into ministry to see how they relate, how they talk to people; their ministry abilities are also developed but above all, at the end of the term each student leader of his team fills a form that shows how these people have worked. **Follow up**: So the student leader oversees a particular group. **Follow-up:** Who oversees the student leader? **Respondent**: The student leader is directly overseen by the student dean. **Follow up**: So the student dean has basically oversight over the student leader [respondent agrees by saying *aah aah*] and the student leader has oversight over the rest of the group. **Respondent interjects**: But the entire body is under the oversight of the student council. So it's done in such a way that within themselves they are answerable and accountable. **Follow up**: So how often do the students meet in their groups? **Respondent**: They meet once every week. **Follow up**: Okay. Then how often do they meet the dean? **Respondent**: They meet once every month; and ultimately they submit one report every term. **Follow up**: So is the meeting in a formalized framework or it's informal? **Respondent**: It's informal. But you know it has time—if our meeting is on Monday, it's ever on Monday. If it's on Tuesday, it's ever on Tuesday. And now as we speak there are three groups. **Follow up**: So they meet in the groups and they meet in the office. **Respondent**: They don't meet as a group in my office—one by one. In every term we conduct a counselling session for every student, but based on the evaluation of the student leaders.

2. What are your thoughts on mentoring as a teaching strategy in relation to the traditional classroom mode of teaching? **Respondent:** Well that one seems to be a little bit—probably wide, because mentoring sometimes we want to think of it as formal, but I also think of it as relational. Because in class, you are doing something formal—but really the way I think outside of that is to how I relate to the student. The relationship thing is in focus here now. For example, currently in the school, outside of class setting, we have the same meals with the students, while in an informal

setting we go to the same line with them, to line for our meals; we sit together and talk together. It's during that informal setting that you are able to pass on some values, not necessarily that you are going to be examined, you are going to mark someone wrong or right. But you are able to hear what their heartbeats are, but at the same time, we allow here in school the opportunity like today—particularly today— today we have what we call the student and staff fellowship. In this student and staff fellowship, we are mentoring. We are looking at people in a non-academic setting. We play together, we joke together, we sing together, we also pray together. But we are doing it not like a chapel. We are going to have a whole of this afternoon doing that. We are going to play games like Ludo [one form of board game], [*emmm*] cards, like draft [a form of board game]—while we are doing that—it's outside of class—it's not formal—it's informal that we are able to see where we can model ourselves and relate to the students, to allow them see other scenarios—is this simply a teacher outside, when he is out of class, how does he relate? So we labour to do that. So I look at mentoring outside of class as something relational. **Follow up:** Correct me—are you saying the class has its part to play which is very formal—you are saying mentoring is relational—but teaching still continues outside [respondent confirms by saying "it does"]. **Follow-up:** And is it one or the other or should they work together? **Respondent interjects:** Both. We need both because the other one which is informal is hard to evaluate, while the formal one gives you an opportunity and an edge to evaluate.

3. What factors do you think could facilitate or frustrate the initiation of a mentoring program in your institution? [Since the respondent believes that they have an intentional mentoring program, there was a necessity to modify the question for him.] You have said you are already having it—if we are going to strengthen it further, because we are always evaluating—making it better, is there any thing that comes to mind to you—the structures in place could facilitate it further or in as much as it is a good idea and you want to do it better than you are doing it now, there are points of frustrations that you know these are obstacles, hindrances could slow us—we cannot get to where we want to get. So are there any factors that could facilitate or frustrate the initiation of a mentoring program? Now for you it's more of developing it further. **Respondent:** Well my first instinct about this is that—you know when we talk about mentoring, we realize that it is not us—for example here we have both administrative and teaching and supporting staff that all part of this whole mould to make sure they mentor others, but other than the full-time administrative and teaching staff we have, others who are also helping us through that—but they do not have time—I am talking about frustration—time is the issue—they don't have the time to do that. **Follow- up for clarification:** You have actually more adjunct than the resident. **Respondent:** So that one is really a frustration. But we can only survive on the little resources—human resources we have. But really, time becomes an issue. And [*aah*]—also probably the willingness—you know people don't respond to mentorship the same way. The willingness and the unwillingness of the people who should be apprentices or under mentorship—sometimes the unwillingness also—and resistance. **Follow up:** What could be the cause of some students not being comfortable to submit to a person they can be accountable to or to a group? **Respondent:** You know we come from different backgrounds. The upbringing matters; the different ministry setting matters. I will give you an example. In the mentorship program we definitely—strongly—emphasize that every time you are in class [must] switch off your phone because we think that is good etiquette. And anyone should carry it and know that if there is something you

value, you choose to stop one thing and do one thing at a time. But you see we have students who come and they don't want to hear that. Why? Because from where they have been, probably, their spiritual leaders—whoever they are can talk on phone even in the middle of a meeting. They can move out and stop something, and then go to talk to someone—you know—there is no focus. Usually people come with a certain mode and way of thinking and changing that takes a lot of time. But at times you need patience otherwise you get frustrated.

4. Can you recall and describe a mentoring/discipleship experience you underwent in life? **Respondent:** Well, mentorship continues and even until today though. While I was in college I was given to do an internship with a certain senior pastor in two places—one was in Nsambya and Entebbe. So I worked with these senior leaders while I was still in school—to learn how to relate with people, minister—at times it called for a lot of patience with me and also with them—because some of these programs are not very palatable—you are not very comfortable with them. But in any case I really had and it was good. I was glad to know different ministry exposures but also the ability to serve. I remember when we would go, we had to go without food but we were supposed to do certain work but have no transport—while other people are boarding—you are walking—but you still had to do something and that somehow changed my perception of things. **Follow-up:** So you had people who kind of mentored you. **Respondent:** Definitely. **Follow-up:** You said you did internships and these were two...were they pastors. **Respondent interjects:** These were church leaders. **Follow-up:** How long was that? **Respondent:** It was one year. I did half a year with one and then another [*aah…*corrects his statement] I remember very well—it was two years. One year with one in Nsambya and one year with one in Entebbe. **Follow-up:** What qualities did you admire in these mentors—the two? **Respondent:** Well, particularly humility. I worked with one gentleman who was the senior pastor of Nsambya—his humility really was something that captivated me. He was a man who was down to earth; well he was a busy man, but he was a man who could even say sorry to us.

5. Could you describe the age range of your students and your faculty? **Respondent:** Currently as we speak I think we [students] are between twenty and forty-five.That is the age range of our students. The faculty we surely have (pauses) I think the faculty range should be thirty to fifty-five.

