

# **The role of Christian Mentoring in Positive Youth Development Programs in the Hex River Valley**

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## **ABSTRACT**

Positive Youth Development is an emerging discipline with an appreciative, inclusive disposition towards children that can be defined as an approach or a philosophy to youth programming. One of the vehicles used for positive youth development is positive youth development programs. For this study I will only focus on programs used in Christian faith communities in the Hex River Valley and the adults and children involved in those programs. These adults are leaders or mentors who have a multi-faceted and diverse role in positive youth development programming. One aspect of that role that this research will attend to, is Christian mentoring. This study aims to compile a description of how mentors for six to twelve year old children mentored them in the Christian faith community. Analysis of the focus group and semi structured interview data revealed that Christian mentoring happens on the peripheries of the Christian faith community, at the homes of children through neighbours and family. Christian mentoring happens by chance and is a by-product of good relationships, children have with people close to them. The practical theological research methodology used in this research, was the four tasks of Practical Theology as explained by Richard Osmer. Perspectives from Deuteronomy on involvement of adults in the lives of children was used to complete the normative task.

### **And key terms**

Children, Childhood, Mentor, Mentoring, Christian mentoring, Mentoring relationship, Role of mentoring, Positive youth development, Positive youth development, programs, Hex River Valley, Christian faith community

## OPSOMMING

Positiewe Jeug Ontwikkeling is 'n ontwikkelende navorsing dissipline wat 'n waarderende inklusiewe siening van kinders het. Dit kan ook beskryf word as 'n filosofie vir program ontwikkeling. Een van die strategieë vir Positiewe Jeug Ontwikkeling is Positiewe Jeug Ontwikkelings programme. Vir die doel van hierdie navorsing gaan ek fokus op programme wat binne die Christen geloofsgemeenskap in die Heks Rivier Vallei gebruik word en die volwassenes en kinders wat daarby betrokke is. Hierdie volwassenes is mentors en leiers wat 'n komplekse rol het in Positiewe Jeug Ontwikkeling. Een aspek Positiewe Jeug Ontwikkelings programme is die rol van mentorskap vir kinders tussen ses en twaalf jaar oud. Analise van die fokus groep en semi gestruktureerde onderhoud data het getoon dat Christen mentorskap op die kantlyn van die Christen geloofsgemeenskap gebeur. Dit gebeur by kinders se huise tussen hulle en hulle bure en familie. Christen mentorskap gebeur lukraak en as 'n uitvloeisel van goeie verhoudinge en tussen kinders en die mense na aan hulle. Die praktiese teologiese metodologie wat in hierdie navorsing gebruik is, die vier take van die praktiese teologie soos verduidelik deur Richard Osmer. Perspektiewe uit Deuteronomium aangaande die betrokkenheid van volwassenes in die lewens van kinders was gebruik om die normatiewe beginsels te vorm.

**Sleutel terme:** Kinders, Kindsbeen, Mentor, Mentorskap, Christen Mentorskap, Mentor Verhouding, Rol van Mentorskap, Positiewe Jeug Ontwikkeling, Positiewe Jeug Ontwikkeling Programme, Heks Rivier Vallei, Christen Geloof Gemeenskap

**LIST OF ABBREVIATIONS**

HRV	Hex River Valley
CFC	Christian Faith Community
PYD	Positive Youth Development
PYD programs	Positive Youth Development Programs
PT	Practical Theology

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# **CHAPTER 1: OUTLINE OF RESEARCH PROJECT**

## **1.1 Introduction**

In this chapter the outline for the research project was described in detail. The background and rationale to this research project, the research problem and the research methodology, were discussed.

## **1.2 Keywords**

It is important to describe the keywords used in this study at this stage in this chapter as some of them were used in the background and rationale to this study. The following Key Words were throughout this study:

### **1.2.1 Children**

In South African law, specifically Section 28 of the South African Constitution (1996) a child is defined as someone under the age of 18. Even though the definition of the concept children may in essence be demarcated by age, one cannot help but attach a contextual value and understanding to this concept. The focus of this research was on children from the , between the ages of six to twelve years and how Christian mentoring can enhance Positive Youth Development programs (PYD programs)<sup>1</sup> designed with them in mind. The researcher opted to focus on this age group because it is the group, I have worked with for most of my career. It is also the group whose challenges I am most familiar with. Their positive development is one of the challenges they and the communities they are part of face.

### **1.2.2 Childhood**

Childhood is a social construct, a way of thinking about children, something that is not tangible but thought about, that can be historically and contextually framed (Allenen, 1988:53).

### **1.2.3 Mentor**

A mentor is an older or more knowledgeable or experienced person; who within the confines of a reciprocal relationship imparts knowledge, skills, attitude and values in a reciprocal relationship with a mentee, in this case children.

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<sup>1</sup> Positive Youth Development programs shall henceforth be referred to by the acronym PYD programs.



#### **1.2.4 Mentoring**

Mentoring is the process of the reciprocal relationship between mentor and mentee as described under the above definition of Mentor. What happens in this process, could be subjected to the reason or purpose why the process was put into place.

#### **1.2.5 Christian Mentoring**

This concept refers to mentoring done by people from the Christian faith.

#### **1.2.6 Mentoring Relationship**

Grossman and Rhodes (2002:200) defines mentoring in Positive Youth Development (PYD) as an intensive one-on-one relationship between an older, more experienced adult and an unrelated, younger protégé. They deem this relationship to be the central most important component of mentoring.

#### **1.2.7 Role of Mentoring**

This concept refers to the contribution; job or capacity a Christian mentor can add to PYD programs.

#### **1.2.8 Positive Youth Development**

Positive Youth Development <sup>2</sup>(PYD) is a complex concept that is not easily defined. It can be defined as an approach or a philosophy to youth programming (Lerner *et al.*, 2011:21; Catelano *et al.*, 2004:101-102). Just like with the concept youth, PYD serves as an umbrella term that correspondingly includes PYD with children.

#### **1.2.9 “Positive Youth Development Programs”**

According to Catelano *et al.* (2004:101-102) PYD programs are programs that possesses a unique set of competencies that would promote PYD when applied effectively.

#### **1.2.10 HRV**

The HRV is a geographical area situated along the Quado Mountain and Hex River Mountain Ranges, sandwiched between the towns of Touws River and Worcester, in the Western Cape, South Africa. From here on the acronym HRV will be used to refer to the HRV.

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<sup>2</sup> Positive Youth Development shall henceforth be referred to by the acronym PYD.

### **1.2.11 Christian Faith Community**

In this research Faith Communities were not only used for the institutional church or a congregation (Johnstone, 2002:17-18), but included mission organizations, community organizations (affiliated to the Christian faith) as well as training organizations (affiliated to the Christian faith) that specializes in or contributes to the mentoring of children between six to twelve years old through PYD in the HRV. I will henceforth use the acronym CFC to refer to the concept Christian Faith Community.

### **1.3 Background of Research Problem**

The world in which children live is in the process of transformation (Grobbelaar, 2008:137). According to the United Nations (n.d.) women's issues, issues affecting children, the international refugee crisis, human rights, food security, decolonization and climate change are some of the major issues that the world faces today.

In all of these mentioned issues, the most vulnerable people which are children, women and the elderly, are usually the hardest hit. South Africa has not escaped these issues. Two of the biggest challenges facing South Africa currently, are poverty and inequality (South Africa, 2012:23). An important factor contributing to this situation is the phenomenon of social exclusion. According to Lerner *et al.* (2003:1) the notion of social exclusion, acts as an overarching concept, that refers to individuals, vulnerable groups or communities that have limited access to municipal, political, economic, cultural and or social resources.

In South Africa many children suffer under this phenomenon.

- 20 % of South Africa's children live far from their usual health care facility, infringing on their right to adequate health care (Hall, 2019:1),
- 17% of children between six and 11 years old live in overcrowded housing – making it difficult for them to do their homework, making them more vulnerable to sexual and physical abuse especially where girls and boys must share beds or where children have to share beds with adults (Hall, 2019:1),
- 17 % of children experience stunting in their growth because of chronic malnutrition. This may result in them not achieving mental and physical age appropriate mile stones. This could leave them vulnerable to bullying by other stronger children who perceive them to be weaker and slower than themselves. Furthermore, this could mean that they will require special needs schools, which might not be available where they live Hall and Sambu, 2019).

In 2016 alone, 824 cases of child murder were reported to the South African Police Service.

It is thus becoming more and more evident that the challenges faced by South African children is changing and increasing and that a paradigm shift and an intentional different strategy is needed to equip them for their changing world and to aid in their positive development.

This research project addressed the situation of one section of the population of children in South Africa. It focussed on children between the ages of six to twelve years living in the HRV in the Winelands District of the Western Cape Province of South Africa. The HRV is a rural farming community. Exporting table grapes is the predominant source of income. The larger portion of the population is dependent on seasonal labour. Poverty, unemployment, school dropouts, high crime rates, lack of advantageous early childhood intervention, teenage pregnancy, single parent families, drug and alcohol abuse are but some of the obvious challenges faced daily by the whole community (South Africa, 2012). In this context it is the children that suffer most, since they do not have the resources or the platform to address the impact these socio-economic ills have on them. A major concern is the fact that from late October to beginning of April each year when the harvest season is at its busiest, the majority of primary school aged children are effectively left to fend for themselves as their parents work from dawn till dusk in the vineyards and packing sheds, to prepare the harvest and to get the grapes ready to be exported. Very few adults are around to help with homework, listen to and talk to children about their day at school and to help children prepare for school or to cook nutritious meals. Even though harvest season is a major source of income for the valley it leaves the majority of children vulnerable to commit crimes or to become victims of crime and to performing poor academically.

In a rural context, such as the HRV, it is important to ask the question: What can be done and who should help to assist children to develop in a positive way and to be equipped to handle the challenges this context poses to them? The flip side of the hectic harvest season is the months from May to early September when adults, especially mothers, are laid off from work, and most families are dependent on the social grant system provided by the South African government as their main source of income. This situation contributes to poverty and increases the impact of the socio-economic challenges already faced by these children.

Research regarding children between the ages of six to twelve years could be very broad. Therefore, this research project will only focus on the role of Christian mentoring in PYD programs in the HRV.

PYD holds an optimistic view of children and youth in general, opting to focus on the potential of children for positive growth, building on strengths and promoting character through their lifetime

(Ebstyne-King, 2008:55-56). PYD further acknowledges that children do not live in a vacuum and that resources in the systems within the context children live, contributes to their positive development (Ebstyne-King, 2008:56). This statement reiterates that in the HRV it is possible that whilst living in pitiable circumstances, the positive development of children could be or become a certainty. This can only happen with the right stimuli to kick start the symbiosis between what is available in the child's context and the child's strengths.

This research not only acknowledges the many possibilities of PYD in general or the possibilities it could have for this context, but especially pay attention to what the role of Christian mentoring through PYD programs for six to twelve-year-old children in this context may be. The unique set of socio-economic circumstances contributing to the current situation of children in the HRV makes it imperative that one should take an intentional good hard look at what may contribute to the positive development of children. A comprehensive context analysis zooming in on the situation of children and what contributes to enhance or hinder their positive development is needed.

The research specifically focussed on the Christian Faith Community (CFC) in the HRV and in what way the Christian Mentoring provided by the CFC, contributes to the PYD of children between the ages of six to twelve.

The scope of what has been done concerning PYD by the CFC in the HRV is challenging to define. Not because of a dearth of youth development in this context, in fact interventions such as holiday care programs, soup kitchens, sports programs, dance programs, child and youth choirs and Sunday school programs are ample and happens on a continual basis. What makes defining these interventions difficult, is the lack of evidence-based interventions. With evidence-based interventions I imply concrete data that could provide information to tell the story of youth development interventions concerning six to twelve-year-old children. This data can provide a contextually clearer picture of the successes, situation and challenges regarding the positive development of this age group. Concrete data can also serve as motivation for future positive development interventions for children between the ages of six to twelve years old.

There are many good-hearted individuals and groups who sporadically intervene in the lives of children. Currently it appears as if they act upon a momentary need that arose and cease intervention from the lives of children usually when they deem the need that warranted the intervention, addressed. Other reasons they withdraw, could be lack of resources to continue their initial intervention, or lack of strategy for further intervention. Stories of such important interventions are usually not shared beyond the immediate context of the helpers and those who received help in the form of physical goods or a holiday program or Sunday school or those who contributed resources to address the need in the first place. Some programs for children,

have been running for years, children attend them and keep attending them, but the reasons behind their attendance or the continual existence of the program are not looked at. Some adults remain part of the same program for years and invest their time, money and resources without expecting something in return. It is these stories and interventions/programs and especially the role of the good hearted, caring individuals in them that are needed to be explored

PYD has been used mainly in a North American context, with a North American theory base and ample examples of research done in that context. Research on PYD in non-American contexts are growing, as its value and what it could possibly contribute to the positive development of children is beginning to be further explored in these settings. Contexts where PYD is being introduced to and tested includes South Africa, Ethiopia, Rwanda, Uganda, Burkina Faso, countries in Asia and the Middle East (Scales, 2014:1673). The main vehicle being used to introduce PYD in these environments is what is called Positive Youth Development programs (PYD programs). These PYD programs are used by amongst others the United States Agency for International Development (Catelano and Dobb, n.d.) and the Search Institute. The Search Institute (Search Institute, 2017) uses PYD as a strategy for youth development in Uganda, South Africa, Bangladesh, Bosnia, Mongolia, Yemen, Kazakhstan, Egypt, and Honduras. Ward and Parker (2013:534) asserts that PYD programs distinguish itself from other programs through having, intentional activities, goals and atmosphere. According to USAID a substantial amount of PYD projects usually in the form of programs have been launched in poorer communities around the world, but not much evaluations of such projects have been done (USAID, 2016:27).

Even though PYD initiatives may have been launched in South Africa, I am not aware of any that has been done in a similar context, with a similar research focus, or with children between the ages of six to twelve years such as the HRV. I have been involved with Children's ministry in the CFC as a facilitator, children's worker, trainer and mentor for more than two decades. One of the many challenges children's workers grapple with is mentoring. In the HRV we instinctively know that mentoring is important, that children could benefit from it, but we have never intentionally invested in trying to find out whether it benefited children in the past, to what extent it aided in their positive development – if at all –, what were the specific things that were done by the mentors that enhanced positive development, was the mentoring intentional, did informal or unintentional mentoring also aid in the positive development of children and how.

It was these concerns and questions that motivated me to set about this research project.

## **1.4 Problem Statement**

The problem this research addressed is the lack of a clear picture of the role Christian Mentoring through PYD programs for children between the ages of six to twelve years can play in the HRV.

## **1.5 Research question and sub-questions**

The question answered by this research is:

“What role can Christian mentoring fulfil in the positive development of children between the ages of six to twelve years through PYD programs in the HRV?”

Sub-questions that arise from the Research Question, as related to the four tasks of Practical Theology described by Richard Osmer (2008:4), are as follows:

- What is the situation and needs of children between the ages of six to twelve years old in the HRV? (The Descriptive Task)
- What is the situation regarding PYD programs for children between the ages of six to twelve years with specific references to the role of Christian mentoring in the Christian Faith Community of the HRV? (The Descriptive Task)
- Why is the situation of children between the ages of six to twelve years, PYD programs and Christian mentoring in the HRV as it is? (The Interpretive Task)
- What perspectives from Deuteronomy can give insight into the practice of PYD and Christian mentoring directed at children between the ages of six to twelve years in the HRV? (The Normative Task)
- What recommendations can be made to establish a better praxis of PYD programs and Christian mentoring for children between the ages of six to twelve years old in the HRV? (The Pragmatic Task)

## **1.6 Aim and objectives**

The aim of the research is to formulate guidelines to establish a better praxis for the role of Christian mentoring in the Positive Youth Development of children between the ages of six to twelve years through PYD programs in the HRV. Based on the aim of this research the following objectives have been pinpointed:

- To describe the situation and needs of children between the ages of six to twelve years old in the HRV. (Descriptive Task)
- To describe, analyse and evaluate the current understanding and practices of PYD Programs and mentoring in the HRV, with specific reference to the Christian faith community. (Descriptive Task)
- To understand why the situation of children between the ages of six to twelve years, PYD programs and Christian mentoring in the HRV is as it is by looking at available literature (Interpretive Task)
- To formulate Biblical perspectives from Deuteronomy, that can shed light on the practice of PYD and Christian mentoring directed at children between the ages of six to twelve years in the HRV. (Normative Task)
- To determine what should change to establish a better praxis for PYD programs and Christian mentoring for children between the ages of six to twelve years old in the in the HRV? (The Pragmatic Task)

### **1.7 Delimitations**

This research project was geographically limited to the HRV. Choosing this geographical area delimitate this research to a specific rural community in the Western Cape. The research was also delimited to adults, specifically to two groups of adults:

- Mentors who mentored children for at least five years in a PYD program and Christian mentoring context in the HRV.
- Youth between the ages of 18 and 25, who as children between the ages of six to twelve years old, were part of a PYD program.

This research project was also limited to mentors and youth who are part of the CFC in this context.

### **1.8 Presuppositions of the researcher and the central theoretical argument**

The theoretical framework of this research project requires interaction with the social sciences and borrows from PYD and Sociology. This research develops using Positive Youth Development Theory, a theory that underpins PYD. PYD theory is a theory borrowed from the social sciences, that I am convinced may work well within the context of the CFC

The central theoretical argument of the research is that Christian mentoring will have a positive impact through PYD programmes on the development of children between the ages of 6-12 years living in the HRV.

## **1.9 Research Design**

A research design is a plan or a blueprint of how the researcher intends conducting the research, which is what will guide the researcher in the research process (Mouton, 2001:55). The intent of the research design is to help the researcher to focus on what kind of study is being planned and what results are aimed at with a specific research project (Mouton, 2001:56).

The role of Christian mentoring is not a quantifiable unit and would thus be better researched through qualitative research methods. Qualitative Research is a creative enterprise that aims to answer questions using rigorous, flexible and best fit approaches (Mills & Birks, 2014:34). It is this best fit approach that guides the researcher to make an informed decision as to which methodology will answer the research question best (Niewenhuis, 2014:58). A qualitative descriptive study with the goal of providing guidelines to establish a better praxis for the role of Christian mentoring in PYD programs was used in this research. The motivation for this was the research question, which requires the identification and description of the role Christian mentoring can play in the PYD of six to twelve-year-old children in this context. Neergaardt (2008:2) states that a qualitative description aims to provide a rich straight description of an event which in turn means that through using this methodology the researcher stays closer to the data.