6. What is the teacher/student ratio in your institution? **Respondent:** Currently we may be between with all the programs inclusive—we have—I guess—we are coming to 200. It should be between180 to 200 including the degree [and] part-time. Teachers I can say 20 [including adjunct]. **Follow-up:** You will have to help to clarify this—one of the staff members said close to 50 and one said 80 and one said 300. Maybe you were looking at the whole program—and maybe you could help me just to reconcile—others are looking at the current group in the class. What is the current number in the class right now? **Respondent**: Today, what we had in class [diploma], we could have had maybe about 55. **Follow-up:** Okay, so I think they were referring to the current group and not the entire program. The entire program is over 200 basically. **Respondent (interjects):** Yeah, it's between 180 and 200 if you took all those that are doing a degree, part-time, full-time, correspondence. **Follow-up:** But the diploma itself is around…**Respondent** [interjects]: The diploma itself usually is around 120.

GTBC-FR 5: Interview Conducted on April 5, 2013 (approximate time 9 minutes 51 seconds)

RQ 3C. What are the perceptions, values, and behavioral practices of theological school administrators and teachers towards an intentional mentoring program in theological training institutions in Uganda?

1. Does intentional mentoring currently exist in this institution? If no, how would you perceive student mentorship as an integrative component in the curriculum of the institution? If yes, describe how this mentoring program is conducted in this institution? **Respondent:** I can't tell, [be] cause there are interviews. But I don't know what those people are being interviewed. But it's done [to] only full-time students. They go in person—some group[s] go to the dean of students and other group [s] to the principal.

2. What are your thoughts on mentoring as a teaching strategy in relation to the traditional classroom mode of teaching? **Respondent:** It is good especially that if one is mentored, or a student is mentored—he or she is free to [pause]—take an example—to ask questions he didn't understand or she didn't understand in class; or to pour out his or her heart, and [that] takes away the fear between the lecturer—some people fear to meet lecturers but if mentoring is there, he or she is free to raise the point—maybe he or she [did] not understand when he is in class.

3. What factors do you think could facilitate/ or frustrate the initiation of a mentoring program in your institution? **Respondent:** It may be a good factor here if it is open to all students—not only to full-time [students] maybe also part time may also be considered, or may be inclusive in that mentoring system.

4. Can you recall and describe a mentoring/discipleship experience you underwent in life? **Respondent:** Not as such—but for me I usually get encouragements and that is done by my Mom. Ok, it's in between—we strengthen ourselves here when we are going through such and such a situation, we discuss on it, we give advice that you can do this and this to make [get] yourself out of that situation; you be patient, you wait, put your trust in the Lord—like that. **Follow-up:** So you consider your mother as your role model? **Respondent:** Yeah, she is a real model. **Follow-up:** Have you ever been through any mentoring in college? **Respondent:** No.

5. Could you describe the age range of your students/ and your faculty? **Respondent:** Maybe the least one is twenty-two to forty-five, even above. **Follow-up:** What about the faculty? **Respondent:** Let me say twenty-five and around fifty—fifty and above.)

6. What is the teacher/student ratio in your institution? **Respondent:** Let me say there are more than one hundred [students]. **Follow up:** Is it the whole program or diploma program only? **Respondent**: Diploma only. **Follow up:** How many teachers do you have roughly? **Respondent (interjects):** About twenty-one [resident and adjunct combined]. They keep on changing—altogether, about thirty [teachers].)

APPENDIX S

PENTECOSTAL THEOLOGICAL COLLEGE
FACULTY RESPONDENTS

PTC-FR1: Interview Conducted on April 15, 2013 (approximately 9 minutes 35 seconds)

RQ3C. What are the perceptions, values, and behavioral practices of theological school administrators and teachers towards an intentional mentoring program in theological training institutions in Uganda?

1. Does intentional mentoring currently exist in this institution? If no, how would you perceive student mentorship as an integrative component in the curriculum of the institution? If yes, describe how this mentoring program is conducted in this institution? **Respondent:** Currently, there is no direct mentoring of students in the Bible school here at Pentecostal Theological College, Mbale. However, it is indirect. It is unintentional. We do it unintentionally as we teach our students. But I think mentorship is a very important component in training such that if there will be a way worked out for this intentional mentorship it would be better. We will come up with students that are well equipped because biblically we very much know that before a man became a prophet, like initially [Elisha] was under Elijah, and it was intentional and even Jesus Christ and his disciples, it was intentional mentorship. We don't have that kind of thing—we just teach like teachers and unfortunately not many of us are trained teachers. You discover that you simply teach for the sake of teaching and you don't have any mentorship component in your teaching.

2. What are your thoughts on mentoring as a teaching strategy in relation to the traditional classroom mode of teaching? **Respondent:** I would have believed that if there came up some kind of model; or there came up some kind of philosophy, or there came up some kind of written work that the teachers of Bible colleges would go through—they would read them and understand what it is, kind of a format they would use for this intentional mentorship, it would be better. Because, mentorship is not what everybody knows. Few people want to know what mentoring is, and not everybody is a leader and can have that automatic mentoring ability. So it will require some kind of principle and some kind of format be written down for people to follow. And first of all those people who are teaching should go through it and be taught how they would do it intentionally and that would be better. **Follow-up:** Is it something that you would recommend as a teaching strategy? **Respondent:** I would very much recommend it because when we train here, we are training people who are going to be ministers in their churches: leaders, bishops, and so on. So it is a component that is very, very important and it should be a strategy for sustainable leadership in a church. **Follow up:** Should the classroom mode of teaching continue? **Respondent:** The classroom mode of teaching should continue but this component [mentoring] must be besides it.

3.What factors do you think could facilitate or frustrate the initiation of a mentoring program in your institution? **Respondent:** There are factors that would facilitate—one of them is that teachers themselves needed to have some training as far as this mentorship is concerned because you know you cannot do something that you are not aware of. I am saying that teachers need some training over it—some kind of course over [on] it before they can do it practically, and be effective. So if they are not, it can be very frustrating and they can [will] do it in an erroneous way. And on the other hand, there are factors that can be able to facilitate it. Teachers usually when you add some work [when you give teachers some more work/responsibility], they need motivation. Someone should be behind the program of mentorship so that they can do it with joy.