## **1.10 Practical Theological Design**

How you understand Practical Theology influences the methodology that you employ for Practical Theological Studies. The term “Practical Theology” first appeared in the work of Austrian Gisbert Voetius (1648-1669), who saw “Practical Theology” as first moral theology and secondly reflection on devotion (Root, 2009:55). The title “Father of Practical Theology” was credited to Schleiermacher (1768-1834) who asserted that Practical Theology is a positive science, a technical discipline like medicine and law that has a place at the research university as an academic discipline (Gräb, 2005:181; Root, 2009:56). Schleiermacher further stated that “Practical Theology is ultimately the imaginative futurist discipline *par excellence*. Its task is to understand incarnationally, in theory and practice, using the resources of philosophical and historical theology, and in itself contributing insight to them – the ways to overcome the distance between what human life is and what human life is meant to be” (Burkhart, 1983:56).

Through the years Practical Theology has not remained static. Van Wyk (1995:92a) asserted that Practical Theology used to be seen as the bridge between theological theories of other



theological disciplines and practices in the church and therefore inherited the label of applied theology. He further states that biblical studies and systematic theology owned itself the right to ask questions about the contents of sermons while Practical Theology's only concern needed to be with the techniques used to deliver sermons and the different ways to equip people for ministry (Van Wyk, 1995:92b). The "job" of Practical Theology (PT) automatically was seen as equipping people for the practical side of ministry – hence the name applied theology.

Root (2009:55) asserts that in the last three decades an international rebirth has occurred in the discipline of practical theology. PT has become a science in its own right, having a "rich tradition of inquiry refers to as paradigms that are constituted on a meta-theoretical level" (Osmer, 2008:2). With this rebirth PT has once and for all shed its former identity of simply being applied theology.

There are many different definitions, methodologies and designs used for Practical Theology. In the following paragraphs I will look at some of the definitions used to describe PT especially the formulation, interpretation and similarities in them. This is done to lay the foundation for my own understanding and formulation of a definition for PT.

Pieterse (1993:5a) describe PT as "kommunikatiewe handelinge in diens van die evangelie" (PT can be understood as communicative actions in service of the gospel). He continues to state that God always takes initiative in these communicative actions in service of the gospel, because of his loving commitment to humans (1993:5a). The process of these communicative actions happens through the revelation of the Holy Spirit, God's word, where believers have "*koinonia*" with each other, when new members are welcomed to the faith community and in the broader physical context where the faith community exists and functions (1993:5-8)

Graham (2013:158) defined PT as a contextual theology that aims to understand how theology is mediated through human language and culture. Although in different concepts, Graham, with the use of the concept "mediation through human language and culture", and Pieterse, with "communicative faith actions", emphasis the same perspective in understanding PT. According to them PT focus on how God communicates the good news of the coming of God's kingdom in this world. Swinton and Mowat (2006:233a) emphasise more or less the same perspective when they state that "among its diverse interests, practical theology tries to notice the theological dimensions of specific life situations." To identify and understand the theological dimensions of different life situations enhances the success of communicating the good news of God's kingdom through appropriate actions and language which is sensitive for the culture in which these life situations is entrenched.

Osmer aptly describes the aim of PT as being “a bridge between the sub-disciplines” systematic theology and ethics (Osmer, 2008:17). He reiterates that the interaction between sub-disciplines such as pastoral care and systematic theology and cross-disciplines such as psychology, social work and education form bridges that lead to the formation of good practice in spiritual nurturing in different life situations. Larney (2011:2a) describes the particular contribution of the Practical Theologian as the person who explores how concepts of God are related to practices of care, instruction, proclamation, worship, individual and/or communal action. Larney (2011:2b) categorically states that “*The genius of practical theology lies in its integrative activity of keeping theory and practice in critical dialogue*”.

The overarching theme in the above-mentioned definitions is that PT acts as a form of communication about what happens in life and how it is interpreted theologically and then again how the interpretation is communicated through different lenses such as different theologies, the word of God and sometimes through the social sciences. The aim is to produce a theologically sound and social sciences acceptable theory laden recommendation for a particular situation or event. The synergy that comes from this reflection can be described as forms of PT. It can be safe to say that PT is not a one size fits all. The choice for the use of a practical theological design is strongly based on what it is going to be used for and the theology, knowledge and lived experiences of the researcher who employs the specific model. The choice for a specific design is, therefore, highly dependable on the aim of the research project

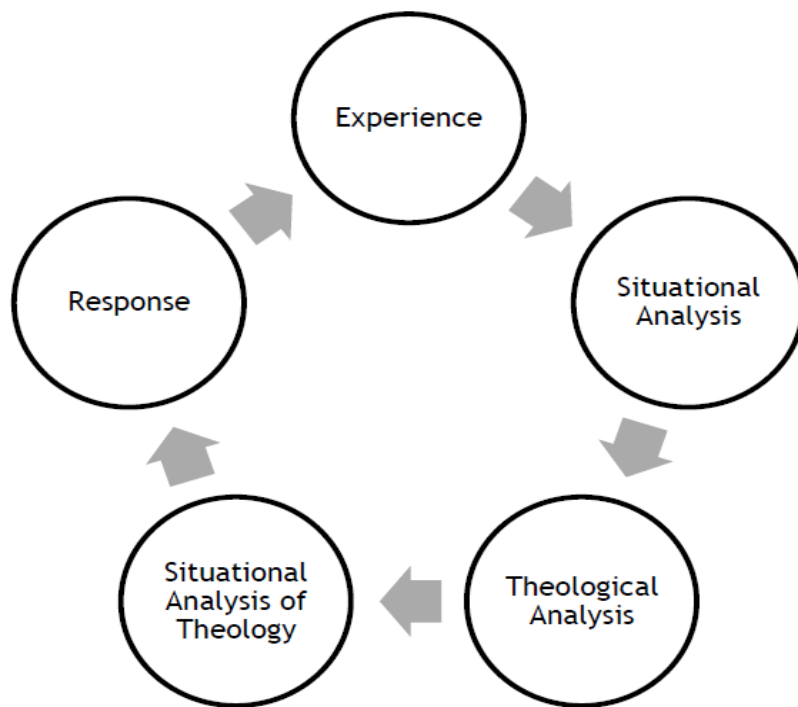
There are numerous Practical Theological designs or methodologies with its own strengths and weaknesses. A short description of some of the Practical Theological designs available will be described in the next paragraphs.

Don S Browning (Rowel, 2007:2-3 a) draws together several key philosophies on which he bases his approach to practical theological reflection, which he calls a fundamental practical theology. These are amongst other Aristotle’s practical wisdom, Gadamer’s hermeneutical theory and Habermas’s critical theory (Rowel, 2007:2-3 b). Browning is interested more in religious communities as oppose to the individual (Smith, 2011:3a) because religious communities do theology and exhibit wisdom as a unit. He refers to these communities, which include congregations, as communities of memory and practical reason (Smith, 2011:3b). Browning’s approach to theology is that theology must not only be theoretical sound, but it must be practical in its entirety yet still based upon biblical theories. His premise is to examine current practices and the motivating theories for those practices. This eventually should lead to theory-laden practices that have been critically evaluated and are practical. A point of critique against Browning’s method of theological reflection is his ambivalence towards the contribution the social sciences can make in the process of theological reflection. He goes so far as stating the following “Some of my students, after reading the case and examining the myriad of analytic

perspectives brought to it, often loved and appreciated the church less” (Rowel, 2007:4a). Herewith reiterating his hesitation for the involvement and contribution of the social sciences in the process of theological reflection. Further critique is that this model does not take historical theology into consideration as it leans too strongly towards a theory to-practice nature of this model (Rowel, 2007:4b).

PYD is strongly built on theories regarding youth development and PYD theory. PYD theory requires the integration of multiple theoretical integrations (Benson *et al.*, 2015:901a). These three are: human development, community organization and development, and social and community change (Benson *et al.*, 2015:901b). This research project therefore was dependent on practice-theory-practice method, which integrate the perspectives of different perspectives from the social sciences as identified by Benson, as well as theological reflection to help to answer the research question. Therefore, I did not for this research project make use of Browning’s method of theological reflection.

Another approach to theological reflection is that of Emanuel Lartey, a Ghanaian practical theologian, who has spent a substantial amount of time teaching in the USA and other parts of the world. He calls his approach to practical theological reflection an interpretation of the pastoral cycle. The reason being that more types of theological reflection uses some variant of the pastoral cycle. In his interpretation of the pastoral cycle, he identifies three ways in which faith and practice is connected over the centuries: the Branch approach – that contends that PT is akin to a branch of pure theology, the Process approach – that asserts that the focus here is on the methodology used in PT, and the ‘Way of Being and Doing’ approach – that asks questions about what the contents of our faith are (Le Cornu, 2005:14). Lartey divides his pastoral cycle into five phases (Le Cornu, 2005:15). The following diagram demonstrates these five stages (New Castle School of Theology, 2012:37)



**Figure 1-1: Lartey's methodology entails the following processes.**  
**(Woodward, 2015:138-139):**

This figure can be explained as follow:

- Experience: Beckoning the question what is happening now, what needs to change?
- Situational Analysis: Why are things the way they are and who controls them?
- Theological Analysis: What does God/ the Bible say about this?
- Situational Analysis of Theology: What are we going to do to make things different?
- Response: What have we achieved and what still needs to be done.

Lartey's unique contribution to the pastoral cycle is the edition of situational analysis of theology. This step acknowledges that theology is not independent and neutral, but is a located theology influenced by our social status, economic beliefs, norms and culture (New Castle School of Theology, 2012:37). This step in Lartey's model of theological reflection challenges the practical theologian to consciously acknowledge that they have a personal theology, take it into consideration when doing theological reflection, but also be sure that their personal beliefs do not interfere with sound theological reflection methods.

Jurgens Hendriks (2007:999a), a South African practical theologian, proposes a paradigm shift in theological reflection to missional theology, where our point of departure should be the

identity of God. In doing so the identity and purpose of the church and individual believers' communicative actions in this world becomes an expression of God's identity and plan or mission with creation and humankind (Hendriks, 2007:999b). Hendriks developed a form of theological reflection called the cross metaphor (Grobbelaar, 2012:11-13). In this metaphor his point of departure is God – the aim of it being that congregations, or in this research project the CFC, should realize what God worries and rejoices about (Grobbelaar, 2012:12). Hendriks then moves from God, as his point of departure at the foot of the cross depicting the identity of the church, to the left side of the cross symbolising the contexts in which the church is placed, then to the right side of the cross symbolizing the Bible and the whole faith tradition that developed from it, and then to the top of the cross which symbolizes the kingdom of God to which the church is on the way. The intersection of the cross symbolizes the place where practical theology happens. The point where practical theological reflection should then begin is at the intersection of the cross, otherwise called the “stuff in people's lives” (Macallan and Hendriks, 2013:4). Practical Theology, therefore, is a correlational hermeneutical conversation between the context in which God's communicative actions are expressed and the witness of the Bible and the whole faith tradition (Grobbelaar, 2008:402-466). Kloppers (2001:457) expressed the same sentiments, stating that Practical Theology is “essentially a hermeneutical theology as it is engaged in the fundamental tenets of the Christian faith in relation, and in critical correlation to theory laden praxis.” The process of PT ultimately aims to provide a clearer expression of God's kingdom, reflecting God's identity.

An important contribution to the conversation about the design of PT research, was Osmer's (2008:11) distinction between the four tasks of PT, accompanied by four guiding questions that reflect on the praxis to theory and back to praxis circle (Osmer, 2008:4).

The four tasks and questions are:

- The descriptive-empirical task: priestly listening
- “What is going on?”
- The interpretive task: sagely wisdom
- “Why is it going on?”
- The normative task: prophetic discernment
- “What ought to be going on?”
- The pragmatic task: servant leadership

- “How might we respond?” (Osmer, 2008:4)

Although the process of practical theological reflection has significantly developed over the last three decades, all the above-mentioned models of practical theological reflection have similarities in their basic structure and design. Their similarity lies in the fact that they are all a form of adaptation from Zerfas’s model of practical theological reflection which was developed in 1974 (Pieterse, 2017:1). It consists of three methodological procedures: the development of a basis-theory, followed by a meta-theory for investigation, ending with a new practical theory (Heyns & Pieterse, 1991:34-35). In one way or another, they all include reflection on the context and the tradition leading to the formulation of a new praxis. The big defining differences are the description of the process of doing practical theological reflection and the terminology used to describe the process.

The Practical Theological design chosen for this research project is the four tasks of Practical Theology of Richard Osmer. The research design and methodology for this study is such that it first warrants a proper knowledge and understanding of the context of the HRV and of PYD programs in this context before one can interpret the context, do practical theological reflection in this context and then make recommendations regarding future strategies for the role of Christian mentoring in PYD programs in this context. This method of practical theological methodology is academically rigorous, interdisciplinary sound, and it is a sensible workable methodology that can be applied to address the research question. Osmer has been credited with providing a model that integrates the larger common tasks meaningfully as well as refining the hermeneutical approach (Root, 2009:66). One of the merits of Osmer’s model is the connectedness and flow between the four interdependent and mutually-influential tasks (De Klerk *et al.*, 2013:289). With this model Osmer managed to bridge the gap between the “the sub-disciplines of academic practical theology and between academy and the church” (Osmer, 2008:17). He also managed to enhance a solid integration between academic practical theology and the social sciences. Osmer’s model does not muffle the voice of scripture in practical theological reflection, but rather motivates a more interdisciplinary approach to practical theological reflection. Grab (1997:2), emphasizes that in “contrast to social scientific research on religion the particular perspective of PT is grounded in its practical interest in discovering the continuing power of biblical and ecclesiastical traditions to guide and transform religious practice”.

The PT design for this research, based on Osmer’s four tasks for PT, looks as described in the following four paragraphs:

- The descriptive-empirical task (“What is going on?”)

Osmer (2011:2c) describes this task as gathering information to better understand situations, particular episodes or contexts.

A context analysis of the HRV determined the situation of children in order to answer the question: "What is going on with children between the ages of six to twelve years old in the HRV?" This was done through studying available literature from the local library, the clinic, local tourist centre, the SAPS, Statistics South Africa, the Western Cape Government and amongst others the Department of Social Services.

To obtain reliable information about what is going on in the HRV regarding PYD, PYD programs and mentoring involving children between the ages of six to twelve years I used, focus groups to gather two sets of data. The first set of data was gained from mentors who were or are currently involved with PYD and PYD programs in this context. More information regarding the empirical methodology will be given under the section on empirical methodology.

- The interpretive task ("Why is it going on?")

To answer Osmer's second task "Why is it going on?", different theories defining and underpinning PYD, PYD Programs and Christian mentoring were engaged with to come to a better understanding as to why the situation in the Hex River regarding children PYD and mentoring is as it is, is found in the empirical descriptive task of the study. Osmer (2008:82) urges leaders to thoughtfully look at their contexts and engage with the social sciences to determine why certain events or episodes are taking place. This was done not to undermine the authority of scripture and theological reflection, but to better inform, understand, and add value to the conversation and to determine why the situation regarding PYD programs and Christian mentoring is as it is. The value of interdisciplinary interpretation can again yield new theoretical insights, which could lead to more relevant praxis in this context. The "Why" question was primarily dealt with in chapter 4, but because the process of empirical and theological reflection will be an integrated one, it cannot be demarcated to only certain chapters in this research project.

- The normative task ("What ought to be going on?")

The normative task "What ought to be going on?" was answered with an exegetical study on perspectives from Deuteronomy. The truth is, that the Bible does not outright speak about PYD programs or Christian mentoring of six to twelve-year-old children, but relevant perspectives on the research question at hand, were gleaned from this passage. This exegesis was done to determine what ought to be going on regarding PYD, PYD Programs and mentoring in the HRV. The CFC is part of this context and in this context acts as agents to portray God's guiding and

redeeming purposes for the world, or the *Missio Dei* (Osmer, 2011:5a). The CFC is ultimately located within the mission of God to this world (Osmer, 2011:5b).

- The pragmatic task ("How might we respond?")

Osmer's fourth task "How might we respond?" was answered by bringing the perspectives gleaned from the descriptive and interpretive tasks into conversation with the insights gained from the normative task. Through this conversation strategies and actions to enhance PYD, PYD programs and Christian mentoring for children between the ages of six to twelve years old in the HRV were identified, formulated and articulated. This part was an important ingredient of the final recommendations of this research for the situation of PYD programs and Christian mentoring regarding children, for the HRV. Osmer (2011:2d) explains this part of the four tasks as forming an action plan and undertaking specific responses that seek to shape the episodes, situations, or contexts in desirable directions. Graham (2006:845) asserts that part of the transforming practice of PT is to assist the CFC to articulate its beliefs and how it aims to articulate these beliefs into relevant deeds that would serve the contexts they are part of.

## **1.11 Empirical Research Methodology**

### **1.11.1 Methods of data collection**

In this study focus groups and semi-structured interviews were used to gather the data for the research.

#### **1.11.1.1 Focus Groups and Semi- Structured Interviews**

Morgan (1996:130) defines focus groups as a research technique that collects data through group interaction on a topic pre-determined by the researcher. Focus groups and semi-structured interviews were utilized as a means of gathering data in this research project.

Two different categories of focus groups formed part of this research. One set of focus groups comprised of mentors of current PYD programs in the HRV and the other set was made up of youth who as children between the ages of six to twelve years old, were part of PYD programs. The motivation for participants with these particular skill-sets was pre-determined by the research question. A three-year involvement with mentoring children was set as benchmark. It ensured that participants to this group, had enough personal experience to contribute to the conversation as part of the focus group.

The second category of focus groups group consisted of youth between the ages of eighteen and twenty-five who as children between the ages of six to twelve years were part of PYD programs in the HRV. A three-year involvement in PYD programs was set as benchmark for



participation. It ensured that they have enough experience of being part of a PYD program and can make valuable contributions to the focus group process.

A mediator, in line with the distributive justice<sup>3</sup> principal in the empirical research process, was be chosen to be part of the selection of participants. Mehra (2002:7) describes a mediator as an unbiased person who avoids inserting their own judgement or direction into a situation that requires their mediation skill. Therefore, it is important that the role player that was asked to act as mediator understand what is expected of them.

#### **1.11.1.2 Semi-Structured Interviews**

Semi-structured interviews were utilized as another means of gathering data, to gain more expert input that could enrich the data gathered from focus group interviews and to reach data saturation. These interviews were conducted with mentors and youth who met the criteria for participation in this research but primarily do not reside in the HRV anymore. During semi-structured interviews participants were asked to give elaborate accounts of particular experiences through an open-ended question interview guide (Elliot and Timulak, 2005:150), which will contain the same research questions used for the focus groups.