4. Can you recall and describe a mentoring/discipleship experience you underwent in life? **Follow up:** Have you had a mentoring experience in college? If so, what was it like? How was this experience beneficial to you? What qualities did you admire in your mentor/discipler? **Respondent:** Very well—I can do that. I happened to fall unintentionally, possibly I believe, into the hands of a Bishop of the district when I became a born-again Christian. This old man made sure that he was together with me everywhere he went to preach. He also made sure that he went with me to meetings that he held as a Bishop. And after some time he appointed me as a pastor and then I was even much more closer to him in such a way that whatever he did he wanted to be aware of how he does it. Wherever he went he wanted me to accompany him to know the challenges that he meets on the way and so on. Of course in our interaction, just as a casual talk, he would prophesy and say "One day you are going to be a pastor," "You are going to be a general superintendent; you are going to be some kind of leader in future." So it come, I am still questioning whether this *muzee* (old/elderly man) intentionally or unintentionally. **Follow-up:** What are some of the qualities you admire in your mentor? **Respondent:** I had many qualities that I admired in him—one of them was that he was a very good time keeper. Secondly, he was a very, very prayerful man. And thirdly, when I went with him to areas where he would conduct meetings, I discovered that he was a very good listener, and a very good organizer. He would not always impose his issues [views] even if he had to people—he would first of all people to discuss, get the ideas before he would present his own idea. **Follow-up:** Just out of curiosity, did you go through any mentoring at school—college? **Respondent:** I never went through any mentorship [in college].)

5. Could you describe the age range of your students/ and your faculty? **Respondent:** We have students here who are between twenty years to thirty-five years. Faculty is between thirty-five [years] to fifty-five [years].

6. What is the teacher/student ratio in your institution? **Respondent:** We currently have six teachers and our students are about thirty-so I think that is a ratio of one [teacher] to five [students].

PTC-FR2: Interview Conducted on April 16, 2013 (approximately 9 minutes 10 seconds)

RQ3C. What are the perceptions, values, and behavioural practices of theological school administrators and teachers towards an intentional mentoring program in theological training institutions in Uganda?

1. Does intentional mentoring currently exist in this institution? If no, how would you perceive student mentorship as an integrative component in the curriculum of the institution? If yes, describe how this mentoring program is conducted in this institution? **Respondent:** Actually intentional mentorship currently doesn't exist in the institution, although there is a need for it. Sometimes when you are discussing with students, once in a while you discover there is that need and then you come in and give in some assistance here and there. **Follow-up:** So it is not intentional—it happens when there is a need. **Respondent**: It happens when there is a need and at a time maybe when you are discussing an issue and then you discover that this is needed and you go into it.

2. What are your thoughts on mentoring as a teaching strategy in relation to the traditional classroom mode of teaching? **Respondent:** As a teacher, as you relate with students especially in class—you discover that there is a need in a particular student, and as you discover that need, then you go in and pick up that student maybe either in the class or outside the class and then you begin sharing with that student. **Follow-up:** Are you saying mentoring should alongside—complement/supplement the classroom? **Respondent:** Mentoring should complement the classroom when you are teaching. And you know sometimes, like for example, for me, when I am teaching in the class, after teaching a certain particular topic or sub-topic, I ask the students whether they have understood that thing or they have not understood, and then allow them ask questions. As they ask questions, there is when I come in—identify with a certain student's need somewhere. Then either in the class directly or I take time with that particular student outside.

3. What factors do you think could facilitate/ or frustrate the initiation of a mentoring program in your institution? **Respondent:** Of course to make sure that that thing [mentoring] takes place in this school, maybe we need to take mentoring as a course. And once that is taken as a course it actually facilitates. **Follow up:** [Is the facilitation] For the teacher or the student? **Respondent:** It will help the student in particular. For the teacher will then prepare and then as you go in and you share with the students in the class, it also helps the student to identify one's area, one's particular need where the student can come in. The teacher can then encourage the student to come in, or come out and share this particular area. If that is not introduced, it makes it difficult for a teacher. **Follow-up:** So the students have to be sensitized—that is what you are saying? **Respondent:** Yes, they need to be sensitized—that is true.

4. Can you recall and describe a mentoring/discipleship experience you underwent in life? **Follow up:** Have you had a mentoring experience in college? If so, what was it like? How was this experience beneficial to you? What qualities did you admire in your mentor/discipler? **Respondent:** A number of experiences I have had in life. Particularly when I was called to the ministry—one day when I was passing by, and a

particular person called me and said, "Hello, come here." When I went to him, he just asked me, "Do you feel called by God to come and do full time work?" and I said "yes" without understanding. He started sharing with me and he said, "Please if you feel called by God to do God's full time work, can you come and apply to Bible school"—he gave me a list of the schools and he said, "Please choose." **Follow-up:** Was it a one-time meeting or [did] you have more interaction with him? **Respondent:** At that time it was a one-time meeting. Then later on of course I interacted with him. **Follow-up:** What qualities did you admire in that person? **Respondent:** I look at him as a spiritual father.

5. Could you describe the age range of your students/ and your faculty? **Respondent:** Most of our faculty are forty-five and above. The students are actually between twenty and thirty-five [years]. I think for the students now, the age range is between twenty [years] and something like forty-five [years]. Faculty of course at the moment I am the oldest—sixty years—and the youngest is roughly forty [years].

6. What is the teacher/student ratio in your institution? **Respondent:** At the moment the ratio is about one [teacher] to five [students]. **Follow-up:** How many students do you have?) **Respondent:** We have about thirty students—between thirty and forty. Teachers are about six.

PTC-FR3: Interview Conducted on April 16, 2013 (approximately 19 minutes 22 seconds)

RQ3C. What are the perceptions, values, and behavioral practices of theological school administrators and teachers towards an intentional mentoring program in theological training institutions in Uganda?

1. Does intentional mentoring currently exist in this institution? If no, how would you perceive student mentorship as an integrative component in the curriculum of the institution? If yes, describe how this mentoring program is conducted in this institution? **Respondent:** Yes, there is intentional mentoring in the institution. It is an objective of the institution to make sure that we are very practical in what we do. The pastors that we churn out in the churches are pastors that practically are able to perform. That is why our philosophy is we train in ministry; we don't train for ministry. That is the philosophy of the school. Now in an attempt to abide by our philosophy, we have tried to integrate practical activities in the college curriculum that will help the students to put into practice what they learn in class. They move out on preaching assignments. The teachers are also encouraged to make sure that in the courses that they design, they also have to give provisions for students to have practical aspect—sometimes some students are sent out to churches on assignments. And we also have an internship program. The internship program is not less than eight weeks. A student is sent out especially after his last semester—a student has to spend about not less than eight weeks under a pastor. And there a student is expected to apply whatever he has learned from the school in an actual situation of a church. So that one is compulsory for all students doing certificate programs and also diploma programs-they have to go through that program. It is also our desire to increase the opportunities of mentorship so that students can be more polished. However, there are challenges that come that is why sometimes, the mentorship programs are not as