#### **1.11.2 Pilot Study**

A pilot study was first conducted to ascertain the feasibility of focus groups and semi-structured interviews. "The term 'pilot studies' refers to mini versions of a full-scale study (also called 'feasibility' studies), as well as the specific pretesting of a particular research instrument such as a questionnaire or interview schedule" (University of Surrey, 1998:1). In this case the researcher wanted to test two different focus groups in her pilot study. The pilot study, just like the actual focus groups, consisted of people from the community of the HRV. The semi- structured interviews did not form part of the pilot study, as the same interview guide was used for both the focus groups and semi-structured interviews. The profile of participants to this research project is discussed as part of following section on population and sampling.

#### **1.11.3 Population and Sampling**

People living in the HRV, from different walks of life, was part of the focus groups. Some of them were farm owners, general farm workers, pensioners, students, the unemployed, teachers, community workers, in the police service and from other professions. Both categories of focus groups consisted of these people.

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3 McKee (1981:11) define what is being described in this paragraph as distributive justice, a process whereby community burdens and benefits is equally shared by individuals in the community.

The first category of people consisted of people that fulfil a Christian mentoring role in PYD and or PYD programs. The population of the category 1 group was individuals in the HRV who worked with children between the ages of six to twelve years, for at least five years. They were interviewed according to the focus group interview guide in appendix A. There were two focus groups consisting of category 1 people.

The second category consisted of youth older than eighteen but younger than twenty-five years who were part of PYD and PYD programs (when they were between the ages of six to twelve years) where someone fulfilled a Christian mentoring role in their lives. The population of the category 2 group were individuals in the HRV who as children were part of PYD, PYD programs and Christian mentoring. There were two focus groups consisting of category 2 people. They were interviewed according to the focus group interview guide in appendix B.

Through a process of purposeful sampling participants were selected to make up focus groups. Purposeful sampling involves selecting information-rich cases for study in depth, cases that offer insights into issues of central importance to the purpose of an evaluation, thus the term purposeful sampling (Patton, 2002: 271; Palinkas *et al.*, 2013:533; Suri, 2011:63). Research methodology.net (2016:1) defines purposeful sampling as a non-probability sampling method that occurs when “elements selected for the sample are chosen by the judgment of the researcher”.

Semi- structured interviews were conducted with participants who meet the requirements for participation in this research project but have since moved from the HRV. Their contribution to this research was invaluable since they added constructive and indispensable information to the data gathered from focus group interviews. These participants were be selected through a process of purposeful sampling<sup>4</sup>.

#### **1.11.4 Data analysis**

Once focus groups and semi-structured interviews were conducted, data analysis will be commencing. A thematic analysis using NVIVO software, designed for the purpose of analysing qualitative data will the conducted.

Once the data analysis process has been completed, the themes unearthed by the thematic analysis process will be used to compile the recommendations for this research and to aid in answering the second question of Osmer’s four tasks of Practical Theology, “Why is it going on?” Privacy and Confidentiality procedures as well as the management and destruction of data are explained under 3.11 and 3.12. The “Why” question was primarily dealt with in chapter 4,

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<sup>4</sup> A detailed explanation of the sampling process is described in chapter 3 4.1

but because the process of empirical and theological reflection will be an integrated one, it cannot be demarcated to only certain chapters in this research project.

### **1.12 Literature Study**

Chapter five will partly focus on what is going on in the literature addressing PYD, PYD programs and Mentoring regarding children between the ages of six to twelve years old. Mentoring literature from 1998-2018, especially written by Eugene Rhoelekepartain of the Search Institute and his team of researchers, as well as literature written by Richard Lerner from the Institute for Applied Research in Youth Development at the Tufts University will be investigated.

Primary published research regarding PYD, which will get attention in chapter five, is resources written by Benson *et al.* (2006), Lewis (2011), Johnston *et al.* (2013), material published by the Search Institute and the Institute for Applied Research. and other research regarding the subject matter which will come to the attention of the researcher while studying the primary resources already mentioned.

In chapter two of this research a situational analysis will be conducted to determine the situation of children between the ages of six to twelve years old in the HRV. For this part of this research project I will attend to literature from government departments, such as the department of social development, the department of health, the department of education, Statistics South Africa, The Institute for Poverty and Land Agrarian studies (PLAAS) as well as literature from the Children's Institute of the University of Cape Town.

The unique role of PYD, PYD programs and mentoring within the CFC has been researched and documented internationally by the Search Institute for almost the last 30 years (1990 to 2018). This research will also be looked at for the purpose of helping to answer the research question. In the South African context, the distinctive contribution by Faith Based organizations (FBO's)<sup>5</sup> in the positive development of children will similarly be evaluated and included in this research project.

### **1.13 Ethical considerations**

This research project received ethical clearance from the Research Ethics Committee of Theology (TREC) on the 15<sup>th</sup> of March 2018 and will be conducted in accordance with the protocol described in the application for ethical clearance.

The risks associated with this specific research project are minimal according to the RLD of the NWU (2016). According to this RLD scale, minimal risk is defined as follows: "The probability or

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<sup>5</sup> Faith Based Organizations will be referred to from now on by the acronym FBO's.

magnitude of harm or discomfort anticipated in the research is negligible and not greater than that ordinarily encountered in daily life". According to the approval granted by TREC the researcher is allowed to conduct focus groups and interviews as described in the application for approval. The detail of the protocol will be discussed in chapter 4.

Electronic, audio as well as written transcripts of data will be saved for the required time period prescribed by the NWU after which it will be disposed of in accordance with NWU regulations for empirical research (Cf. 3.12).

#### **1.14 Contribution**

This research will contribute to the larger body of research on PYD, and specifically to South African research on PYD. The specific contribution of this study will be that it is a South African study from a practical theological perspective on PYD and specifically the role of Christian mentoring in PYD programmes in the HRV. It will be the first South African study in this regard focussing on children between the ages of six to twelve years. This research will also contribute to the larger body of South African research on children done from a practical theological perspective. The research will additionally glean new insights to help the CFC to use PYD programs and Christian mentoring in their ministry, informed by a practical theological research base. At this stage I am not aware of other rural contexts in South Africa, such as the HRV, where similar research has been conducted. These research findings may well serve as a baseline for research in similar South African settings.

#### **1.15 Schematic Presentation of Chapter Division**

**Table 1-1: Title of the Research The role of Christian mentoring in Positive Youth Development Programs in the HRV**

<b>Research question</b>	<b>Aim and objectives</b>	<b>Research method</b>
Research question: "What role can Christian mentoring fulfil in the positive development of children between the ages of six to twelve years through PYD programs in the HRV?"	Aim: The aim of the research is to formulate guidelines to establish a better praxis for the role of Christian mentoring in the Positive Youth Development of children between the ages of six to twelve years through PYD programs in the HRV	Chapter 1: Qualitative Research. Outline of the Research Plan.
Sub-question 2: What is the situation and needs of children between the	Objective 2: To describe the situation and needs of children between the	Chapter 2: Descriptive Task: "What is

<b>Research question</b>	<b>Aim and objectives</b>	<b>Research method</b>
ages of six to twelve years old in the HRV?	ages of six to twelve years old in the HRV.	going on?" A situation analysis of the current situation and needs of children in the HRV
Sub-question 3: What is the situation regarding PYD programs for children between the ages of six to twelve years with specific references to the role of Christian mentoring in the Christian Faith Community of the HRV?	Objective 3: To describe, analyse and evaluate the current understanding and practices of PYD Programs and mentoring in the HRV, with specific reference to the Christian faith community.	Chapter 3: Descriptive Task: "What is going on?" Gather data through focus groups and semi-structured interviews and analyse it with NVIVO software
Sub-question 3: What is the situation regarding PYD programs for children between the ages of six to twelve years with specific references to the role of Christian mentoring in the Christian Faith Community of the HRV?	Objective 3: To describe, analyse and evaluate the current understanding and practices of PYD Programs and mentoring in the HRV, with specific reference to the Christian faith community.	Chapter 4: Descriptive Task: "What is going on?" Description of the process of data analysis.
Sub-question 4: Why is the situation of children between the ages of six to twelve years, PYD programs and Christian mentoring in the HRV as it is, by looking at available literature?	Objective 4: To understand why the situation of children between the ages of six to twelve years, PYD programs and Christian mentoring in the HRV is as it is by looking at available literature.	Chapter 5: Interpretive Task: "Why is it going on?" Interpreting data from literature and using it as a lens to look at the HRV
Sub-question 5: What perspectives from Deuteronomy can give insight into the practice of PYD and Christian mentoring directed at children between the ages of six to twelve years in the HRV?	Objective 5: To formulate Biblical perspectives from Deuteronomy, that can shed light on the practice of PYD and Christian mentoring directed at children between the ages of six to twelve years in the HRV.	Chapter 6 Normative task: "What ought to be going on?" Exegesis of Deuteronomy
Sub-question 6: What recommendations can be made to establish a better praxis of PYD programs and Christian mentoring for	Objective 6: To determine what should change to establish a better praxis for PYD programs and Christian mentoring for	Chapter 7 Pragmatic Task: How might we respond? Formulate guidelines and recommendations to establish

<b>Research question</b>	<b>Aim and objectives</b>	<b>Research method</b>
children between the ages of six to twelve years old in the HRV?	children between the ages of six to twelve years old in the in the HRV.	a better praxis for PYD programs and Christian mentoring for children between the ages of six to twelve years old in the HRV.

### **1.16 Conclusion**

In this chapter the motivation for, background and rationale, research design, Practical Theological methodology, empirical research methodology, data gathering techniques and analysis, ethical considerations as well as the division of chapters for this study were explained. The following chapter will be an analysis of the situation of children between six and twelve year's old living in the HRV.

## **: ANALYSIS AND NEEDS OF CHILDREN IN THE HRV**

### **2.1 Introduction**

In chapter 1 the roadmap of this research project was explained. In this chapter the first task of Osmer's four tasks of practical theological reflection will be discussed. This task answers the question "What is going on?" In this case the question is: "What is going on regarding the situation of children between the ages of six and twelve years in the HRV?" To answer this question a situational analysis of the HRV was conducted.

### **2.2 What is a situational analysis?**

A situational analysis is designed to reveal "what is real" about a community and uncover the types of information that is needed for evidence-based future decision making (University of Kentucky, 2015:1). Durant (2015:1) furthermore asserts that a situational analysis serves as the starting point for developing a strategy. Conducting a situational analysis may vary in length, have different names and may be conducted for different reasons, but the core outcomes of situational analysis remain the same. These outcomes are to find evidence of what is going on in a community, market or situation with the aim of intervening in a meaningful way in the situation, market or community. Some writers use the concepts "context analysis", "needs assessment" or "needs analysis". For the purpose of this study the concept "situational analysis" will be used.

### **2.3 Frameworks for use in situational analysis**

There are different methodologies, structures or frameworks for doing a situational analysis which are largely influenced by the purpose and application of the analysis. A brief description of some frameworks will be given in this section.

#### **2.3.1 The SWOT analysis**

The acronym SWOT represents the concepts strengths, weaknesses, opportunities and threats. It has been used as a strategic planning tool or for market research in the business sector since the 1960ties (Guröl, 2017:8). Its use later expanded to parachurch organizations, NGO's as well as for personal use. Hay and Castilla (n.d.) asserts that the SWOT analysis are used as input to generating new strategies by repeatedly asking

- How can we use our strengths?
- How can we stop our weaknesses?

- How can we exploit each opportunity?
- How can we defend each threat?
- By repeatedly asking these questions, the SWOT analysis is used to its full potential and can greatly benefit the organization.

### **2.3.2 The Good Enough Context Analysis for Rapid Response (GECARR)**

Humanitarian relief organizations such as World Vision use a framework for situational analysis called The Good Enough Context Analysis for Rapid Response (GECARR). It provides a macro-level analysis of a country or a specific region in anticipation of a crisis (Worldvision, 2017:1). According to Worldvision (2011:2) GECARR provides a “good enough” macro-level analysis of a country or a specific geographic region of a country. The main outcomes of this tool is threefold: it streamlines work, helps to define jobs between the different agencies and stakeholders working in the same context (especially in fragile or sensitive contexts) and it provides a workable strategy that addresses a certain challenge or problem, benefits the people in that context and has the smallest number of negative repercussions. They maintain that GECARR enables them to respond before a crisis hits and minimises the potential harm the crisis may cause (Worldvision, 2011:4).

### **2.3.3 Situational Analysis Framework (SAF)**

Non-governmental organizations such as the Communication Initiative Network use what is called the Situational Analysis Framework (SAF). SAF is mainly used as an analytical and planning method in participatory rural communication appraisals (PRCA) for communication program and planning and intervention (Southern African Development Community, 2004:1). SAF attempts to assess a situation by means of the problem tree tool, to provide a framework that identifies and develops indicators for the monitoring and evaluation of a program. SAF is also used as an analytical planning method where the logic framework approach is used to give information about a project in a clear and concise way (Bond Network for international development, 1995:1). This framework was developed in Zimbabwe and is mainly used in the agricultural sector in that context.

### **2.3.4 Logical Framework Approach (LFA)**

BOND (2003:1a) states that the Logical Framework Approach (LFA) is a tool for planning and managing development projects. The approach has three stages namely, to set up objectives, to verify whether these objectives can be met by attaching each objective to indicators and finally to assess which external factors could influence the programme from progressing



(BOND, 2003:1b). The LFA was developed by United States Agency for International Development (USAID) in the 1960ties and is mainly used by larger donor organizations (NORAD, 1999:1)

### **2.3.5 Objective Orientated Project Planning (OOPP)**

The final example of a framework for situational analysis is an objective orientated project planning (OOPP) analysis (The Communication Initiative Network, n.d.). SEED-Anantapur (2010:1-11) states that this method focusses on equipping stakeholders by formulating problems, arranging them in cause and effect order, reviewing the cause and effect order of problems and then setting new objectives that should have more effective outcomes.

## **2.4 Steps in conducting a situational analysis**

The basic structure of the situational analysis described in this section, share the variants of the same steps which will be discussed in the following section. Situational analysis can be structured around the following six broad guidelines or steps (Public Health Ontario, 2015:2-7; Allen *et al.*, 2016:5; Bradley and Charles, 2008:6-7; Ministry of Labour and Youth Development, 1996:3-17). These six steps are:

- Step 1: Identify the reason for the situational analysis
- Step 2: Choosing appropriate methods to conduct the situational analysis
- Step 3: Gather the data needed to complete the situational analysis
- Step 4: Organize and analyse data
- Step 5: Communicate outcomes of the data analysis
- Step 6: Consider how to proceed with outcomes of the data analysis

I have opted to use these six steps as a guideline for conducting the situational analysis for this research project. My motivation for this is that the order of the steps and the names of the processes followed may differ, but in the end all situational analysis are conducted to find out what is going on in a context with the aim of planning and implementing a meaningful intervention for the recipients targeted by the situational analysis.

In the following sections I will discuss these steps in relation to the situation of six to twelve year old children in the HRV.

#### **2.4.1 Step 1: Identify the reason for the situational analysis**

In PYD situational analyses are conducted for various reasons, such as:

- to better understand the aspirations of youth in their journey from adolescence to adulthood (Desta *et al.*, 2018:3);
- to improve programming effectiveness in PYD programmes;
- to assess and adjust current policies for youth development (Moncrieffe, 2012:10);
- as a quantitative research tool, to study the literature to be able to develop more models for contextualizing PYD, especially in rural settings (Van de Vijver, 2017:3);
- to improve the coordination of available youth programmes (City of Cape Town, 2015:1);
- to provide access to the best services for children (The Presidency of South Africa, 2009:5);
- to better understand why children are absent from school (Child Trends, 2015:2).

The list of reasons for conducting a situation analysis can go on, but the reason for this particular situational analysis is to better understand the context of six- to twelve-year-old children living in this setting and to highlight the challenges mentors to these children face in their interaction with the children and their families. This, in turn, will (I hope) contribute to the improvement of the effectiveness of PYD programmes focussed on six- to twelve-year-old children living in the HRV.

#### **2.4.2 Step 2: Choosing appropriate methods to conduct the situational analysis**

Gathering information for the purpose of discerning patterns and dynamics in particular episodes and situations or contexts is an integral part of the descriptive empirical task (Osmer 2008:4). This is done to determine what is going on in a particular situation, in this instance what is going on concerning six- to twelve-year-old children in the HRV. In asking “What is going on”, Osmer reiterates the importance of the use of different types of theories and methodologies that shed light on different dimensions of a situation. These theories are all useful as they help leaders, in this case those of the Christian faith community, to interpret a situation. In this situational analysis literature from government departments, municipalities and the local library will be used to gain more insight into the situation of the six- to twelve-year-old children in this setting.

### **2.4.3 Step 3: Gather the data needed to complete the situational analysis**

The data needed for this situation analysis incorporates the following:

- the history of the HRV
- aspects of the demographics of the HRV
- information about the Culture of the community of the HRV,
- the family systems in this context,
- the congregational contexts in the HRV,
- as well as individual biographies of research subjects.

This step is still part of the first task of practical theological reflection used in this research, the descriptive empirical task probing the question “What is going on?”

#### **2.4.3.1 The History of the HRV**

To understand the current situation of children in the HRV, it is important to be cognizant of the history of the valley. The HRV is situated 140 km from Cape Town between the Kwado and Matroosberg mountain ranges. The town came into existence in the eighteenth century at the behest of the Dutch colonialists who lived in the then Dutch colony of the Cape of Good Hope (STATS SA, n.d.; De Villiers, 1974:6). The land was owned by the government and rented by Dutch and French settlers. In the nineteenth century they were joined by British settlers. The HRV used to be divided into four farms. Malay slaves and the local Hottentots together with the settlers farmed with livestock and fruit, specifically grapes. Grapes developed into a lucrative export commodity, and is now the backbone of the HRV economy (De Villiers, 1974: 9-14). In later years the farmers who rented the land from the government were allowed to buy it outright, so that it could become their property.

Today the land is still owned by descendants of the French, Dutch and English settlers, while the labourers on the farms are descendants of the Cape Malay, Hottentot and other indigenous tribes. This division contributes its own set of complexities to life in the valley. Little is written about the slaves and indigenous people who worked as labourers on the farms. What remains clear even today, however, is the disparity between the owners of the farms and the rest of the population of the HRV, the majority of whom often experience extreme poverty and inequality.

According to Levy (1976:31), farmers provided housing for farm workers up to the mid-1980s, thereby securing the services of male workers as well as those of their wives and children. The

position of unmarried women who lived with men on the farm depended on their partners keeping their jobs. When the relationship ended the women and children were often left without a job and a place to stay. This situation made women and children on farms vulnerable, threatened their job security and made them an easy target for exploitation by their partners. Before 1994 primary school aged children worked on the farm after school and during weekends and holidays as cheap labour, enhancing the labour force on the farm without farmers having to pay them full wages (Levy, 1976:31). The lack of high schools for coloured and black children also meant that more children started full time employment at the age of 13 instead of being sent to high schools away from home (Theron, 1976:14). This state of affairs increased the farmers' workforce as well as production on the farms, but ensured another generation of poorly educated farm workers with a bleak future.