comprehensive as we would have wanted them to because mentorship is costly, in terms of engaging students out is quite costly, we have to spend to send them out, and to make arrangements in churches for them to go to. So sometimes when you move out, in internship programs, you are sometimes forced to skip students at a certain radius because if you send them far away it is very costly to do the visitation to find out whether the internship program is carried out effectively. That is one of the [challenges]. The mentorship is the ideal way to go but the [challenge] is normally the cost of doing it. **Follow-up:** Are you saying that mentorship is currently exists but you would have loved it to be more comprehensive? **Respondent:** More comprehensive. There is also a challenge of—with the clearance with government-National Council of Higher Education—like expected to have certain percentage of your credits practical, and certain percentage of your credits not practical. And you know when you are teaching courses, you can only give a certain amount of time for practical mentorship, otherwise it begins to affect the class work. So sometimes the class work can be so demanding that you can only be able to give a certain amount of practical mentorship without affecting the expected teacher-student contact time.

2. What are your thoughts on mentoring as a teaching strategy in relation to the traditional classroom mode of teaching? **Respondent:** I think I would say, it is the way to go—the way to go—because especially with the theological institutions, where the intention is to train people for ministry. It is important that you churn out people that have inculcated specific values. And the best way to inculcate those values is to put them into practice while still in college that at the end of the day they become part of you. So the traditional approach of course has been more teacher-centred, the student comes and the teacher has to pump the student with the information—a lot of theology—a lot of principles of how to handle the Scriptures and much of it has been very, very, theological. But that has also had a bearing on the quality of the students that have come out to be pastors—for sometimes you find out that the clients—in this case I am referring to the churches that we serve have given the feedback that you have to revise your curriculum so that your pastors are down to earth, are able to practically handle issues at the church level and sometimes they are very theoretical—and that traditional approach I think has to be addressed very seriously. And the problem most theological institutions inherit the curriculum from the missionaries and this inherited curriculum has run for several years and so many institutions need now to churn out the people that have been mentored in approach of apprentice that people are able to be effective like their teachers. There is now a need to revise the traditional curriculum that was inherited from the whites. So, most institutions are moving towards revising the traditional curriculum which was inherited from the missionaries to make it more proactive in terms of addressing the actual issues of the church now.

3. What factors do you think could facilitate or frustrate the initiation of a mentoring program in your institution? **Respondent:** I think to be able to facilitate the mentorship, the key factor is there needs to be a greater participation of the local church in the life of the institutions, so that the churches can open their door of opportunity for students to be mentored in even in their congregations. Sometimes the problem is that Bible schools have ran simply as academic institutions and the churches kind of standing slightly a distance away from the activities of the colleges. If we are to go that way and increase the level of mentorship just beyond just what the teachers are trying to do, there must be an involvement of the local church—a great involvement of the local church in the affairs of the institution. **Follow-up:** If they

don't get involved, that will work as a frustration. **Respondent:** Factors that will frustrate the mentoring program is when the local churches are not very involved. If the churches are not actively involved in the training institution, then it becomes a problem because first of all the institutions will not be braced with the issues that are in the churches, and so as they mentor the students, they mentor the students for purposes of addressing the issues in the churches. Now [if] the churches [are] not working together with the institutions, what will happen is the institutions will not be able to address the issues as they arise. The other factor is the open doors, opportunities. Sometimes you send the students somewhere and the churches can say we are not prepared to receive a student so you have to keep trying which church can take a student so there must be openness for churches to be part of the mentorship process and sometimes the churches have a tendency to think that when the student is passed out, then mentorship process has ended. So they expect the student to already be a finished product, which is not normally the case. So at the end of the day, when the student does not perform to their expectation, there is rejection not knowing that when the student is passed out at the Bible school, the mentorship process has to go on. That is why there must be a relationship between the pastors and the pastors in the field and the teachers. So when they leave, they are taking over from the teaching—they are taking over to continue in the mentoring process. That is when you will be able to perfect the students. **Follow-up:** Also has another point of frustration, in question one there was an overlap, you mentioned a lack of finance for mentoring can be an expensive venture....**Respondent interjects:** Yes, yes, when you talk of mentorship, you are talking of the students practically learning how to apply the theories in class in the realities of ministry and be able to inculcate them into their day-to-day life and it becomes part of them. To do that, you have to be able to take students to actual scenes of activity where there are able to see for themselves, they are able to participate there. So it is sometimes it is very costly. If you are having something like urban ministry, you may be having a dynamic urban church, may be two or three kilometers away and you want your students to have a view of work how a dynamic urban church runs it takes a bit of expense to do that. One of the problems that can also affect the process of mentorship is the recruitment of staff. Sometimes out of need, you end up recruiting a staff—but the staff you are recruiting may not have gone through a proper mentorship system. At the end of the end of the day, his style of delivery may be the type of delivery that creates an environment of greater student participation. That is a very big challenge.

4. Can you recall and describe a mentoring/discipleship experience you underwent in life? **Follow up:** Have you had a mentoring experience in college? If so, what was it like? How was this experience beneficial to you? What qualities did you admire in your mentor/discipler? **Respondent:** I happen[ed] to study in a theological school [whereby] the mentorship process was quite, quite good especially when I was doing my diploma. We had a very active mentorship program. There was a big cooperation between the churches and the theological school I studied. And so, as a student we had great opportunity almost every weekend, we were in churches. And the college also often invited senior people to come and speak to the students—to talk about the realities of ministry. Sometimes they invited somebody from very far away—and it's an expense of the school, but we were able to meet people from very long, long way coming to tell us about the realities of ministry. Our internship program was over ten weeks, and so I had a very effective internship program under a pastor for close to three months. So I had a very good mentorship program and of course the challenge