#### **2.4.3.2 The Legacy of the “dop or tot system”**

One of Jan Van Riebeeck's first entries into his journal in 1652, was about how Angolan slaves were being motivated to learn how to live in the Cape of Good Hope by receiving a tot of wine and some tobacco (Van der Merwe, 2010:175). This statement could probably be one of the earliest references to what later became known as the “dop or tot system”. The “dop system” is a system whereby farmers in the Western Cape Province of South Africa paid farm workers with wine instead of money for services rendered (Prince, 2004:5). It has been documented that some farmers would give workers cheap wine several times during the course of the working day as a form of wages (Te Water Naude, *et al.* 1998:104). This system was declared unlawful in 1961 but continued to be used on some farms decades after its abolition (IOL News South Africa. 2002).

Generations of male and female farmworkers became alcoholics because of the “dop system”. The system had a devastating detriment to their home life, their economic survival, the lives of their children and their overall well-being. It gave the farmer who provided the wine absolute control over his workers performance at work and their loyalty to him. It also had no regard for how much the children of these alcoholic workers suffered the effects of growing up in broken homes, having uneducated parents, suffering family violence, poverty and unsurmountable trauma.

Through the enslavement to alcohol a pattern of generational poverty was created in the lives of non-Caucasian South Africans who lived and worked on farms in the Western Cape Province (Te Water Naude, *et al.* 1998:101). Even though the system was abolished in 1961, the then apartheid government did nothing to enforce the abolishment of the “tot system”. Turning a blind eye to the implementation of the “dop system”, ensured that a substantial portion of the South

African population would be suitably lulled with alcohol, to the point where the atrocities of the apartheid regime, would come to be accepted as the norm.

One of the greatest legacies of the tot system is the mental, emotional and physical impact it had on the children of farm workers (Daley, 1999). They were born under the “tot system” and grew up to believe and accept that poverty, alcohol abuse, and being inferior to the farmer and his family is what life on a farm in South Africa should be like. The most glaring evidence of such a mind-set being the low levels of literacy especially amongst older farm workers (as described in the census of 2011, table 2-1), the generations of farmworkers dependant on social grants from the government (as described in the census of 2011, table 2-1), the Western Cape being one of the capitals of foetal alcohol syndrome worldwide and the alarmingly high levels of alcohol abuse amongst non-Caucasian residents of the Western Cape (cross reference 2.4.3.3.4).

#### **2.4.3.3 Demographics of the HRV**

In South Africa a national census is done every ten years to determine the numerical profile of the country (STATS SA, n.d.). The following table is an overview of the statistics for the HRV from the 2011 national census (STATS SA, 2011a).

**Table 2-1: Hex River Valley from the 2011 national census (STATS SA, 2011a)**

<b>River Valley from the 2011 national census (STATS SA, 2011a).</b>			
River Valley from the 2011 national census (STATS SA, 2011a).	10,583	Young (0-14)	29,5%
River Valley from the 2011 national census (STATS SA, 2011a).	65,2%	Elderly (65+)	5,3%
River Valley from the 2011 national census (STATS SA, 2011a).	53,4	Sex ratio	88,8
River Valley from the 2011 national census (STATS SA, 2011a).	1457 persons/km2	No schooling aged 20+	5,4%
River Valley from the 2011 national census (STATS SA, 2011a).	6,1%	Matric aged 20+	21%
River Valley from the 2011 national census (STATS SA, 2011a).	3,062	Average household size	3,4

<b>River Valley from the 2011 national census (STATS SA, 2011a).</b>			
River Valley from the 2011 national census (STATS SA, 2011a).	39,5%	Average household size	3,4
River Valley from the 2011 national census (STATS SA, 2011a).	51,3%	Housing owned/paying off	36,9%
River Valley from the 2011 national census (STATS SA, 2011a).	91,3%	Weekly refuse removal	65,7%
River Valley from the 2011 national census (STATS SA, 2011a).	43,7%	Electricity for lighting	86,2%

#### 2.4.3.3.1 Who lives in the HRV

According to the 2011 census of Statistics South Africa the HRV had a population of 10,583 (STATS SA, 2011a). The population of the HRV comprised Caucasians, Coloureds, Xhosas, Sotho's, Zimbabweans and small groups of Chinese, Somali, Pakistani, Ethiopian and Bangladeshi people.

Before 1950 white and coloured people were more or less the only groups of people living in the Valley. Very few blacks lived there at that time, in large part because of the restrictions placed on their overall movement by the pass law system and apartheid (Levy, 1976:11). It was only in the 1960s that more black people were brought here to enlarge the workforce.

Population growth in the HRV from 2011 to 2018 was caused by natural population growth trajectories as well as the influx of people from the Eastern Cape, Lesotho, and Zimbabwe in search of jobs. These last groups mostly work as seasonal labourers. The exact numbers are not clear yet, but we do know that almost 30 percent of the present population is younger than 14 years of age.

#### 2.4.3.3.2 Housing in the HRV

After 1994 the South African government attempted to launch a holistic Reconstruction and Development Programme (RDP), part of which was supplying low cost housing to the poor. Some residents of the community of the HRV were beneficiaries of these houses and today, most of these houses are inhabited by farm labourers and their families who moved from farms in the area. The intention of the government was to provide low cost housing, to give the poor the opportunity to own their own homes and in doing so reduce poverty and restore the dignity

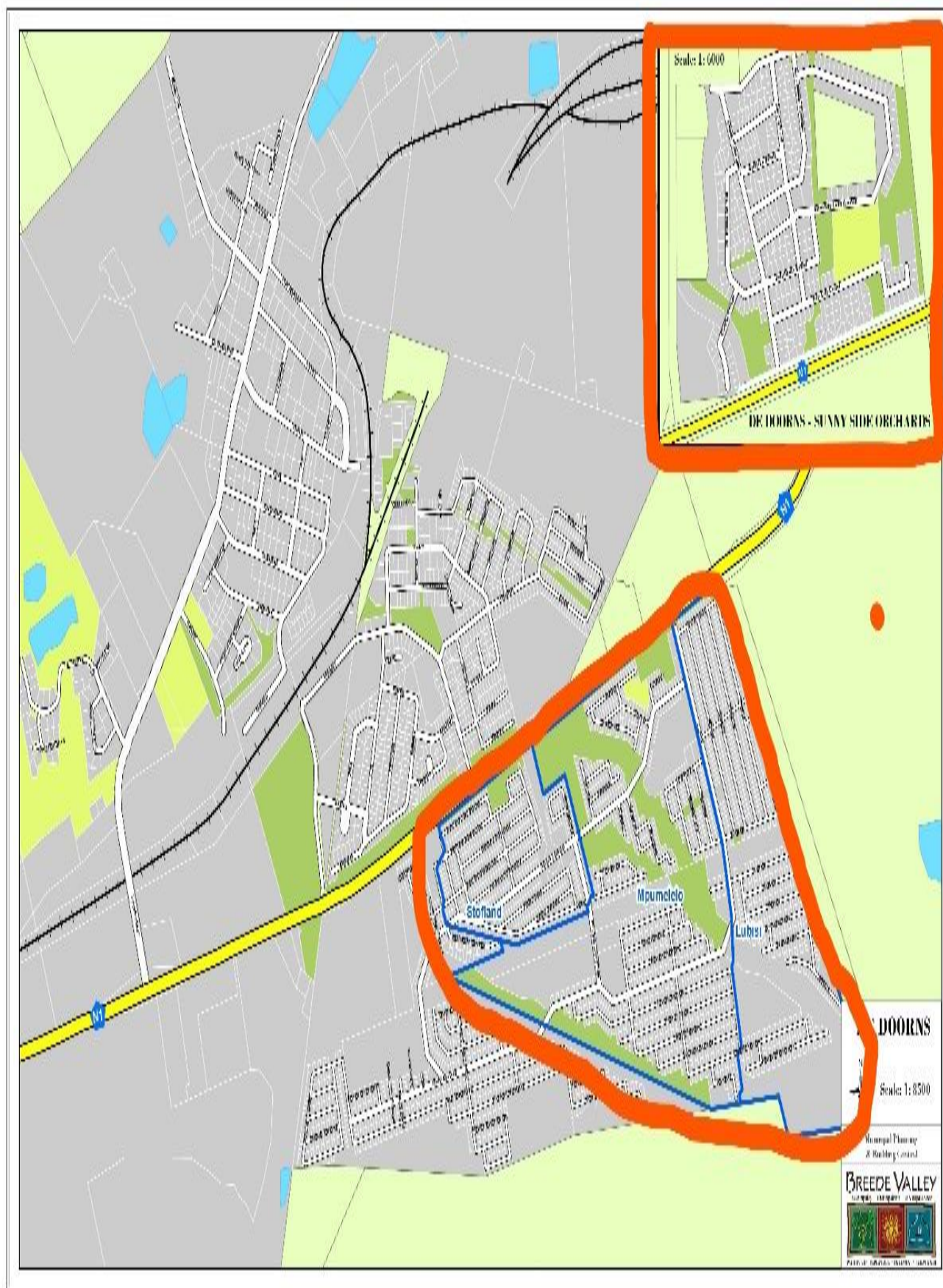
and over all well-being of the poor. Receiving an RDP house gave many people the assurance that they would not be homeless if they had to move from the farms and also that their children would have somewhere to live in the event of the parents dying. However, the RDP housing developments had mixed results for the poor in the HRV. The new houses were in many cases smaller than those they lived in on the farm, resulting in cramped conditions and even less privacy for families. Because expansions to these houses were restricted, people soon began to attach informal structures to their homes so that everyone could have a place to sleep. Some children were now far from the schools they used to attend and alternative arrangements had to be made to get them to school on time. As the school buses provided by government left immediately after school, the children had to forego involvement in extramural sports and cultural activities. The closest primary school to the new housing development had to cope with the influx of children, resulting in overflowing classrooms and more learners per teacher. The children who had come from farms to the new housing developments were used to having large, safe spaces to play, but now the plots of the houses were so small that they had no option but to play in the street in front of their homes where taxis and cars were picking up and dropping off locals and where, later, gangs roamed.

Lemanski (2011:57) maintains that RDP houses did provide secured shelter and long termed tenure, but concedes that there is still a long way to go to eradicate poverty.

The map below shows the HRV and some of its human settlements. The parts outlined in orange show where the biggest concentration of children between 0 and 14 years live (Breede Valley Municipality, n.d.). These blocks are low cost housing areas developed by South African government in the last two decades.

The areas are typified by high rates of teen pregnancy, alcohol and drug abuse, school drop outs, growing crime rates, unemployment, and the prevalence of various forms of social grants from the government. Alcohol abuse is a problem throughout the valley, on farms as well as in the housing developments, and brings with it an assortment of unwelcome social ills such as violence against women and children (Nkosi, 2018:1 Govender *et al.*, 2010:906; Sakhekile Ngonyama, 2016:1).

The remainder of the map shows farms and neighbourhoods where a small proportion of the community build their own homes or live in homes built by the previous government.



**Figure 2-1: Map of De Doorns**



#### 2.4.3.3.3 The workforce of the HRV

In 2017 the Western Cape Government released statistics that indicated that 89 percent of the adult population in the HRV works on farms in different capacities, with general farm labourers being the biggest proportion (Western Cape Government, 2017:15-16). The HRV is a seasonal work environment. From the end of September to April each year labourers prepares for harvesting and harvests the grapes. From May to late September the vineyards rest, are pruned, uprooted and sometimes new vineyards are planted. This means that more men than women have work because of the type and the amount of work available. This contributes to higher levels of unemployment amongst female labourers in this milieu. The workforce is comprised of mostly unskilled labourers, earning a weekly wage as farmworkers

Workers in the agricultural sector of South Africa are vulnerable. Pre 1994 farmers had the benefit of the government subsidy to assist them with farming, as well as government boards, the Land Bank, The Agricultural Credit Board regulating export and import of grapes and other agricultural goods (Visser, 2016:9). This meant more economic stability in the agricultural sector. It also made it easier for farmers to export goods and make a bigger profit doing so. When the current government started to govern the country in 1994 these two elements that contributed to the stability in the agricultural sector was scrapped, leaving farmers to brush up more on their business and financial management skills in order to better manage their farms and the resources at their disposal. The government argued that as part of their reconstruction and development plan, it would only be fare towards blacks to remove the boards that supported organised agriculture, hereby meaning the removal of support to white farmers (Government Gazette, 1994:19-22, Williams *et al.*, 1998:66). These resources also comprised of the amount and quality of workforce. Table grape farmers as well as farmers in other sectors now have to compete on the overseas market with farmers from countries whose governments subsidises farming. This placed more pressure on expenditure and resource management, which in turn had a direct impact on wages paid to labourers.

The demand for unskilled cheap labour is far less than the amount of available workers (Visser, 2016:17; Petersen, 2017:19). This leaves potential workers without jobs or susceptible to exploitation by employers, be it the farmers themselves or labour brokers that not so long ago entered the agricultural economic sector in the HRV. Labour broking is a system whereby a company contracts labour brokers otherwise known as temporary employment services to supply them with temporary labour. Labour broking is a business practice currently marred in controversy for its treatment of workers (Vavi, 2012:1a). Vavi maintains that reasons why the practice of labour broking should be done away with includes the fact that (Vavi, 2012:1b):

- Labour Brokers destroy permanent jobs as they lead to insecure contractual relations and downgrading of wages and employment terms.
- Labour Brokers do not practise the principle of equal pay for work of equal value.
- Labour brokering allows employers to evade their obligations as stipulated by law. This is tantamount to outsourcing labour relations to a third party.
- Significant emphasis is placed on the commercial rationale of using labour brokers to lower costs for clients, which is commonly achieved by reducing wages and excluding employment benefits.

The unfortunate outcome of labour broking is that the workers get the short end of the proverbial stick. Likewise the practice of labour broking has been blamed as part of the reasons for the farm labour uprising of 2012-2013 of which De Doorns has been named as the epicentre (Zille, 2013). Additional reasons for the labour unrest was a dire need for a standardised government enforced minimum wage for farm labourers.

Labour unrest in the HRV during 2012-2013 highlighted the plight of farm labourers not only in this context but the rest of the country. During the unrest of 2012-2013 it was clear that labour issues of the poor were used as political collateral by politicians and labour unions who claimed to represent farm labourers. Five years after the labour unrest, very little has changed for the better for farm labourers. The implementation of measures to work towards a minimum wage for labourers thus far seem more and more challenging as. Less people from the HRV and surrounding towns are permanent workers, instead they are employed as temporary workers on farms. The presence of a large number of Zimbabwean nationals working on farms is presently a thorny issue, causing racial tension amongst the community.

The minimum wage debate has a direct link to housing, social circumstances and education and in many instances access to transport that could take farm labourers to clinics, transport to attend church services or visit transport to visit medical practitioners when needed.

Earning low wages influences the well-being of farm labourers and their families. They do back breaking work for long hours per day during harvest season and have very little material gain to show for their tireless drudgery. Children of farm labourers are well aware that despite the many hours their parents work, making financial provision for them to further their education after matric is not possible. Not only the further education of children are at stake, but low wages directly influences these children's immediate education and well-being. Should they be in need of extra tutoring to enhance them academically, or sports training to develop those of them who are burgeoning sport stars, or need medical care that is not provided by the government, it

would be unavailable to them due to their parent's financial situation unless outside intervention makes it possible. Parents try to provide healthy food for their children, but it is challenging, during winter even more so because of low wages. The HRV is in the fortunate position where feeding schemes at schools provide two healthy meals per day for children. During weekends and longer vacations however, not all children get three meals per day. Buying clothes for growing children is also not easy for parents.

Tenancy on farms is furthermore tied to employment in the HRV. For as long as an adult living on a farm works on the farm, they are allowed to live on the farm. When adult children of employees who live on farms change employment, they are required to pay extra rent to the farmer to live with their parents in the same house they grew up in or in some instances are requested to seek other accommodation outside of the farm. When accommodation becomes available these adult children who acquired alternative employment on other farms or in other sectors, usually move out. Children who's grandparents work and live on the farms, but whose parents do not work on the farm are also not allowed access to transport for attending crèche, doctor's visits or school functions. Not being able to access transport reserved for permanent workers and their immediate family brings with it, its own set of complexities.

#### 2.4.3.3.4 Education in this context

Using alcohol whilst pregnant is a direct cause of foetal alcohol syndrome - FAS (Western Cape Government, 2018:1). Children born from mothers who abused alcohol while they were pregnant, face numerous health issues such as congenital malformations, deformities, chromosomal abnormalities, mental and behavioural disorders (Popova *et al.*, 2017:291). In this same study (Popova *et al.*, 2017: 295) asserts that South Africa has been identified as the country with the highest prevalence of FAS the world, with the Western Cape region having the most documented cases of FAS worldwide (May *et al.*, 2005:1190a). It is especially in the rural areas of the Western Cape in towns such as Ashton, Robertson, Montagu and the HRV that 46% to 51% of rural women drinking whilst pregnant (May *et al.*, 2005:1190b). The study also pointed out that the highest percentage of mothers who had children with FAS were farmworkers in the rural areas of the Western Cape (May *et al.*, 2005:1192).

Children born with FAS have a lower birthweight, are smaller and have smaller head circumferences than healthy children (Olivier *et al.*, 2016:104). These children although being the right age to start school, are not mentally and physically ready to attend mainstream public schools. For an area such as the HRV there are no special schools that exclusively accommodate children with special needs such as FAS children. Children with FAS, struggle to understand abstract concepts such as time space, figurative language. They therefore cannot plan ahead and needs a strict routine in order to function (Olivier *et al.*, 2016:105)

There are no shortage of Early Childhood Development (ECD) initiatives in the HRV. Currently the Breede River Valley municipality states that it has 172 ECD centres and aftercare centres within its boundaries that is registered with the Department of social development (2017:208). The HRV is part of the Breede River municipality and its data is incorporated within the larger data pool of the larger Breed River Valley Organizations like SMARTSTART (n.d.) that specializes in ECD also began to open franchises in the HRV. They advertise themselves as providing quality early learning to three and four year olds.

One of the aims of ECD is to prepare children to enter primary school. The challenge however with ECD in this context is the amount of unregistered crèches and day-care centres that offer their services at a price to the community of the HRV. It is difficult to ascertain what children are taught at these unregistered facilities and how well they are prepared for the challenges of primary school. Not being prepared for primary school puts children at a great disadvantage as they will struggle to learn to read and write. ECD should serve as the buffer in poorer communities to equip children with building blocks to be able to learn to read and do mathematics, but how well it is “buffering” in the HRV is still to be debated. It is reported that three year old children coming from low income families have heard 30 million fewer words in their lifetime compared to their peers with more educated and affluent parents (help2read, 2016:1).