that I also faced is that when you graduate and come to join ministry, there was also a problem that I graduated at a time when theological education was not yet very popular, and so sometimes there was a conflict between the old in the church and the young in the church. Sometimes, the old were getting more threatened by the theological students that are coming in and being churned into the church- so sometimes there was rejection. So at the end of the day you are not given clear opportunity of exercising what you have seen from the Bible school because of the fears of the old untrained leaders of the church. That itself affected but I had the advantage that I had gone through an institution with very good mentoring. **Follow-up:** So you had a good system, but was there any individual you could say this one had influence over my life has a mentor? **Respondent:** I really don't think there was a specific individual that I could put my hand on—that I could say was directly involved in mentoring me. It was more a kind of a system in place. And you know those olden days—it is a bit different now. The level of accountability was higher. The problem that we face now is people have become more individualistic. Your business is your business. But the days when I just joined the ministry, your business was everybody's business, and so your issue became everybody's issue. There was a lot of team work, such that many eyes looked at what you were doing, and you never wanted to be offensive. And so everybody was monitoring the way you performed, the way you ministered, your lifestyle, in fact if your lifestyle was not very transparent—you will be asked not by one person. People never gossiped about a wrong character, they faced you: "There is something happening in your life," you will not be approached by one person, two or three—many. **Follow-up:** The people who would approach you—were they the peers? **Respondent:** No, they were not peers—they were the elderly. But even the peers—the peers were frank enough to tell you that please it seems you are moving far away—so the lifestyle by then—all those fears were planted by people slightly older. The perception was, "You must be right"—this is wrong. But now the problem that is affecting mentorship is that people are so individualistic. You watch somebody and you cannot say, "This is wrong—do it this way." People are so individuality, but formerly, that was not the case. Your business was everybody's business—your failure was a concern of everybody. Everybody would monitor whatever you were doing, to make sure that you did it right. And they would face you if you [were] wrong.

5. Could you describe the age range of your students/ and your faculty? **Respondent:** Most of our students are above twenty [years]—because most of them are married— family—to early thirties but most of them could be below thirty [years]. The faculty currently as it stands—I think most of the faculty I could say could be forty [years] and above.

6. What is the teacher-student ratio in your institution? **Respondent:** Teacher-student ratio is—we have a low number of students although we have a good number of teachers. Certainly the ratio I would say is almost one [teacher] to five [students].

PTC-FR 4: Interview Conducted on April 16, 2013 (approximately 7 minutes 40 seconds)

RQ3C. What are the perceptions, values, and behavioral practices of theological school administrators and teachers towards an intentional mentoring program in theological training institutions in Uganda?

1. Does intentional mentoring currently exist in this institution? If no, how would you perceive student mentorship as an integrative component in the curriculum of the institution? If yes, describe how this mentoring program is conducted in this institution? **Respondent:** Maybe not as an organization, but there are some individuals may be who are teachers, the people who feel a call that some people also need to replace them who are doing it. So there is no intentional mentorship that I have seen. **Follow-up:** How would you perceive student mentorship as an integrative component in the curriculum of the institution? **Respondent:** Actually, that would be the best idea. This institution has to continue—and not only this institution but also the church has to continue, so if there is no intentional plan to mentor people than we are risking the future of the church [and] the future of the college.

2. What are your thoughts on mentoring as a teaching strategy in relation to the traditional classroom mode of teaching? **Respondent:** I think that one would even integrate so much the issue of bringing up leaders other than doing it in an organized way or according to as someone feels. So if we integrated it in training, I think that would be the right avenue of trying to grow and bring in other people. **Follow-up:** So you are saying it should come in and be integrated to the classroom. **Respondent:** Yes—mentorship as a discipline [should be] integrated.

3. What factors do you think could facilitate or frustrate the initiation of a mentoring program in your institution? **Respondent:** In facilitating could be the interest of the leadership and then I talk about the leadership is an issue maybe done intentionally by—I mean that can be required by the board—the leaders and then the administration. It is a good idea so they have to put it somewhere in a paper that they have to begin doing it. It should be also done in a well-organized way—actually they plan it and carry out the plan. **Follow-up**: Are there any factors that could frustrate it? **Respondent:** Okay, frustration is usually—maybe resources—then the other issues is also the intention of people—the fear of people who may come up and take up leadership and take up their positions as you know in churches we have people who fear that "When I mentor this one, the man might be having a special gifting—which gifting people may say "You know please—you go away and let this man lead us here." **Follow–up**: What may frustrate may be a wrong attitude in the mentor. **Respondent interjects:** Yes, a wrong attitude, and then also a wrong policy of why they want to carry mentorship. Are you having people that are coming in to support you, to stay in where you are staying, or are you having people you are entrusting responsibility not necessarily where you are but in different places within the church.

4. Can you recall and describe a mentoring/discipleship experience you underwent in life? **Follow up:** Have you had a mentoring experience in college? If so, what was it like? How was this experience beneficial to you? What qualities did you admire in your mentor/discipler? **Respondent:** When I was here and also at the district, there is a time when we were given to be leaders—and when we were given to be leaders, the

challenge we had, we had no knowledge of doing what we were entrusted with. And then also people that were supposed to hand over to us, did not hand us anything—we began from scratch. So that was very challenging in that we were given a task but we were not given tools to do that task. And then the challenge also maybe also to add on that one is the issue where I came in ministry. When I came, the leaders welcomed me. But they were not fully willing to give me the tools to do what I was supposed to do. They wanted me to fail and that would be now their joy and some tool to de-campaigned me—you see he has come, he cannot do anything. That attitude of mentoring, we should emphasize it. **Follow-up:** So you are saying you did not have the privilege of having a mentor. **Response:** No, no, it has not been there. If there has been any mentorship, then it has been people who look at you to make sure they feed you.

5. Could you describe the age range of your students/ and your faculty? **Respondent:** I think with our students of recent, it is usually between twenty [years] and maybe fifty years. And the faculty now here-the range is early forty's and sixties.

6. What is the teacher/student ratio in your institution? **Respondent:** We have about thirty students and six teachers—so it is about one [teacher] to five [students].

PTC-FR 5 Interview Conducted on April 17, 2013 (approximately 7 minutes 30 seconds)

RQ3C. What are the perceptions, values, and behavioral practices of theological school administrators and teachers towards an intentional mentoring program in theological training institutions in Uganda?

1. Does intentional mentoring currently exist in this institution? If no, how would you perceive student mentorship as an integrative component in the curriculum of the institution? If yes, describe how this mentoring program is conducted in this institution? **Respondent:** I think we don't have intentional mentoring. As we keep on interacting with students, as we keep on staying with them, or we keep on lecturing them-sometimes someone comes out and says "I went through these people and I went through their hands and they have done me well," but I don't think we have a real mentoring—the intentional mentoring program. And I would suggest that that would be a good idea—a good awakening, if we could go for it and make it real intentional—that would be very good. **Follow-up:** Why would you think it would be a good idea? What benefits do you see? **Respondent:** It becomes very good when you make it purposeful, that you have someone that you feel you are injecting in what you feel is needed—not just only lectures, not just only teaching but you have a purpose for that purpose like your son, like your daughter, and you make them to be what should be in future, what they should do. And I think that is very important.

2. What are your thoughts on mentoring as a teaching strategy in relation to the traditional classroom mode of teaching? **Respondent:** I think my thought would be that it could add a lot of enlightenment to a student and you would be a closer supervisor to that student than this one [where] you are just lecturing—busy lecturing and communicating what you have and you leave someone to go.