Coupled with poverty and a range of socio economic challenges discussed in this chapter and chapter one, it is difficult to see how children who did not receive adequate ECD can conquer the challenges of primary school.

The first primary schools for children of colour was started by the Dutch Reformed Church it is not clear what percentage of parents enrolled their children in school then, but given the current literacy level of people above 65 in the HRV one can argue that the percentage was not high. In 1953 the South African government implemented a law called “Bantu Education” which sole purpose was to keep quality education away from black children, rendering them illiterate or semi-literate poor and powerless. (Christie and Collins, 1982:59).

The first high school for coloured children in the HRV was opened in 1993. That made it possible for coloured and black children to attend school from their own homes and was intended to ensure more children complete high school and pursue tertiary education. The high school for black children followed a few years after.

In 2017 there were 35 921 children enrolled in schools in the greater Breede River Municipality of which 24374 children were enrolled in grades one to seven of which approximately 6000

attends school in the HRV (Pathfinda.com 2014; Breede Valley Municipality, 2017:32). The Breede River Municipality is the greater municipality of which the HRV is part of.

There are 9 Primary Schools in the HRV that affords the children of the local communities a primary school education (Eigelaar-Meets *et al.*, 2012:59). Ironically there are only 3 high schools in the area. This could be because a percentage of children goes to secondary school in other towns close to the HRV and commute there daily, or some parents who have the financial means prefer to send their children to boarding schools in Stellenbosch, Paarl, Worcester and Cape Town.

The provincial government provides a feeding scheme that serves much needed breakfast and lunch at schools in the province. Parents working on farms receive low wages and is not able to provide their children's own school lunches. The Western Cape Education department is assisting parents and children in this regard by providing breakfast and lunch on schooldays to make it possible for children to concentrate in class. In return a few unemployed people from the communities where schools are situated are getting jobs cooking the food and cleaning up.

A dire need for children between the ages of six to twelve years old in this context is, aftercare. There are no aftercare centres for children between the ages of six to twelve years old in the informal settlements and De Doorns East. The seasonal labour conditions make it difficult for parents to come home late during harvest season and still assist their children with their homework. Children are dependent on themselves and occasionally the help of their peers and older children for assistance.

Attending parent teacher meetings at primary schools from January to April and then again from late September to the end of the school year, is also problematic because of the long hours parents work. By the time May comes around four months of the school year has already passed in which time children that struggle academically could have been assisted had services such as aftercare been provided. There are a few aftercare centres on individual farms in the area, but the service they provide are only accessible for children whose parents live and work on the farm. For these parents working on farms trying to assist their children with the problem areas of their schoolwork from May to September each year, is near impossible. These parents themselves grew up in the HRV, were subjected to the same social and academic challenges of their parents not being able to help them with school work during harvest time each year. In the end it is like a domino effect where from grade one to grade seven primary school children get little or no help from their parents with their school work from late September when the harvest season starts through to the end of April when the harvest season ends. Eventually this domino effect causes them to struggle with school, to the point where schoolwork becomes punishment instead of an important building block in children's future. They never really learn to master

basic reading and maths skills because they do not get help with homework. The result of not having someone assist them with homework is that the rest of their school curriculum becomes all the more difficult to master. It is no secret that children in South Africa, struggle to read and write (Pretorius, 2008:1; Kubeka, 2020:1; Davids, 2019:1). This situation sets children between the ages of six to twelve years up to start high school with a disadvantage making it harder to apply for admission to tertiary education. Lack of further education in many instances infringes upon an individual's chances for better paying jobs and a better life for themselves and their families (Brown, 2019; Van der Berg, 2002:1). Without the proper reading skills, children will suffer through out their school career, aftercare centres with trained staff can help children to learn to read more and better and to love doing so (Radcliffe, 2016:1).

#### 2.4.3.3.5 Female Headed Households

What is worrying from the Census table under point 4.1.2 is the high percentage of female headed households. Women who are sole breadwinners in their families, who also have to provide for their own children, and sometimes elderly parents (STATS SA, 2011b)

Buvnic and Gupta (1997:1a) asserts that female headed households are triply disadvantaged because they experience poverty challenges, gender discrimination and lack of support from heads of households. The concept female headed household is not necessarily a group of people living in a unit with a female as the head of the household, but it may imply a single mother with her children who is living with her mother or a family member in the same house. She however is ultimately responsible for the care of those children and maybe for that of an aging parent or family member (Buvnic and Gupta, 1997:1b).

According to Buvnic and Gupta (1997:1c; Rogan, 2014:1; Klasen *et al.*, 2010:2; Hunger and Poverty.) female headed households are in many cases poorer than other households because:

- Females in the agricultural sector earn less than males.
- Females have less economic opportunities. This is true for this context where more males than females can secure paid employment during the winter months.
- Female headed households may also have more dependants, such as children who may not receive financial support from their fathers, or who receives a very small social grant from the government.
- Females in female headed households have responsibilities of childcare, or care for an ailing parent and may sometimes have to take jobs that pay less money, but allows them to take care of their families.

These types of households are prove of the vulnerability of the HRV because a high percentage of female headed households and high percentages of young children under fourteen years of age are an indication of elevated levels of food poverty, income poverty, signs of depression of female heads of households, higher than normal stress levels and other socio economic ails (Zulu, 2017:1; Merten, 2017:1).

#### 2.4.3.3.6 Basic Services in the HRV

The Census table under point 4.1.2 shows that the community of the HRV is well on its way to having basic services like, electricity, regular refuse removal, running water, formal dwellings, good infrastructure and flush toilets. Unlike other parts of South Africa the HRV has been fortunate enough to not endure protests due to service delivery.

Compared to other demographically equal settings in the country the children of the HRV still have access to facilities and service providers aimed at serving them.

##### 2.4.3.3.6.1 Two Clinics that are open every weekday

The clinics in De Doorns-East and Orchard provide medical care to the community of the HRV and can give referrals to the local hospital in Worcester if needed (Breede River Spatial Development Framework, 2007:6). Hospitals in Worcester, Paarl and Cape Town with better facilities are not far from here and is accessible to serve children of the community if needed. When children is in need of more medical care than the local clinics or physicians can provide they are referred to hospitals a distance from here and would then be provided with the government ambulance service to take them there.

A problem that can arise from being admitted to hospitals away from the HRV is the cost for parents and family members to visit children. Furthermore, a parent or trusted person has to accompany the child to the hospital. This adult because they are not at work, can lose income, placing another burden on already cash strapped families. In extreme cases the parent or caregiver accompanying a sick child to hospital may also lose their jobs because of staying out of work for longer periods of time.

The HRV also has the added benefit of mobile clinics that annually visits schools and provide immunizations for children of certain age groups, dental and eye care services. Each year mobile clinics provided by the government, visit primary schools in the area to provide much needed dental and eye care services (The Health Foundation, 2014:1). The reality of this visit is that because of the frequency of the visit, the number of children that need help and the availability of staff to help them during these visits, only a percentage of children can get help.

Once every two years for two weeks, the “PheloPhepa” – train of hope with six on board clinics, also visits the area bi- annually to provide other forms of medical services for the whole of the HRV community (PheloPhepa, 1994:1). The standard of medical care provided by the government is highly debatable, what remains positive is that these services are available for children, even though it may sometimes take a while to reach them.

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#### (a) Police Station

The HRV has 1 police station that serves the entire community of the HRV. With the resources to their disposal they try to do the best they possibly can, but it is not an easy task. The Minister of Police released the national crime statistics for 2017/2018 in September 2018. Statistics for crimes committed against women and children in the HRV are embedded in statistics that forms part of the greater Cape Winelands Municipality of which the Breede River Municipality and the HRV is part of. I repeatedly contacted the South African Police Services in the HRV and Worcester for assistance regarding crime statistics for the HRV, but was brought up short. I was told that the minister of police services will release crime statistics pertaining to the HRV, but the national crime stats held no data specifically, referring to the situation of crimes committed against children between six and twelve years old and no data on crimes committed by children between the ages of six to twelve years old in the HRV.

#### (b) Libraries

There are three libraries that serve the community of the HRV. The main library is situated in the centre of town. The library also provides free internet to the children and youth helping them to complete school assignments. Children who live in De Doorns East and surrounding neighbourhoods have easy excess to the library in town because they can walk there. Children



who live on farms, does not have access to the library because they are dependent on the school transport system which does not make room for trips to the library.

The other library is situated in one of the neighbourhoods in the lower section of the HRV. This library is situated near a cluster of farms in where children who live nearby can have access to resources there when they need to. The third library belongs to one of the table grape export companies (Mooigezicht, n.d). The library at Mooigezicht Estates serves the children of the employees of the company and also doubles as an after care centre for primary school children whose parent's works for Mooigezicht Estates.

#### 2.4.3.3.7 Economy of the HRV

The South African Economy is the most developed economy on the African Continent, but it is also described as an economy of "two nations" (Natras and Seekings, 2001:47a), referring to the broad way in which the South African society can be divided into an economy of two people groups, which the researcher prefer to use rather than "nations". The one people group is the poor black people group who consist of all the black ethnic groups in South Africa and the Coloured and Indian people. The other people group is the richer white people group. The reason for the division between these two people groups are inequality brought about by differences in class, rich, poor and colour (Natras and Seekings, 2001:47b; SAHRC and UNICEF, 2014:17).

South Africa is at the top of world rankings regarding inequality (Woolard, 2002:6; SAHRC and UNICEF, 2014:2). With the change of government South Africa has also seen a rise in the emergence of a growing black middle class and an ever growing population of poor black people. Currently sluggish economic growth is a major concern not only for South Africa but the rest of the African continent (Smith, 2019:1). Factors that attributed to this are political instability under the Zuma administration, corruption, inequality and unemployment. It is alleged that South Africa's unemployment rate in 2017 was at 25% and is still rising (Schwab, 2017:46). Unfortunately after 25 years of democracy the poor in SA has gotten poorer and the rich became richer. While democracy has brought the right to vote for all, freedom for all and seemingly equal opportunities for all South Africans yet more women than men are poorer and poorer households have an income of R697 per month (Chutel, 2017:1). The move of farm labourers to town opened up new opportunities for entrepreneurs who runs taxi businesses and informal convenient shops. Sadly these new businesses are largely not initiated or run by the locals who moved from the farms, but mostly by Pakistani and Somali nationals<sup>6</sup>. People in the

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<sup>6</sup> More about the effect of the move to low cost housing was discussed under the section 4.1.1.2 of housing in the HRV

new housing projects had the convenience of the shops and “car taxis” as they call them, but no initiatives is created that could stimulate economic growth in the area.

Even though the HRV is the largest table grape producer in South Africa, employment in the farming sector in this context had shown drastic changes over the last few years (Eigelaar-Meets *et al.*, 2012:4a). At first farmers made use of the workforce of the local community and surrounding towns, but with changes in the government’s minimum wage policy more labourers became casual workers as oppose to being permanent workers. This resulted is the unfortunate growth in poverty levels in the community. Eigelaar-Meets *et al.* (2012:6) asserts that in 2012 66% of the work force in the Worcester/De Doorns area earned an average salary of R1600 per month. It is unimaginable to sustain a household, feed children and clothe them with R1600 per month. Low wages for parents just adds to the plethora of challenges poor children faces daily as discussed throughout different sections of this chapter. In the HRV for children unemployed parents or care givers mean:

- Not enough warm clothes in winter,
- Not enough nutritious food,
- not being able to participate in school outings,
- not having extra school supplies such as stationary

The biggest evidence of the effect of sluggish economic growth on children in the HRV is the amount of money received from government in the form of social grants for children, the lack of teaching assistants to teachers in rural schools, the paucity of facilities aimed at improving the lives of children with special needs such as foetal alcohol syndrome, stricter legislation for people who operate unregistered ECD centres, the lack of aftercare for all primary school children who need it. Poor children not only go without material goods, but being poor can influence how children perceive themselves and their agency, how positive they feel about themselves and sometimes cause anxiety about their future.

#### 2.4.3.3.8 The land debate

During the December 2017 ANC national conference, it was announced that the ANC government would pursue land expropriation without compensation. This, they maintained would restore the dignity of the masses of landless blacks South Africans. The Institute of Race Relations estimates that roughly 72% of agricultural land belongs to white South Africans (2018:5). This is due to the legacies of colonialization and the system of apartheid under which the previous government ruled the country. In this section I will only briefly look at the impact of

land expropriation without compensation on agricultural land, since the HRV's economy and livelihood is built on the table grape industry.

Unequal ownership of land has contributed to poverty, and an unequal South African society. Even though the principal and implementation of redistribution of land is a long overdue and much needed one, it is very hard to overlook the disastrous economic, social and political implications expropriation of land without compensation by government may possibly have on South Africa. The expropriation of commercial agricultural land, should be dealt with, with extreme and utter caution. According to Mulholland (2017:1) the government reiterates that the process of land expropriation without compensation will be executed without threatening the economy and food security, but whilst reiterating it, cannot provide South Africans with concrete measures that would be in place to prevent threats to the economy as well as measures that would not endanger food security.

While South African politician's is still debating the issue of expropriation of land without compensation, it seems that farm workers and their families may be economically the most negatively affected, should changes regarding land reforms come into effect. The possibility of them losing their homes and livelihoods could cause stress and anxiety. It could also leave farmworkers without jobs, tenure security, services and prospects (Women on farms, 2012:1). The impact of possible land expropriation without compensation could be likened to the effect evictions from farms are having on the evictees.

Mzwakali, (2019) reiterates that the current discourse on ownership of land should also be framed within the context of colonial dispossession that happened at the beginning of the 1900s. He further states that there are at least 20 000 farmworkers facing the threat of evictions in just one municipality in the Western Cape (2019). Evictions happens for a variety of reasons that ranges from the death of a farmworker parent who originally had tenure on a farm, new ownership of the farm as well as disputes between the owner and farm workers. What it boils down to is that when farm evictions happen, the most vulnerable victims are women, the elderly and children. It is safe to state that displacement of families' causes trauma to the overall well-being of farm workers and especially their children.

The sad reality is that owning a piece of land, does not bring economic stability or restore dignity, unless the owner of that land can make a living either of that land or by other means. Unfortunately the responsibility of government to encourage and ensure viable commercial farming does not end once a piece of land has been handed over to a previously disadvantaged owner. This is a crucial intersection where the involvement and support of government and the private sector should collaborate to make the transition of ownership of land and viable commercial farming either a success or a travesty.

The implications on irresponsible expropriation of agricultural land could be devastating, especially for farm labourers and their families. New ownership may have the political backing to own agricultural land, but lack the economic backing and skill set that is needed for commercial farming. A stable agricultural sector ensures food security and economic survival for all of South Africa especially farmers, farm labourers and their families that are dependent on commercial farming for their livelihood.

Should the process of land expropriation without compensation (especially agricultural land) not be navigated carefully and thoughtfully and in engagement not only with politicians but ordinary South Africans this process may not have the desired outcome our current government and their allies anticipate. Populist political rhetoric should not be allowed to dictate the conversation regarding this weighty issue. In the words of Max Du Preez (2018:1) “Trust the men and women who work the land to show us the way.”

#### 2.4.3.3.9 Dependency Ratio

Pettinger (2016:1) defines dependency ratio as the percentage of people not off working age and those who are economically inactive. These include children younger than 5, children of school going age, the elderly, the unemployed as well as anyone who is not economically active. In the HRV this rate is 54.3 %. This means that for every 100 people in this  $\hat{=}$  54 is dependent on others for their livelihood. This percentage amounts to over half of the population of the HRV, needing financial assistance in order to survive.

Had it not been for the social grant system many in the HRV would have an even harder time surviving. In 2017 there was 1,511,070 people in the Western Cape that received some form of social grant from the South African government (SASSA, 2019:27). 1.006.213 Children in the Western Cape received social grants in from June 2016 to the end of January 2017 (SASSA, 2017:1). The social grants received for children are R410 per child (SASSA, 2017:1). Even with the social grant system there are indications that children are exposed to hunger, destitution, violence, crime, drugs and deprived of spaces (recreational facilities) on a daily basis (<sup>7</sup>Cape Winelands District Municipality, 2011:89)

It is important to note that not only the well-being of the recipients of social grants are at stake, but also those that live with them and with whom they share the social grant would be greatly affected if the household did not receive that income. Social grants at this stage, is crucial for the survival of the poor of South Africa.

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<sup>7</sup> The HRV is part of the Breede River Municipality that is part of the greater regional Cape Winelands Municipality.

#### 2.4.3.3.10 Family systems in the HRV

Traditionally definitions of family structure tend to lean towards the heteronormative, (Rabe and Naidoo, 2015:2). Despite the South African family structure becoming more diverse, this approach in defining family structure seems to prevail. In the HRV the nuclear family, single parent families, especially single mothers, child headed families, extended families, families headed by a grandmothers or grandfathers and a clan living together, are some of the types of families present in this community.

Osmer asserts that understanding the way individuals in families operate within each unique structure, serves as a vital lens to understanding the community at large (Osmer 2008:7a). This implies that individuals cannot be understood on her or his own, they are part of a bigger system. He (Osmer 2008:7b) links the importance of understanding family systems to the family systems theory of Edwin Friedman. This theory asserts the importance of family as a unit, it further states that each person in the family plays a role in the lives of the other members of the family (Cox, 2006:2). It is important to bear in mind that children are not islands, they are always part of a family structure and family system. They will therefore always involuntarily be influenced by the structure or system and the other people in their family structure and system. For the purpose of this research project, it is important to look at the family structures and the relationship within these structures of which children between the ages of six to twelve year old are part of in the HRV. The data collected from the 2011 census, shows the high percentage of single female headed families, raising children and possibly taking care of a grandparent or grandparents. It can then be safe to say that a large percentage of children either live within single female headed families, or are part of an extended family. The percentage of the typical nuclear family amongst black and coloured people in the HRV are not high. The highest percentage of children living within a nuclear family are amongst the white section of the HRV's population. The well-being of children is strongly linked (sometimes erroneously), to the structure of the family from which they come. Davids (2017:1a) states that there has often been an understanding that children from two parent heterosexual married parents fare better as oppose to children from single parent or other family compilations. However, a study conducted in the Western Cape showed that a parenting style where warmth was displayed, and autonomy was allowed, ultimately determined the well-being of children (Davids, 2017:1b). This study reiterates that family structure is and always will be important, but should no longer be the highest gauge by which the well-being of children in families should be determined.

#### 2.4.3.3.11 Congregational contexts in the HRV

There are 8 established mainline churches and an unidentified number of independent churches in the HRV. The established churches are the Apostolic Faith Mission, African Methodist

Episcopal Church, Anglican, Uniting Reformed Church, Dutch Reformed Church, Roman Catholic, Lutheran and the Methodist church. It is unclear how many children attend Sunday Schools or a form of Christian education or PYD programs, as no data regarding this matter is documented. In chapter five as part of the empirical research, a clearer picture of how many and what type of PYD programs exist within the Christian Faith Community was determined. The Christian Faith Community in this context stretches beyond the borders of the institutionalized church, as NPO's, Mission Organizations and individuals all contribute in their own unique way in the lives of the children of the HRV. This too was discussed in more detail as part of the empirical research in chapter four.