3. What factors do you think could facilitate or frustrate the initiation of a mentoring program in your institution? **Respondent:** I think much of it would be factors that would facilitate, because if we had some time—this is just created time, it is not something that is new, we are already doing mentoring but we have not taken it as a serious issue. It is not something new that would frustrate other programs also. We are already mentors—just practically we are not practicing it to become so practical.

4. Can you recall and describe a mentoring/discipleship experience you underwent in life? **Follow up:** Have you had a mentoring experience in college? If so, what was it like? How was this experience beneficial to you? What qualities did you admire in your mentor/discipler?

Respondent: I think I have not also gone through real mentoring process though I have had a number of fathers—number of my mentors that I have—though we have not had a real practical [mentoring sessions].

5. Could you describe the age range of your students and your faculty? **Respondent:** We have some young students ranging from twenty years to thirty years. The young faculty are in thirties and the oldest is something like fifty—we have some staff members who are fifty years old and above.

6. What is the teacher/student ratio in your institution? **Respondent:** Ours is really fluctuating now—we don't have exact—a rough estimate is ten students per teacher. **Follow-up**: If we look at the entire population of PTC, [what is it about?] **Respondent:** It is about forty students. Teachers are six. Around one [teacher] to seven [students])

APPENDIX T

INTERVIEWS OF GOVERNMENT EDUCATIONAL LEADERS

GELR1: Interview Conducted on July 29, 2013 (approximately 5 minutes 18 seconds)

RQ3D. What are the perceptions of government educational leaders towards a mentoring program integrated into the curriculum of theological training institutions in Uganda?

1. Does the National Council of Higher Education at present have a policy for student mentoring/coaching in tertiary institutions? **Respondent:** Well, there is no written policy as such; but we realize that—we think that there is need for practical, hands-on. We also believe that the lecturers or tutors need to influence, to interact and influence the students they teach. Because as a lecturer, you are in the place of a parent; and therefore really, you must shape the thinking, the attitudes of the students you are going to produce. So it is not just academic, but you must also touch their minds. You must direct them; you must….some moral influence into them.

2. Do you see any relationship between mentoring and the character development of a student? **Respondent:** Absolutely! Absolutely! When we think of the Greek philosophers, Socrates and so on and so forth, the students sat at their feet. One of them was killed simply because they thought he was bad influence to the youth. That is why I implied that he had a role in influencing what the students thought. So really as a lecturer, as professor, you…[few unclear words on voice recorder omitted] you must touch their attitude. Otherwise, if that was not so, especially in this age, the internet has all the information—they could get all the information. But you are there. Apart from guiding them to seek the right information, you are there also to shape their attitude—attitude to work, attitude to life, and to impart some life skills which on their own probably they may not get from books.

3. In what ways do you see mentoring improving/or not improving the competencies of the student? **Respondent:** As a lecturer, you are also a guide. It is through interaction with the student, especially where the numbers are not so many, interaction that you can point the direction.

4. How much time would you recommend in class teacher-student interaction to out-of-class teacher-student interaction? **Respondent:** Really that is a very difficult question to answer because I think also it depends on the numbers. When you have numbers going into the hundreds, it becomes very difficult. It is a reality in your schools. But there are institutions where you find there aren't so many students, and that is a possibility. Because even when you have done the marking, students should be able to come to you and say, "I thought I had done a good job. Where did I go

wrong?" Or sometimes they come to you with personal issues and crisis where you may have to act as a counselor. It is a question of numbers.

5. Does mentoring fit within the socio-cultural framework of Ugandans?
Respondent: Absolutely, absolutely, because this is why you never had one parent. You had your father, then you had your uncle who was not even called uncle—uncle was smaller father. The grandfather was called bigger father. So this is why you never had one father, you never had one mother. You had a grandmother; you had a smaller mother who was your auntie. An auntie on your father's side who was really a she-father. All these were there to bring up a child and to mentor the child to make sure that the child grows in the right direction.

GELR 2: Interview Conducted on July 29, 2013 (approximately 4 minutes 45 seconds)

RQ3D. What are the perceptions of government educational leaders towards a mentoring program integrated into the curriculum of theological training institutions in Uganda?

1. Does the National Council of Higher Education at present have a policy for student mentoring/coaching in tertiary institutions? **Respondent:** Our guidelines within the quality assurance framework…[unclear word omitted] dictates every institution of higher learning should have a curriculum which is accessed by us. Every curriculum that institutions present for teaching requires that there should be components of teaching, of practicals, of assessments, of mentoring, of tutorials and so on and so forth. So we have an overview, an overarching framework tailored to specific institutions of how they should be nurturing students.

2. Do you see any relationship between mentoring and the character development of a student? **Respondent:** Surely, because what you need to realize is that when you get a student in class, there is the notion of cognitive. Once you prescribe and absorb those theories, surely there should be the psychomotor—they should be doing things. After that, how do you determine what was captured is being demonstrated? The essence of observing to see that you are mentoring someone in that myopic context could be one; but also is something which has a projection. A student learns something as a one off—you see them doing it. But also you guide them into repetitively doing this on a longer term basis.

3. In what ways do you see mentoring improving or not improving the competencies of the student? **Respondent:** That should be tracked, it should be evaluated depending whether you are using summative or formative assessment.

4. How much time would you recommend in-class teacher-student interaction to out-of-class teacher-student interaction? **Respondent:** We have within the prescribed definition per every course unit for a student to graduate within that specific, they must have hit a minimum of three credit units. That is if it is theory. But if it is practical, then you must add that up. One contact hour per student is fifteen hours per course unit. And then for you to arrive at that three basic hours it should be forty-five; and if it is practical then you need to multiply that…two because practicals take time for you to get a grasp whereas theoretical perspective it's one-to-one.

5. Does mentoring fit within the socio-cultural framework of Ugandans?
Respondent: These are kind of practices being embedded—it did happen in the years where the ratios of student-teacher [were] really small. You could have that one-to-one tuition. It was not mentoring per se, but it was mentoring. Now the class sizes are so huge; the student doesn't even know the names of the first few people sitting in the front row. A student doesn't even give time, doesn't come over the weekend to give tutorial. So how do you track a student is having difficulties. But I still think, of course it is going be difficult because you now find emerging trends—open, online kind of provision coming up. But still it is not also a bad thing—because one could be mentored through technology—I could talk to you on phone. Actually we should use this technology to sort of like, reach out to students. They should not necessarily come to us. I think it is the way to go if we want to get to grips and understand what the students are doing.

GELR 3: Interview Conducted on July 29, 2013 (approximately 3 minutes 40 seconds)

RQ3D. What are the perceptions of government educational leaders towards a mentoring program integrated into the curriculum of theological training institutions in Uganda?

1. Does the National Council of Higher Education at present have a policy for student mentoring/coaching in tertiary institutions? **Respondent:** No official [policy].

2. Do you see any relationship between mentoring and the character development of a student? **Respondent:** I think so—I think so because when you mentor the student, you basically are telling them that this is what they should behave like. And when you tell them what they should behave like, it should be able to develop their character. If you told me when if I went out to the field, this is how I should be able to behave, then my character should be able to develop there.

3. In what ways do you see mentoring improving or not improving the competencies of the student?

Respondent: It does improve. Because you see when you mentor the student, you are telling them something you never told them in class. Mentoring could be out of class. So you are mentoring them and say, "If you do this one, it is supposed to be done like this." But there some things that are not given in class. But there are those things that are given outside class, like on a job. Somebody can mentor you—you don't have a Masters but somebody can mentor you and perform as well as that person who has got that higher qualification.

4. How much time would you recommend in-class teacher-student interaction to out-of-class teacher-student interaction? **Respondent:** I think it should be less time in class and more time outside. Someone should come in class and say this is how it is supposed to be. We were told those days that we were only given a quarter of what we were supposed to do. Then the rest you go and do it yourself. Go and research yourself. When you spend more time in class you are over spoon-feeding; you are reducing the research, hands-on, you are reducing them. Take them out there and see what is going on and then they come back.

5. Does mentoring fit within the socio-cultural framework of Ugandans?
Respondent: Well it should have been able to fit in, but the culture in Uganda is very poor—they take mentoring for granted. Others even fear that if they mentor this person, they can take over their jobs…[a few unclear words on voice recorder omitted]…people are not even retiring—people are at sixty, people still want to work…[a few unclear words on voice recorder omitted].

GELR 4: Interview Conducted on July 29, 2013 (approximately 3 minutes)

RQ3D. What are the perceptions of government educational leaders towards a mentoring program integrated into the curriculum of theological training institutions in Uganda?

1. Does the National Council of Higher Education at present have a policy for student mentoring/coaching in tertiary institutions? **Respondent:** No. The only thing we have here is to require students to do an internship.

2. Do you see any relationship between mentoring and the character development of a student? **Respondent:** Yes, it is a positive one, it is a strong one. When someone is mentored, they kind of develop or copy the traits of the person who is mentoring them.

3. In what ways do you see mentoring improving or not improving the competencies of the student? **Respondent:** Yeah, I think mentoring gives you a number of aspects which are not necessarily covered in the classroom, but also putting the practical, not only the practical aspect, the emotional aspect to the learning process. That one mentoring does—classroom cannot do it.

4. How much time would you recommend in-class teacher-student interaction to out-of-class teacher-student interaction? **Respondent:** That is a bit difficult for me. **Follow-up:** From personal opinion, would you want more time in class or out of class? **Respondent:** It should go hand in hand. It depends on the subject. There are subjects [that] require more time in class and there are subjects which require more practical aspects. It depends on the subject and the person.

5. Does mentoring fit within the socio-cultural framework of Ugandans?
Respondent: Definitely, and that is where we came from. People here were learning by way of mentoring. They looked to others what they were doing, living with them, and that is how the learning process was; but now it has changed a bit. That is how it should be.

GELR 5: Interview Conducted on August 9, 2013 (approximately 6 minutes 8 seconds)

RQ3D. What are the perceptions of government educational leaders towards a mentoring program integrated into the curriculum of theological training institutions in Uganda?

1. Does the National Council of Higher Education at present have a policy for student mentoring/coaching in tertiary institutions? **Respondent:** No. Not any I know. Nothing written. I think the NCHE has a lot of challenges of its own. One of them is internal capacity—even if we wanted that, the capacity is a very big problem knowing that this is a public institution, and you know what it means in terms of funding. And two, the scope of our work is quite wide and quite challenging. So we first have to decide what we want to do first and then move all to issues like mentoring which you are talking about. In other words it is not urgent because I can run without mentoring at the moment, they [institutions] won't break down. But there are things that you have to put in place now to get it going and then move on to another direction.

2. Do you see any relationship between mentoring and the character development of a student? **Respondent:** Absolutely. Let me take you back to the [19]60s, [19]70s—I was in university in 70s and so on—if you take tutorials for example, they really represent mentoring. Following a big lecture, one would then get a few of his students; a lecturer, a professor would get a few of his students, five, eight close—to deal with the lecture and issues and so on. There are many things here. One, if you want to know your student closely as a professor, you know their weaknesses, their strengths, their needs, expectation. Two, the students need to know you. So you get closer, closer and closer. Three, you can also be able to deal with those personal issues that maybe are affecting the student and so on. And these are very important. You become a kind of pedagogue—[or] *paidagogos*, that comes from I think Greek. And also when you are leading a child to school in the morning and picking the kid back again on foot for example—that closeness. Definitely it is very critical.

3. In what ways do you see mentoring improving or not improving the competencies of the student? **Respondent:** Yes, you are very close. You know what the students can do and what the student cannot do as the student is formed, as you have established that identity. By identity I mean what you have specified to be the outcome of your teaching and learning—I want at the end of this program—I want students, who for example, are respectable, students who are resourceful, students who are upright morally. You are close and you know what is lacking, you know how you can adjust, [word unclear on voice recorder omitted] assignments.

4. How much time would you recommend in-class teacher-student interaction to out-of-class teacher-student interaction? **Respondent:** The reality in Uganda is that the classes are too big. And if you want any direction of mentoring you probably won't do it. You can do it—there is an element of it of course in teaching always—whether there is a policy or not—there is always an element of that. But the thing is you need to spend a bit more time outside with students—that is really where you have the time—out of the classroom. General mentoring for everybody; and then maybe targeted to specific individuals, but outside because there are many things that happen in student's lives [and] you need to be in touch, but again you see the numbers a prohibitive.

5. Does mentoring fit within the socio-cultural framework of Ugandans? **Respondent:** Mentoring is not a new thing, it has always been there. For example, when I grew up, when I was a little boy, I used to go to look after cows with my grandfather. We go in the morning at this time and when it comes to like one o'clock [1.00PM], of course I am hungry, he hands me over to one of the women in the well

to take me back. I cannot go the full day. **Follow-up:** But you were learning the skills of taking care of the cows. **Respondent:** Practically—and there are many other things [like] perseverance, toughness—when you are looking after cows there are a lot of things—snakes. They create a character out of that. So it is not something which is new. You just have to visit traditional African education and you will even see that this one we have now, the modern education is actually against mentoring by its own design—very [class oriented] and it is about exams, you know that kind of thing.)