What is available, are numerous undocumented verbal accounts of what the good individuals do for children in this context.

#### **2.4.3.4 Culture of the community of the HRV**

Defining the concept culture, is intricate. Philosophers, sociologists, anthropologists and theologians have spent countless years and have written numerous papers explaining their understanding of the concept culture. Waweru (2011:6) states that the word culture is derived from the Latin concept *cultura*, derived from the concept *colere* which means to cultivate. Waweru continues to state that culture refers to the way of life of a certain group of people, it includes their socio-political and economic activities and practices passed down from one generation to the next. Richardson (2001:1-3) labels culture as the world of human creation, constituting of past experiences, present day and future possibilities. Jenks (1993:6) asserts that culture is a collection of socially produced, symbolic forms.

The mentioned writers in this section all concur that culture is, something that is created by humans. To be human means to be embedded in culture (Grenz, 2000:37). Every people group has their own created way of life that they inherently carry over from one generation to the next. Culture has deeply personal and emotional roots. It seems to find embodiment when a monumental, personal and important experience or set of experiences happens and the parties involved with the experience, transfers what happened in that moment in time, to the next generation or group of people and they in turn transfer that experience and its meaning to the next generation. Not only is the experience transferred, the emotional, value, the narrative value as well the essentiality of the experience, is transferred. Culture finds its expression in practices, religion, food, the way people dress or in actions. These expressions of culture are called traditions or customs (Grenz, 2000:38). Culture and cultural context are important to a situational analysis.

Osmer reminds researchers to be cognizant of the cultural context as part of the descriptive empirical task. With this he implies looking at who lives in the HRV and how their behaviour is impacted by their culture. For the purpose of this situational analysis we have to ask who are the six to twelve year old children that live in the HRV and how are they impacted by the cultural context of the HRV. The coloured and white section of the population currently do not have strong visible cultural practices they adhere too. The Xhosa section of the population have more traditional and visible cultural activities and gatherings than the rest of the community. Coloured children in the HRV grow up learning that baptisms, funerals and especially 21<sup>st</sup> birthday parties are done in a special way by people belonging to the coloured culture.

Funerals in the Xhosa culture are conducted in a certain manner, the birth of a new baby and naming the baby is connected to a special ceremony. Xhosa young men from as young as 13 years of age goes through initiation school. The preparation for going to initiation school, and the feast after successful completion of initiation school happens in view of all in the community, and with it creates a learning opportunity for children regarding their culture and what they are part of. Culture fosters a sense of belonging for individuals and for children especially offers the lens through which they learn to understand their world, language, values, traditions and beliefs and relationship (Huang, 2019:1).

The consequences of culture not being transferred from one generation to the next is that a generation of children will grow up that do not understand, embrace nor appreciate their past and how they are connected to it, or the role their ancestors played in shaping the history of their family and the greater HRV.

#### **2.4.4 Step 4 Organise and Analyse Data**

In this section, data gathered under step 3 will be analysed. The data gathered in step three is quantitative data as it was gathered by using existing literature. This data highlighted the numerical profile of the people living in the HRV as it is positioned in the Census 2011. It also gave a perspective on how current economic and land reform matters may have influenced the situation of the people of the HRV at large and what effect it has and could have in future on children between six and 12 years old in this context. Few of the sources used, locate the discussion within a conceptual framework that can be used to guide both analyses as well as show possible linkages between cause and effect. This fact makes it challenging to conduct an analysis of literature used in this chapter.

Guidelines from Osmer's first task of practical theological reflection, the descriptive empirical task and six steps to conduct a situational analysis was used to structure this chapter. Finding data that would shed light on the situation of children between the ages of six to twelve years

old proved to be challenging as specific data from the HRV was mostly embedded within data that described the Western Cape Province, the Cape Winelands district or the Breede River Municipality of which the HRV is part of.

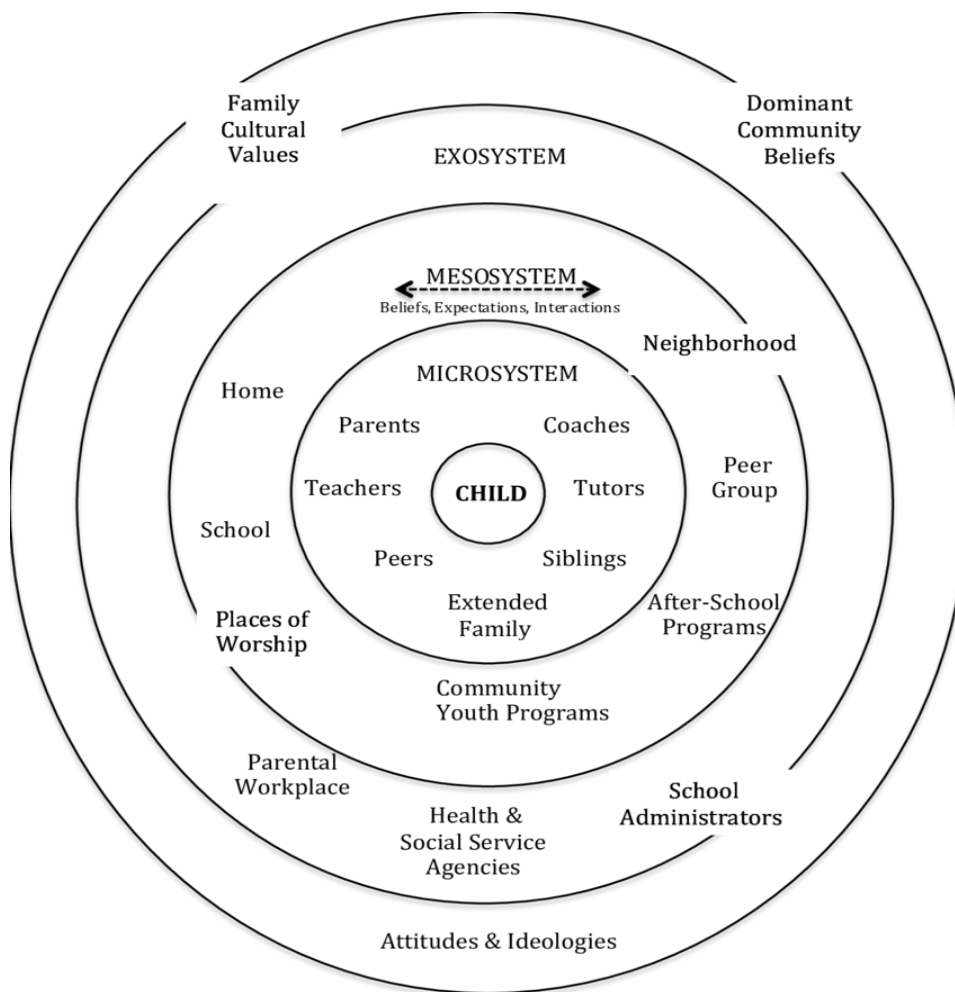
What is however evident is that all the above factors mentioned under point three, in one way or the other impacts children. It is often stated that “No man is an Island” – meaning that all people are part of the world around them and cannot exist on their own. Therefore no one escapes the effects of what happens in the world around them and everyone to some extent influences the world in around them. The same runs true for children and their development. A developmental perspective that supports the notion that the world around children influences them and that they in turn have an effect on the world around them is Bronfenbrenner’s ecological systems theory (Härkönen, 2007:

The premise of Bronfenbrenner’s Ecological system’s theory is that the environment in which a child grows up has complex layers and has an influence on the development of the child (Paquette and Ryan, 2001:1). Bronfenbrenner (1979:41) asserts that in ecological research the properties of a person and her environment, the structure of those environmental settings and the processes taking place within and between the person and their environment, must be viewed as interdependent and analysed in terms of systems.

Bronfenbrenner’s ecological systems theory, stems from his work in child development, which is where this theory was first developed and utilised as a perspective on child development.

The diagram below (Bowen, 2015:1) shows the child in the centre, with the different systems in the child’s ecology or world that influences a child at any given stage.





**Figure 2-2: Bronfenbrenner's Ecological Systems Theory as explained by Bowen (2015:1)**

The immediate system surrounding children is called the micro system, which is the closest to them and contains structures they have direct contact with. This system includes children, their family, school and relationships with friends. The mesosystem is the sphere that encompasses children's connections between the structures of children and their microsystem (Härkönen, 2007:9) such as the relations between their parents and the teachers, school, between them and the Christian Faith community, the Positive Youth Development Programs they are part of and their neighbourhood at large. The exosystem includes matters that effect children, but does not include them, such as the parent's place of work, their work conditions and health services (Boemmel and Briscoe, 2001:2a). In the HRV this would entail whether all parents who want to work on farms in the area get jobs, how many will have work during winter when only a handful of labourers are required to tend the vineyards, how much or how little profit the farmer makes for selling their grapes and what percentage of these profits are given to workers as bonuses and whether the local and mobile clinics operate optimally or not. It may also entail the quality and availability of other services provided by government such as policing in the area. The macrosystem represents things that influence and sometimes support children within the

environment such as culture, political systems, economic patterns, laws, customs, society and nationality (Boemmel and Briscoe, 2001:2b). In the HRV the macrosystem will translate to the cultural practices of the Xhosa, coloured and white population and some other cultures. It also includes the arrival of Chinese, Pakistani and Somali shopkeepers and their presence and influence in the HRV. The macrosystem covers the manner in which political parties govern and influence decisions on local and provincial government level – especially policies that may have an impact on matters affecting families and children such as the roll out of social grants, the allocation of RDP houses or the implementation of children's rights. The chronosystem, which is not shown on this diagram, represents everyday events that happens to and within children and produces new conditions that may spur or hamper their development (Bronfenbrenner, 1979:23). These conditions incorporate death of a parent or person very close to a child, a parent losing a job, or a parent or older sibling or someone close to children being incarcerated, a close family member being addicted to alcohol or drugs, being bullied at school, moving from a farm to the new RDP houses, academic performance or positive or challenging issues in the family where a child grows up. These conditions add to a child's positive or negative development.

## **2.5 Findings of Data analysis**

In this section the findings of the data analysis that was conducted under Step 4 will be explained, using Bronfenbrenner's Ecological Systems Theory to position them.

### **2.5.1 Micro system – (the circle closest to children)**

Children in the HRV are mostly part of extended, single parent and female headed households (Cf. 2.3.3.2.10). Though poverty is prevalent in the HRV, all children have the opportunity to attend school. There are registered and unregistered crèches and day care centres, which contributes to school readiness in various degrees. Not enough caregivers of pre-school children are trained to get children ready for school and not enough ECD centres are registered with the government. In general, more should be done by the department of basic education to ensure school readiness for children in the HRV.

### **2.5.2 Mesosystem – (encompasses children's connections between the structures of children and their microsystem)**

The seasonal work conditions, in the HRV makes it difficult for parents to be more involved with their children's school and academic futures. They struggle to attend parent teacher meetings because of the long work days. This leads to their children not reaping the full benefits of an education where the school and parents work in partnership to help children reach their full academic potential.

### **2.5.3 Exosystem – (the circle that represents matters that effect children, but does not include them)**

Most parents work on farms in the area. These are low paying jobs that can barely pay for the basics needed by a family. The availability of services such as healthcare, police – water and sanitation is above average. It is the quality and frequency of those services that needs attention.

### **2.5.4 Macrosystem – (the manner in which political parties govern and influence decisions on local and provincial government level)**

The economic outlook for the HRV and South Africa at large faces many challenges. The unresolved land debate regarding agricultural land could potentially threaten the well-being of children if not carefully navigated. Unfortunately, South Africa still remains the most unequal country in the world causing the poor to be even poorer and the rich to be richer (Scott, 2019:1). The fact that there are very few aftercare centres available for children between the ages of six to twelve years old, is worrisome and needs to be looked at urgently.

### **2.5.5 Chronosystem (everyday events that happens to and within children and how they handle these events)**

In Chapter two the strength based approach to PYD is discussed, this approach has as its outcome the strengthening of a child's internal infrastructure in order to help children develop positive identity and be more resilient in the face of adversity. It is clear from this situational analysis that children face numerous challenges. Determining the level of resilience, the children of the HRV needs further investigation. To see children still play and continue as normal in the face of abject poverty, or when a parent or someone close to the child has died or when they have to changed schools because of moving, does not necessarily mean they are doing well. Finding out how these external circumstances affect children emotionally, is a study on its own. More than anything else, relationships of trust<sup>8</sup>, between children and caring adults can serve as a foundation to excel amidst daily challenges faced by children between the ages of six to twelve years old in this context. In Bronfenbrenner's (1994:30) own words:

In order to develop intellectually, emotionally, socially, and morally, a child requires participation in progressively more complex reciprocal activity, on a regular basis over an extended period in the child's life, with one or more persons with whom the child

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<sup>8</sup> In Chapter 2 (literature review point 6.3.1) as part of the different dimensions of mentoring relationships, trust between the caring adults, (which is referred to as mentors) and children between the ages of six to twelve years old is discussed.

develops a strong, mutual, irrational, emotional attachment and who is committed to the child's well-being and development, preferably for life.

## **2.6 Step 5: Communicate outcomes of the data analysis**

For this purpose of this study it is not needed that the outcomes of the data analysis be communicated to third a party. This situational analysis serves as part of answering question 1 of the descriptive empirical task “What is going on?” This situational analysis was conducted as part of objective two as set out in chapter one of this study: “To describe the situation and needs of children between the ages of six to twelve years old in the HRV.”

## **2.7 Step 6: Consider how to proceed with outcomes of the data analysis**

Organizing and analysing data will assist in fulfilling objective 6 as set out in chapter one “ To determine what should change to establish a better praxis for PYD programs and Christian mentoring for children between the ages of six to twelve years old in the in the HRV. Valuable insights have been gained into the situation of children between the ages of six to twelve years old in the HRV that can be used in accomplishing this objective.

## **2.8 Conclusion**

In this chapter the situation of children between the ages of six to twelve years old was looked at through using available literature. It was a general situational analysis that looked broadly at the situation of children between the ages of six to twelve years old. Six steps to conduct situational analysis was used in this regard. In the following chapter the empirical research methodology will be explained and mapped out in detail, focus group interviews and semi structured interviews were conducted to assist in the description of the role of Christian mentoring in PYD programs in the HRV.

## **CHAPTER 3: EMPIRICAL RESEARCH METHODOLOGY: A QUALITATIVE STUDY**

### **3.1 Introduction**

This chapter describes the empirical methodology used to conduct focus groups and semi-structured interviews in order to answer the research question: “What role can Christian mentoring fulfil in the positive development of children between the ages of six and twelve years through PYD programmes in the HRV?” In this chapter I will subsequently describe the research design and methodology, data collection process, focus groups, sampling method, semi-structured interviews, data saturation, the role of the mediator, ethical considerations, management, storage and destruction of data, data analysis procedure, the pilot study and the results of the pilot study.

Through this research project I want to determine the role of Christian mentoring in PYD programmes in the HRV. In chapter 1 the background and rationale for this study was discussed. A comprehensive literature study explaining the concepts used in this research project was carried out in chapter 2. The framework underpinning the study, the PYD theory, was also discussed in chapter 2. The literature study in chapter 2 is, lastly, an attempt to answer the question: “What is going on?” as described in Osmer’s four tasks of practical theological reflection. In chapter 3 a situational analysis of children between the ages of six and twelve years in the HRV was conducted.

The chosen model for practical theological reflection for this research project is the tasks of practical theology as described by Richard Osmer. Osmer (2008:31) asserts that the first task of practical theology is the descriptive empirical task. Through a spirituality of presence and priestly listening the question: “What is going on concerning the role of Christian mentoring in PYD programmes for children between the ages of six and twelve years with special reference to the HRV?” was partly answered in chapters 2 and 3 (Osmer, 2008:34).

Chapters 4 and 5 want to broaden the descriptive empirical task of this study by listening to the people of the HRV. This listening phase is important because the second task of Osmer’s process of practical theological reflection is the interpretive task (Osmer, 2008:79), also described as the task of sagely wisdom. The application of sagely wisdom, thoughtfulness and theoretical interpretation is dependent on adequately describing the current situation of the role of Christian mentoring for children between the ages of six and twelve in this setting (Osmer, 2008:82). This chapter focuses on describing the empirical research methodology guiding the

process of listening to the people of the HRV to get more information on the role of mentoring in this specific context.

### **3.2 Research Design**

This study will be a qualitative inquiry. Such a study is vitally important for the development and strengthening of PYD since it supports issues of agency, process, participation and difference in ways that traditional positivist methods do not (Futch Ehrlich, 2016:3). According to Creswell (2007:53) qualitative research begins with assumptions, a worldview, a possible theoretical lens at the meaning individuals and groups ascribe to a social or human problem. This study begins with the assumption that Christian mentoring is playing a role in PYD programmes in this context. Part of this study about the role of Christian mentoring in the HRV should therefore include a description thereof, as well as collecting and analysing data which support the description offered. The aim of describing the role of Christian mentoring for six- to twelve-year-old children will lead to recommending new and more effective strategies for implementation in PYD programmes. Data is gathered through a process or processes of qualitative enquiry into the natural setting of the individual or community's context (Creswell 2007:53).

Qualitative research is a creative enterprise that aims to answer questions using rigorous, flexible and best-fit approaches (Mills & Birks, 2014:34). These best-fit approaches then guide researchers to make informed decisions as to which methodology will answer the research question best (Nieuwenhuis, 2014:58). A qualitative study with the goal of providing a description of the role of Christian mentoring in PYD programmes in the HRV is used in this research. The motivation for this is the research question, which requires a description of the role of Christian mentoring in this context and my interest to engage with the local population in a meaningful way regarding this matter. There are different kinds of qualitative research designs, but the one best suited for this study is a Qualitative Descriptive Study (QDS) or design.

According to Sandelowski (2000:336) QDS offers a comprehensive summary of an event in the everyday terms of those events. Bradshaw *et al.* (2017:1) state that it can be used to answer questions about experiences, knowledge, attitudes, perceptions, perspectives and feelings as well as the barriers to a given phenomenon. The ultimate goal of QDS is to offer a well-substantiated description of a phenomenon in its contextual setting, thereby helping us to form a better understanding of a phenomenon contextually (Nieuwenhuis, 2015:420).