APPENDIX U

PROPOSED SOLUTIONS TO ANTICIPATED CHALLENGES A MENTORING
PROGRAM COULD FACE

The following is a summary of the anticipated factors that could frustrate the implementation of a
mentoring program. These factors emerged from responses of church leaders to response to RQ 3B,
question 4 (see appendix C and Q) and report in chapter 5; and Bible school administrators' responses
to RQ 3C, question 3 (see appendix C, R and S) and report in chapter 5.

Table 1: Factors that were raised by Church Leaders

	Anticipated factors that could frustrated the implementation of mentoring program	Proposed solutions
1.	Language barrier	The assumption in this study is that faculty will communicate in the language that the student understands. The admissions procedures should take care of that. However, where an institution is using two languages (a teacher with an interpreter), then such a teacher can still mentor within the primary mentoring framework. However, for the secondary mentoring to be effective, the administration should find available faculty who speak the same dialect (resident or adjunct) to help periodically oversee the group (students speaking a particular language).
2.	Lack of willingness/wrong attitude in students	The institution must take time to communicate not only the mentoring program and process, but also the value it has towards the personal and professional development of the student. Once the students are sensitized about the value of the mentoring program, this will hopefully influence their attitude towards the program.
3.	Lack of right caliber of mentors in school	The short-term solution is to brief the faculty of their expectations. However, a workshop of faculty mentoring should be arranged for enhancing their mentoring skills.
4.	Time factor	Since this study proposes primary mentoring (within the class), the teacher can use class time to influence students. While on holidays, the teacher can continue the secondary mentoring program (outside class) through available technology (mobile phone, emails, Skype, etc). Secondary mentoring requires a teacher to give oversight to a smaller group (social accountability group). Each teacher should be expected

		to maintain constant communication with the student in and out of campus. The institution should help is facilitating the teachers logistically, especially during holidays.
5.	Determining what is expected of teachers	There must be clear communication from the administration of what the teacher's responsibility and expectations in regards to the mentoring program and process. Teachers should never assume what to do (although creativity is encouraged). They must be briefed of their expectations and thus their creativity must work within the framework of the program defined to them.

Table 1: Factors raised by school administrators

	Anticipated factors that could frustrated the implementation of mentoring program	Proposed solutions
1.	Lack of capacity building	See table 1, proposed solutions in numbers 2 and 5.
2.	No local church participation	Theological institutions must take the initiative to sensitize the churches under the denomination about the need for their involvement. Since the availability of local church premises are necessary as grounds for practicum, the school administrators should endeavour to talk to these stakeholders of the necessity of students needing a platform to serve and apply what they have learned. When the clergy and laity appreciate that the students are being prepared to serve them, they will cooperate. This author contends that institutions operating in isolation from the local church give the local churches a negative attitude towards them. Communication is the key. For institutions that are not under any denomination must still strive to network with local churches within the vicinity.
3.	Lack of finances/resources	Primary and secondary mentoring should not cost much. The institution can charge a students a fee for going for internship (in cases the internship involves residency in the field). The fee would cover the student's and teacher's transport to the mission field. The teacher may not stay with the student, but will periodically visit to monitor progress. The local churches can be requested to participate in providing food and shelter to minimize expenses. The institution can also set aside a sum of money in their budgets for facilitating teachers where necessary (air time, use of internet etc)—this is in cases where they need to communicate to students.

4.	Insecurity of mentor	Teacher-Mentors need to be sensitized that mentoring is a privilege and a calling from God. No student's development should pose a risk or be cause of alarm for a teacher. Should a mentored student grow to perform and get better opportunities than the teacher, the teacher instead should take pride. A mentee's failure should never bring joy to the mentor. Therefore, the attitude of the teacher needs to be dealt with by motivational speakers during the capacity-building workshops for teachers.
5.	Nature of courses (designed to be theoretical)	The academic dean must sit with the teacher of every course and prayerfully discuss how best the course can be handled. Some courses deal with abstracts, but with dialogue with a teacher, wisdom can be gleaned as to how the practical aspect a course can be done.

APPENDIX V

VALIDATION COMMITTEE: SUMMARY OF INTERACTION

The first draft of the focus group interview guide and semi-structured

interview guide for RQ 2B, 3A, 3B, 3C and 3D were submitted to the validation

committee on the 18th February 2013. It was recommended that the phrasing

"learning experience" in RQ 2B, questions III and V be changed to "learning

experiences." It was also recommended that "primary school" be added to RQ 2B,

question IV.[35] The committee also recommended that an extra question be added onto

the list of questions under RQ 3A. This was: Describe how your Bible school teachers

mentored you?[36] After a second draft was made and presented with the required

changes, a consensus was reached and the instruments were validated (by the

validation committee) on the 25th February 2013.

Two questionnaires were submitted to the validation committee on the 26th

June 2013. These questionnaires contained additional guidelines for the committee.

The committee advised that the guidelines intended for them should be placed on a

separate sheet and the questionnaires were to be presented in the exact manner the

researcher intended to use them. It was also recommended that the Research Question

stated at the top of each questionnaire be removed, and the title reflecting the purpose

of the questionnaire should be included. Further recommendations were an increase in

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[35]Initially, the question read: "Can you describe life (in-class and out-of-class) in a secondary school you have attended?" After implementing the recommended change, the question reads: "Can you describe life (in-class and out-of-class) in a primary school and secondary school you have attended?" See appendix C.

[36]See appendix C (RQ 3A, question III).

font size of the text, a phrase stating that the identity of the participant would be

protected and only aggregate data would be reported. A second draft was then

developed and sent with the recommended changes on the 28th June 2013.

On the 28th June 2013, the committee responded, still requiring further

changes in regards to font size and a rephrasing of the questionnaire titles. Other

changes were related to the statements in the questionnaire (Likert scale).[37] After a

third draft was submitted to the committee with the required changes, a consensus was

reached and the instrument was approved on 3rd July 2013.

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[37]The Questionnaire entitled: Perceptions of Students towards Mentoring Student
Questionnaire, item 4 originally stated: "I learn best through observing how my teacher conducts
him/herself." The committee felt this was obscure. The revised statement is: "I learn best when my
teacher uses a projector or DVD player to teach us." Item 9 within this questionnaire was also
rephrased qualifying the word "lifestyle" with "godly lifestyle." See appendix E (item 9).

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