QDS also supports the intent to present the facts from the participant's point of view and to provide concept clarification. Magilvy and Thomas (2009:291) describe the result of QDS as a rich description, usually in the words of the participant that describes knowledge of a depth that

is useful for developing new interventions. Neergaardt (2008:2) asserts that a qualitative description as a research approach is limited and can be criticized as being too simple and lacking rigour. She continues to state that the positive side of qualitative descriptive research aims to provide a rich, straight description of an event which in turn means the researcher can stay closer to the data when he/she uses this methodology (2008:2).

Even though Neergaardt describes QDS as too limited, QDS is the most appropriate design for this study as this design provides the researcher with a to-the-point, comprehensive description of the role of mentoring in PYD programmes in the HRV. This comprehensive description is needed to help answer the research question. This research design is essential for this study, because this is the first research project of its type conducted in this context. A comprehensive description of the role of Christian mentoring in PYD programmes in the HRV may well contribute to the future effectiveness of PYD and what it can encompass in this context.

Some of the other characteristics of QDS are: it is based on direct descriptions of people that experienced the phenomena under investigation, the sample size in the study is usually small, and data gathering may include interviews with groups and individuals (Kim *et al.*, 2018:2; Creswell, 2007:36).

### **3.3 Data Collection Process**

As part of the descriptive-empirical task, research methods in line with the qualitative design for this study were used. There are a variety of ways in which to complete this task, all of them largely dependent on the research design. I made use of focus groups and semi-structured interviews as I concluded that it would be the best way to reach an answer to the question of this research.

Focus groups and semi-structured interviews were the primary data sources. These tools were applied to gain a better understanding of the situation of mentoring children between six and twelve years.

Initially I applied for ethical clearance to conduct four focus groups, two for mentors who were or have been part of PYD programmes for six- to twelve-year-old children for a minimum of five years, and two focus groups for youth who are now between the ages of 18 and 25 years and were part of PYD programmes when they were between six and twelve years old. To ensure data saturation was achieved and that the right type of data was gathered, I initially included an unspecified number of un-structured interviews in my application. In March 2018 I received ethical clearance for this methodology from the ethics committee of the North-West University. However, during the research process I realized that my initially approved methodology would

have to be altered slightly if I were to collect enough of the right type of data to answer the research question.

In my initial application to the ethics committee I did not keep in mind that a section of the research population (mentors and youth) who could answer the research question, do not live in the HRV anymore. I initially did not request permission to include their input in this research project, but realized that some of them would be able to contribute in important ways to the research data. Some of these former mentors were involved for long periods in mentoring six- to twelve-year-old children while they lived in the HRV and could contribute expert knowledge for this research. In the initial phases of the research it also became clear that the population of mentors and youth in the HRV was very small. Taking people now living outside the HRV but who otherwise met the criteria for the research into account for participation would enlarge the pool of potential participants significantly. The decision was therefore made to do semi-structured interviews, based on the same questions used in the focus group discussions, with some of the people now living outside the HRV to aid in reaching data saturation and to enhance the quality of data needed to provide a rich description of the role of Christian mentoring in PYD programmes for six- to twelve-year-old children in this context. Additionally, it was decided not to conduct any unstructured interviews because the researcher came to the realization that such interviews would fit a quantitative study better than this qualitative study.

I subsequently wrote a letter to Doctor Rudy Denton, the chairperson of the Research Committee of the Department of Practical Theology to request a slight deviation from the originally approved plan for this research. This letter is included as Appendix F. A letter granting permission to continue with the deviated plan can be found in Appendix G.

By obtaining permission to deviate from the original research plan, I made sure that the empirical research process would be honest and reliable and that multiple methods of data sources would be used to develop a comprehensive description of the role of Christian mentoring in PYD programmes in the HRV. Carter et al., (2014:544) calls this process triangulation, a qualitative research strategy to test validity through the convergence of information from different sources.

### **3.3.1 Focus Groups**

Morgan (1996:130) defines focus groups as a research technique that collects data through group interaction on a topic pre-determined by the researcher. Freitas *et al.* (1998:2) states that focus groups is a type of in-depth interview accomplished in a group, whose meetings present characteristics defined with respect to the proposal, size, composition, and interview procedures. This method of data collection is suitable for this research because



- Focus groups are valuable for giving reasons behind the facts and numbers that are gathered in survey methodology (Leung and Ratnapalan, 2009:218a).
- Participants may well build on each other's ideas through piggy-backing, implying that when one participant renders information, another may remember new information that correlates with or differs from information given by other participants. (Leung and Ratnapalan, 2009:218b).
- Shek *et al.* (2017:130) asserts that focus groups provide an account of the in-depth subjective experiences of participants. These accounts or stories of participants will ultimately contribute to a comprehensive description of the role of Christian mentoring in PYD programmes in this context.

The definitions or descriptions of focus groups have a common denominator, namely that focus groups are a type of in-depth interview that happens in a group of people, is directed by a facilitator with an interview guide, and aims to answer the research question of a pre-determined research project. The research question that requires answering through focus groups and semi structured interviews is: "What role can Christian mentoring fulfil in the positive development of children between the ages of six and twelve years through PYD programmes in the HRV?"

Two categories of focus groups were involved in the research. The first category consisted of individuals who fulfil or fulfilled a Christian mentoring role in PYD and/or PYD programmes. They were interviewed according to the focus group interview guide in Appendix A. There were two focus groups consisting of category 1 people.

The second category consisted of youth older than 18 but younger than 25 years who were part of PYD and PYD programmes (when they were between six and twelve years old) where someone fulfilled a Christian mentoring role in their lives. They were interviewed according to the focus group interview guide in Appendix B.

People from different walks of life were part of the focus groups. They included farm owners, general farm workers, pensioners, students, unemployed persons, teachers, community workers, police officers and also people from other professions. Both categories of focus groups consisted of these people.

During focus groups, participants were free to share their knowledge about PYD programmes and Christian mentoring through the discussion guide developed by the researcher. A copy of

the discussion guide can be found in <sup>9</sup>Appendix A and B. Participants were free to share as much or as little information as they saw fit.

The duration of the focus groups was between 40 and 70 minutes and consisted of between five and seven members per group.

### **3.3.2 Proposed sample size and motivation**

There is little consensus amongst researchers concerning the exact number of participants for focus groups. What these researchers do agree upon, though, is that the groups should be relatively small if the researcher is to elicit maximum participation from all the members of the group. According to Geuttermann (2015:4) the appropriate number of participants to consider for research, where purposeful sampling is used as a method of data collection, is determined by at least two factors: the point of saturation and the approach of the study (2015:4; Mason, 2010:1).

The nature of the research question naturally excludes a large portion of the population of the HRV. People who have not worked directly with children in an educational, sports or cultural capacity or as part of the CFC in a PYD programme for a minimum of three years (initially the requirement for participation was five years), had to be excluded from the research. Youth between the ages of 18 and 25 years who had not been part of a PYD programme for a minimum of three years when they were between six and twelve years old, were also excluded from the research. The mediator additionally had to make sure that the participants were representative of all the organizations and churches (choirs, dance schools or groups, sports groups, education) to be found in the community of the HRV.

### **3.3.3 Sampling method**

Etikan *et al.* (2016:1) describes a sample as a portion of a population or universe. They further state that the concept “population” can also mean a total or quantity of things or cases or whatever the object under investigation may be. The population of the category 1 group were individuals, who for the purpose of this study are referred to as mentors, in the HRV who worked with children between the ages of six and twelve years in a PYD programme. The initial requirement for participation in focus groups was that they had been involved as mentors for a minimum of at least five years. During the process of recruiting potential participants for focus groups, I discovered that there were not enough possible participants for the mentoring focus groups who were involved with PYD programmes for such a length of time. I subsequently had to lower the benchmark for participation for that category of focus groups to three years to

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<sup>9</sup> Appendixes follows the rationale of the research process as it unfolded from chapter one through to chapter seven. They have been created as was needed to complete chapters as they progressed. Therefore, in certain places in this chapter they may appear to not follow chronologically.

enlarge the population for the research. This new information was communicated to the ethics committee via the letter of request to deviate from the original plan (see in appendix F) and a letter giving the requested permission was duly received (see appendix G).

The population of the category 2 group were individuals in the HRV who as children between the ages of six and twelve were part of PYD, PYD programmes or Christian mentoring. Two focus groups were conducted in this category 2.

There are two types of sampling processes, namely probability and non-probability sampling. Probability sampling is defined as a sampling process whereby every unit in the broader population has a positive probability of selection for a sample (Schreuder *et al.* 1999:281). Instances where probability sampling is used include situations where large numbers of names are put into a computer and some of those names are then chosen at random by a computer program for a specific purpose. Probability sampling is mostly used for situations where a larger more representative sample is needed. Non-probability sampling, on the other hand, tends to be smaller, usually with a very clear, specific population in mind (Surbhi, 2017:1). Probability as well as non-probability sampling each has its own unique set of sampling methods. Research methodology.net (2016:1) defines purposeful sampling as a non-probability sampling method that occurs when “elements selected for the sample are chosen by the judgment of the researcher”.

For this research project non-probability sampling was used, because participants in focus groups and semi-structured interviews needed to have a specific profile and knowledge and skills set in order to be able to answer the research question. Purposeful sampling and snowball sampling, two non-probability sampling methods, were utilised to acquire participants for focus groups and semi-structured interviews.<sup>10</sup>

To make sure that the sample represented the demographic composition of the HRV I made sure that the principle of distributive justice was adhered too. Mckee (1981:11) defines distributive justice as a process whereby community burdens and benefits are equally shared by individuals in the community. To make sure that distributive justice did occur, community consultation was used in the form of a mediator and gatekeepers (Sing & Wassenaar, 2016:2; Cf 3.3; 3.2.3.3.4).

### **3.3.3.1 Purposeful Sampling**

Purposeful sampling can be defined as a method widely used in qualitative research for the identification and selection of information-rich cases related to a phenomenon of interest

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<sup>10</sup> More information about the role of the mediator can be found below (see 4.6 in this chapter).

(Palinkas *et al.*, 2015:533; Suri, 2011:63; Sharma, 2017: 750; Benoot *et al.*, 2016:2; Patton, 202:273). Through a process of purposeful sampling also referred to as judgemental sampling participants were selected to compile the focus groups (Etikan *et al.*, 2016:2).

Purposeful sampling is further divided into numerous types. Sharma (2017:751) distinguishes between maximum variation sampling, population sampling, typical case sampling, extreme or deviant case sampling, total population sampling and homogeneous sampling.

The type most suited for this study is homogeneous sampling. The goal of homogeneous sampling is to understand and describe a particular group in depth (Robert Wood Foundation, 2008:1). Even though participants to this research were from different organizations, cultures and backgrounds, being part of PYD programmes for six- to twelve-year-olds in this specific context qualified them as a homogeneous sample. Patton asserts that homogeneous sampling is what focus groups are typically based on, as it is about bringing people from similar experiences together to talk about issues that affect them (1990:173).

Homogeneous sampling is, additionally, defined as a type of sampling where participants share similar traits or characteristics (Etikan *et al.*, 2016:2; Suri, 2011:67). This is necessary where a small sample is chosen with the purpose of supplying an in-depth description of a particular sub-group. This method is particularly suitable for situations where the phenomenon under study has direct implications for the research subjects (Suri, 2011:67). Bornstein *et al.* (2013:7) asserts that the advantages and disadvantages of homogeneous sampling incorporate the following:

Advantages include

- The recruitment costs and efforts are generally low.
- Homogeneous sampling focuses on one particular subgroup in which all the sample members are similar.

Disadvantages include

- Its results cannot be generalized.
- Homogeneous sampling is also not suitable in the case of socio-demographic differences.
- This method can be prone to researcher bias. In this study a mediator leads the process for the selection of participants to focus groups and semi structured interviews. This lessens the probability of the researcher inserting bias in the selection process.

Having taken the benefits and consequences of various kinds of purposeful sampling into consideration, I chose homogeneous sampling as method because my sample of the population is small, participants share the same demographic context as well as similar current and past experiences, especially in the context of a PYD programme context, as per the requirements of the research question. The results gained from this empirical research study are context specific and it will be difficult to generalize it to the larger South African population.

### **3.3.3.2 Snowball Sampling**

Abdul-Quadar *et al.* (2006:460) describes snowball sampling as a method whereby a researcher recruits a few eligible individuals for participation to a research project and then ask the recruited individuals to provide references for other potential participants who meet the requirements of the specific research project. This method of sampling is also known as chain referral sampling and gets its name because it acquires more participants and additional information as it progresses (Patton, 2002:273). Snowball sampling is needed for this research project because the mediator and researcher are not as familiar with possible participants from the Xhosa and Caucasian section of the HRV population as with possible participants from the coloured section of the population. We therefore needed to work with referrals from the few Xhosa and Caucasian participants known to us. Because of the principal of distributive justice embedded in this research, it was important to make use of this sampling method to adhere to the ethical requirements of the North-West University.

The mediator visited one reputable person from both the Caucasian and the Xhosa population who knew the names and contact details of mentors and youth who were or had been involved with PYD programmes in the CFC in this context. She was given various names and contacted them for possible participation in focus groups and semi-structured interviews.

In the application for ethical clearance it was noted that snowball and random sampling would be employed to recruit participants for focus groups and semi-structured interviews. Using snowball sampling as a method to search for participants for this research made it unnecessary to advertise in the local newspaper or on church bulletin boards or to make announcements from the pulpit to invite participants for the research.

### **3.3.3.3 Random Sampling**

In the following section the process of identifying and recruiting participants for the pilot study, focus groups and semi-structured interviews will be explained.

#### 3.3.3.3.1 Lists of possible participants

Four lists of possible participants in focus groups and semi-structured interviews were compiled by means of an Excel spreadsheet. All four lists consisted of the names and surnames, contact details, PYD programmes to which the participant was affiliated, years of participation in programme, the name of the gatekeeper where permission was needed in order for a participant to participate in the research, the date on which a participant received an informed consent form, and the date on which the form was signed and returned.

##### A. List 1

The first list held the information of mentors in PYD programs in the CFC who was identified for participation in the pilot study focus groups. These people all reside in the HRV. The initial list had 60 names on it. Informed consent forms were only handed out to participants who indicated that they wanted to participate in the research and was available to do so on the date and time provided to them by the mediator.

##### B. List 2

The second list had the information of expert mentors who had been part of PYD programmes in the CFC for at least three years, did not reside in the HRV, but could possibly give valuable information regarding the research question. No selection for participation was needed, because only seven people were available for participation and it was decided to include all of them in the research project.

##### C. List 3

The third list had the information of youth between the ages of 18 and 25 who participated in PYD programmes in the CFC when they were between six and twelve years old. The initial list contained the information of 40 would-be participants. The same person who selected the participants from the first list was once again tasked with choosing participants from this list for inclusion in the focus group. Informed consent forms were only handed out to participants who indicated that they wanted to participate in the research and were available to do so on the date and time provided to them by the mediator.

##### D. List 4

The fourth list had the information of youth who had been part of PYD programmes in the CFC for at least three years, did not reside in the HRV, but could possibly give valuable information in the search for answers to the research question. No selection for participation was needed, because only nine people were available for participation and it was decided to include all of them in the research.

#### 3.3.3.3.2 Process of selection used by the third person

As part of the random sampling process a third person who had no relation to the research, nor could benefit in any way from the research, was enlisted to select the participants.

The possible participants for the mentors' pilot study and focus groups were selected first. This process entailed that numbers from 1 to 60 were written on one A4-sized piece of paper. The paper was then cut into sixty pieces each with one number written on it. The numbers were put in a bowl and the third person then picked five numbers from the bowl. The names and numbers were matched to list 1 (3.2.3.3.1 A) and those people were earmarked for the pilot study. Next, the third person drew eight numbers which were then earmarked for focus group 1, the group for mentors. The numbers were matched to the names on the list. The second group of eight numbers were drawn and earmarked for focus group 2 for mentors. The information of the three selected groups and their corresponding names and numbers were then given to the mediator.

The process was repeated for the selection of participants for the youth pilot study and the two youth focus groups (List 3; see 3.2.3.3.1 B). This process entailed that numbers from 1 to 40 were written on one A4-sized piece of paper. The numbers were cut out and put in a bowl. The third person then drew 5 numbers. The numbers were matched with the names on list 1 (3.2.3.3.1) and the appropriate people were earmarked for the pilot study. The third person then drew six numbers and matched numbers and names to find participants for group 1 for mentors. A second group of six numbers were drawn and earmarked for focus group 2 for mentors. The information of the three selected groups and their names and numbers were also given to the mediator.

The mediator also received the original list with names and contact details in the event of selected participants not being available to participate in the research. She could then pick other names on the list in order to find enough participants.

#### 3.3.3.3.3 Realigning the lists chosen by the third person

When the initial process of selection had been completed by the third person, I asked the mediator to make sure that a farmer and farm worker were not placed in the same focus group as this might inhibit participation by either the farm worker or the farmer, which would not be conducive to the required openness and honesty among group members. The farm worker might feel intimidated by the presence of his employer and hesitate to voice an opinion, while the farmer might not see the farm worker as his equal during the discussion. I also requested that the racial composition and the male-female ratio of groups be revisited. When the mediator and I were satisfied that these precautions were put in place, the process of contacting potential participants started.

#### 3.3.3.3.4 Contacting Possible participants

The mediator contacted the potential participants via cell-phone, WhatsApp messages and voice calls to explain to them what the research was about and what the requirements were to participate in the research. She also explained the consent forms to them. When the mediator was sure they understood what the research was about, that they met the requirements for participation, and that they were willing to participate in the pilot study or focus groups, they were asked how they wanted the informed consent form to be delivered to them. She informed them that they had one week in which to decide whether they wanted to participate and should return the form to her or me during that week or on the day of the interview.

By the time the forms were handed out, participants already knew the date and time of their focus group meeting. The mediator had the pilot study participants as well as the eventual focus groups already decided and set.

Consent forms were delivered to participants in three ways. Some forms were sent via e-mail while others were hand-delivered. The third group of participants immediately indicated that they wanted to participate in the research and did not need time to think about the matter. They indicated that they understood what was required of them and would sign the forms in my presence on the day of the focus group interview. Others indicated that they would not be available at the time the mediator or I wanted to deliver the forms to them.

During the initial phone call, the mediator took special care to explain the section regarding gatekeepers and why some of the participants might need gatekeepers' permission in order to participate. All participants indicated that they did not need permission from their gatekeepers (a church leader, youth leader or elder at their church or organization) and would participate voluntarily.

#### 3.3.3.3.5 Feedback from the recruitment process

**Table 3-1: The process regarding consent to participate in this research project can be summarised as follows:**

Only participants who indicated that they were interested in participating in the focus groups and were available on the set days of the interviews, received consent forms.

The mediator contacted all of them telephonically. During that telephone call they were informed about the research project, the process of consent and what would happen on the day of the focus group meeting. Participants agreed that they would prefer a hard copy of the consent form, because email copies would require them to go to a print shop where copies had to be



printed and paid for. The mediator then delivered the hard copies to those participants who indicated that their copies should be delivered to them. She again explained to them how the consent form worked and answered any further questions regarding the form. They then agreed to bring the consent form with them on the day of the focus group interview. They were asked to come ahead of time on the day of the meeting to fill in the consent form

On the day of the focus group meeting, the researcher again explained the form to them, and they signed the forms in the presence of the researcher. They were informed that they could decline participation to the focus group interviews at any stage of the focus group process. without any repercussions for them.

<b>Pilot Study: Mentors</b>	<b>Focus Group 1: Mentors</b>	<b>Focus Group 2: Mentors</b>
Five possible participants were contacted.	Eight possible participants were contacted.	Eight possible participants were contacted.
Two consent forms were emailed to possible participants, three forms were hand delivered.	Two forms were hand delivered. The rest of the possible participants agreed to sign their forms on the day of the interview, as they understood what was required of them.	One form was hand delivered. The rest of the possible participants agreed to sign their forms on the day of the interview, as they understood what was required of them.
All five would be participants agreed to participate	Eight would be participants agreed to participate	Six would be participants agreed to participate
A sixth possible participant heard about the pilot study for mentors from one of the participants that already agreed to participate and contacted me regarding participation in the pilot study, she saw the consent form from one of the other possible participants and understood what was going to happen. She met the requirements for participation and I agreed to include her.		
The consent form was explained again on the day of the interview to make sure possible participants understood the process and their part in the process.	The consent form was explained again on the day of the interview to make sure possible participants understood the process and their part in the process.	The consent form was explained again on the day of the interview to make sure possible participants understood the process and their part in the process.

<b>Pilot Study: Mentors</b>	<b>Focus Group 1: Mentors</b>	<b>Focus Group 2: Mentors</b>
All six participants signed the forms and the process proceeded.	On the day of the focus group interview six participants, out of the eight that agreed to participate in the process, showed up. They signed the forms and the process proceeded.	On the day of the focus group interview five participants, out of the six that agreed to participate in the process, showed up. They signed the forms and the process proceeded.
I signed the forms as a witness.	I signed the forms as a witness.	I signed the forms as a witness.

<b>Pilot Study: Youth</b>	<b>Focus Group 1: Youth</b>	<b>Focus Group 2: Youth</b>
Five possible participants were contacted.	Six possible participants were contacted.	Six possible participants were contacted.
Three forms were hand delivered.	One form was hand delivered. The rest of the possible participants agreed to sign their forms on the day of the interview, as they understood what was required of them.	One form was hand delivered. The rest of the possible participants agreed to sign their forms on the day of the interview, as they understood what was required of them.
All five would be participants agreed to participate.	Six would be participants agreed to participate.	Six would be participants agreed to participate.
The consent form was explained again to make sure possible participants understood the process and their part in the process.	The consent form was explained again to make sure possible participants understood the process and their part in the process.	The consent form was explained again to make sure possible participants understood the process and their part in the process.
All five participants signed the forms on the day of the interview and the process proceeded.	On the day of the focus group interview, five participants, out of the six that agreed to participate in the process, showed up. They signed the forms and the process proceeded.	On the day of the focus group interview, five participants, out of the six that agreed to participate in the process, showed up. They signed the forms and the process proceeded.
I signed the forms as a witness.	I signed the forms as a witness.	I signed the forms as a witness.

#### 3.3.3.3.6 Challenges Arising from the recruitment process

Reasons why possible participants to the mentor focus group declined to participate were the following:

- They had to work and were not available but indicated that they would have loved to be part of a focus group had they been available.
- One possible participant who lives in the HRV did not feel comfortable speaking in a group with other people, but she was willing to have a one-on-one interview regarding her experience as a mentor in PYD programmes. I agreed to have a semi-structured interview with her as she had years of experience in mentoring children between six and twelve years in the HRV.
- Some did not answer their phones in spite of repeated calls, and could not be reached.
- Two refused to participate, stating they were not interested
- Two participants indicated that they would get back to the mediator, but never did.
- Some participants who had agreed to be part of the focus groups did not show up on the day the focus groups were conducted.
- Only two white people agreed to be part of the pilot study and also showed up. No other white possible participants were available to be part of focus groups.

Reasons why possible participants in the youth focus group declined to participate were the following:

- The biggest challenge recruiting youth for the pilot study and focus groups was availability. One group were employed on farms in the area and were not available at the times the pilot study or focus group interviews were scheduled. More youth than the mediator and I had anticipated did not live in the HRV anymore. They were at colleges or universities and busy with exams.
- It was especially difficult to recruit white youth to participate because they did not answer their phones or WhatsApp text messages, or were busy with their studies in other towns.
- Two white youth refused to participate stating they were not interested.
- In the end only coloured and Xhosa youth participated in the pilot study and focus group interviews.
- One male youth indicated that he worked late, but really wanted to participate in the focus group interviews. He met the requirements for participation, so I included him in the semi-

structured interview process, because I believed he could contribute valuable information pertaining to this study.

The mediator and I were not able to recruit enough participants from the white section of the HRV population for participation in the focus groups. The reasons for this are mentioned in the last two paragraphs. This resulted in white people being under-represented in this sample, and therefore the results of this study cannot be seen as representative of the whole community of the HRV.

### **3.4 The Role of the Mediator**

My access to the community of HRV has been a blessing and a challenge. It was a blessing because I have lived in this community for two decades and know the community dynamics well. I therefore did not anticipate having difficulties in accessing the community for research purposes. The challenge lay in the fact that I might have been biased in my choice of participants for the research project – I know most of the important role players concerned with mentoring and PYD programmes in the CFC. Research ethics and protocol requires a mediator to act between the researcher and the community in situations such as these. In order for focus groups and interviews to be conducted, the right participants needed to be recruited. In the paragraphs that follow the recruitment process of participants through a mediator is discussed.

Mehra (2002:7) describes a mediator as an unbiased person who avoids inserting their own judgement or direction into a situation that requires their mediation skills. It is also important that the person asked to act as mediator understands what is expected of her/him. The mediator chosen for this research project was born in the valley and is a retired teacher who taught at a primary school in the HRV for twenty-five years. She is an active member of a local congregation. What qualifies her as a mediator is the fact that she has a good rapport with the community and is knowledgeable regarding matters in the community, especially regarding the CFC and PYD programmes for children in the age group with which the research project is concerned. She is also fully capable to look beyond her own preferences and to be objective in selecting participants that suit the profile of the research project.

The mediator was asked to

- invite people to participate in this research by placing an advertisement in the local community newspaper, on church bulletin boards or in the Sunday morning announcements at local churches;
- choose participants for focus groups that met the requirements for participation in the research project and in accordance with sampling method for the research;

- contact the potential participants and give them an overview of the research and ask them to participate in the research;
- explain to potential participants that their participation was voluntary and that they could decline participation or exit whenever they wanted to, regardless of where in the process they were and without being disadvantaged in any way;
- inform potential participants that they would not be remunerated for participation;
- provide them with consent forms, explain the forms to them and inform them that they had a week in which to decide whether they would participate in the research;
- contact the participants upon completion of the relevant documentation to set up appointments and explain any aspect of the research that was still unclear to them; and
- identify and contact the gatekeepers of would-be participants who needed the permission or approval from gatekeepers to participate.

On the web page <http://www.qualityresearchinternational.com/socialresearch/gatekeeper.htm> the social research glossary defines a gatekeeper as a person who is able to arbitrate access to a social role, field, setting or structure; in other words a person who is a member of or has insider status with a group (Abraham S Fisher School of Education: n.d.). According to Sixsmith *et al.* (2003) working with gatekeepers has its own set of complexities. Because of the size and diversity of a community more than one gatekeeper may be needed for a single research project. Sixsmith *et al.* (2003) also says that because of the position granted to such a person through a research project he or she may either be of great help in the successful completion the research project or be a great hindrance in its completion or even prevent its completion.

Some participants from the mentor focus group and participants from the youth focus group were members of independent churches whose leadership exercise strict control over the movements of their congregants. For this reason, permission for participation by these potential participants had to be acquired by the mediator before the final informed consent forms could be submitted. One of the questions on the informed consent documentation specifically asks possible participants whether an organization or church needs to give their consent for participation in the research. The potential participants had to supply the name or names and contact details of leaders whose permission were needed.

Where participants indicated that they needed their leader's permission to participate in the research project, the mediator had to contact those leaders. All participants in the pilot study

and focus groups indicated that they did not need permission from their leaders to participate, and therefore no gatekeeper had to be contacted.

### **3.5 Interview Guides for focus groups**

Compiling an interview guide for focus groups is key to the overall outcome of the focus group process. Two interview guides were designed, one for the mentors who had worked with six- to twelve-year-old children and one for youth who had been part of PYD programmes when they were between the ages of six and twelve.

The guideline used in assembling the interview guides for the focus groups identifies five different phases and it follows the pattern discussed below (Kramer, 2009:2; Krueger, 2002:1-9; Breen, 2006:468). The interview guides for both categories of focus groups are discussed here.

## **CATEGORY 1**

### **3.5.1 Focus group interview guide for adults who mentored pyd programmes in the hrv**

- (a) **OPENING:** In this section group members are introduced to one another by means of ice breakers, the purpose being to make members feel at ease and welcomed in this space.

Do two ice breakers (Mingle-mingle; Person-to-person)

Play one name game. (Hello, how are you?)

Participants are then orientated regarding the process of this session, the duration of thereof and thanked for coming to this session.

- (b) **INTRODUCTORY QUESTIONS:** In this section participants connect further with one another, are made to feel more at ease, and develop mutual trust through sharing information regarding their involvement with children.

1. Tell us about yourself and your involvement with children.

- (c) **TRANSITION QUESTIONS:** In this section questions are asked that prepare participants to talk about the key questions in section D.

2. How would you describe the situation of six- to twelve-year-old children in the HRV? (What makes them happy? What are some of the challenges they face?)

- (d) **KEY QUESTIONS:** These questions deal with the central issue of the research.

3. You were or are currently involved as leaders of a Sunday School, Sports Club, Youth Choir, Cultural Club or a dance group. For our time together we will call these programmes Positive Youth Development Programmes. What are some of the things in these PYD programmes that you think help children to develop in a positive way?

4. What comes to mind when you hear the word “mentoring”?

5. You are or were leaders in PYD programmes in the community. In what way, would you say, is mentoring part of the PYD programmes for six- to twelve-year-old children in this context?

6. You were invited to be part of this focus group, because you are Christian leaders of PYD programmes. Would you say there is a difference between Christian mentoring and other types of mentoring?

7. How would you describe the difference, if any?

8. How did you mentor or are you personally mentoring six- to twelve-year-old children who were or are part of your PYD programme?
9. What could mentors of six- to twelve-year-old children do differently or better in this context?
- (e) CLOSING QUESTIONS: These questions serve as a means for participants to make closing remarks to the discussion.
10. Is there anything else anyone would like to add to the discussion?

At the end of the session they are once again thanked for attending and for the contributions they made during the session.

## **CATEGORY 2**

### **3.5.2 Focus-group interview guide for youth who were part of positive youth development programmes as children between the ages of six and twelve years**

#### **(a) OPENING**

Do two ice breakers (Mingle-mingle; Person-to-person)

Play one name game. (Hello, how are you?)

Participants are then orientated regarding the process of this session, the duration of the session (70 minutes), the purpose of the session, what is to be discussed and what their and my roles are. They are thanked for coming to this session

#### **(b) INTRODUCTORY QUESTIONS**

1. Tell us about yourself.

#### **(c) TRANSITION QUESTIONS**

2. How would you describe the situation of six- to twelve-year-old children in the HRV when you were that age? (What made you happy? What challenges did you face?)
3. You were invited to be part of this focus group, because you were part of a Sunday School, Sports Club, Youth Choir, Cultural Club or a dance group when you were between six and twelve years old. For our time together we will call these programmes Positive Youth Development Programmes. Name some of the PYD programmes that were available to you to attend when you were between six and twelve years old.



(d) KEY QUESTIONS

4. Why did you choose to attend the PYD programme for as long as you did?
5. What are some of the things in the PYD programmes you attended or could attend that helped you to develop as a person?
6. What comes to mind when you hear the word “mentoring”?
7. What role did the leader or mentor of the PYD programme you were part of play in your life?
8. Share some of the positive experiences you had with your mentor.
9. What could your mentor have done differently to help in your positive development? To what could your mentor have paid more attention?
10. The PYD programmes you were part of were part of the Christian Faith Community. Would you say there is a difference between Christian mentoring and other types of mentoring?
11. How would you describe the difference between Christian mentoring and other types of mentoring?

(e) ECLOSING QUESTIONS

12. Is there anyone who has a final comment or question?

At the end of the session the participants are once again thanked for attending and for the contributions they made during the session.

### 3.6 Semi structured interviews

Rabionet (2011:563) contends that qualitative interviewing is a flexible and powerful tool to capture the voices and the ways people make meaning of their experiences. There are different types of qualitative interview techniques, including unstructured interviews, semi-structured interviews and structured interviews. Interviewing in qualitative research has as its purpose the gathering of information that has a direct bearing on the research subjects, and may be used to test hypotheses or suggest new ones. Interviews can also be used in conjunction with other methods to gather data (Cohen *et al.*, 2011:411).

For this research project, semi-structured interviews were utilised as a tool to contribute valuable information to the body of data gathered from the focus group interviews. In 4.2 I

explain the rationale for using semi-structured interviews instead of other types of interviews. Semi-structured interviews are those type of interviews where respondents are required to answer pre-set, open-ended questions designed by a researcher to help answer a pre-defined research question (Jamshed, 2014:87; Robert Wood Foundation, 2008:1). Even though the interviewer has a pre-set interview guide whilst conducting the semi-structured interview, the order of questions in the interview may be changed depending on when the researcher senses that the interviewee may be willing or able to give more information on certain topics (Teijlingen, 2014:17). He continues by saying that the wording of questions may be changed or new words included to accommodate a specific interviewee.

Participants recruited to be the part of the semi-structured interviews were expert mentors and youth who used to live in the HRV and fitted the profile for participation in this research.

This type of interview has several benefits for my research:

- The respondents are recruited via the mediator, understand their role and have already consented to be part of the research, and that the interviews can be recorded.
- The order and wording of the questions used can be adjusted to suit the interviewee.
- Individuals who do not reside here can be contacted telephonically or via Skype or WhatsApp video calls to conduct the interview.
- Probing questions can be used to help the interviewee understand the questions better.
- The interviewer can focus on what they hear the respondent saying as well as follow the cues given by the respondent's body language.
- The interview guide ensures that the researcher asks all the necessary questions.
- Furthermore, there is no peer pressure from other respondents to perform or give "good responses" (Cohen *et al.*, 2011:416).

The semi-structured interviews also has distinct disadvantages:

- Their success is highly dependent on the interviewing skills of the interviewer,
- They need to be recorded and the interviewer should also take notes in the event of the recorder malfunctioning.
- They can be time-consuming.

- They may produce data that are not pre-coded and have an open format.
- The respondent's answers in the interview may be affected by the identity of the interviewer or what is known as the interview effect (Denscombe, 2010:193). Myers and Newman (2006:4) further asserts that respondents may feel compelled to produce responses that they feel the interviewer wants to hear. In response to the interviewer respondents may also construct their answers as they go along as they may be reflecting on issues they have never previously verbalised.

The disadvantages of semi-structured interviews were, however, taken into account and combatted. As the researcher I successfully completed the online tests required by the NWU for qualifying to interview participants for qualitative research purposes. I knew all the participants to the semi structured interviews, and I believe this made it easier for them to talk to me. The semi-structured interviews were recorded and transcribed verbatim. The same interview guide that was used for focus-group interviews was used in the semi-structured interviews, making data analysis much easier. It may have happened that participants to the semi-structured interviews gave me information they thought I wanted to hear. I had no other recourse than to make sure they understood the purpose of the interviews and that their honest answers and comments were extremely valuable to my research.

### **3.6.1 Semi structured interview guide**

Semi-structured interviews usually start with the interviewer introducing herself and making sure the respondent understands the reason for the interview, what will happen during the interview and what will be expected of the interviewer and the interviewee. The composition of a semi-structured interview is focused on having a conversation with the interviewee instead of painstakingly working through a list of pre-determined questions. The questions are designed to cause the respondent to talk about areas of the research that the interviewer needs more information on. The interviewer therefore uses the interview guide as a backbone for the ensuing conversation between herself and the respondent.

For this reason, I used the guides used in the focus groups for the semi-structured interviews with both mentors and youth who were willing to participate in the semi-structured interviews. I omitted the ice breaker games because they are group games.

The semi-structured Interview guide for expert youth can be found in APPENDIX H.

The semi structured interview guide for expert mentors can be found in APPENDIX I.

### **3.6.1.1 Considerations for Semi Structured Interviews**

The majority of the semi-structured interviews were conducted via telephone or video calls since participants in these interviews lived in other parts of South Africa. Only two of the participants of the mentor group lived in towns near the HRV and were available for face-to-face interviews. Conducting semi-structured interviews in this manner brought about a few challenges. Sturges and Hanrahan (2004:108) states that the merits of using telephone interviews should be considered in light of the particular research purpose. For this research it is important that expert youth and mentors give their opinions on the role of Christian mentoring in this context via an electronic mode for making a voice call that allows the interview to be recorded (e.g Skype or WhatsApp). Telephone interviews are cost-effective, provide access to hard-to-reach respondent groups, can be conducted from almost any telephone, and have the added advantage of telephone applications that are designed to record phone conversations, making it that much easier for the researcher to concentrate on the interview at hand (Sturges & Hanrahan, 2004:108). Another advantage of conducting semi-structured interviews via telephone is that the respondents were recruited via the mediator, already understood their role and had already given their informed consent for participation in this research before the actual interview took place.

Adams (2018:493) contends that one of the most obvious disadvantages of this method of interviewing is the lack of visual contact, the consequent lack of the ability to observe the immediate interview environment and the communication behaviours of the interviewee. These elements may have a direct effect on the outcome of the semi-structured interview, and I have to admit that there was very little to be done regarding the lack of visual contact. I have to trust that each interviewee was sharing at the level they felt comfortable with.

## **3.7 Data Saturation**

Data saturation is described as the indication point in gathering data or the analysis thereof where a continuation of the gathering of data or analysis thereof is unnecessary and will not render any new information that may support these processes. (Saunders *et al.*, 2017:3). Phrased differently, saturation means that no additional data can be found to develop new information to support the data gathering or analysis process (Saunders *et al.*, 2017:3).

The point of saturation of a research project depends on the type of study, the research question of that study and when a researcher senses that no more new information can be added to the available current body of data that could lead to new insights. It is important to note that the question of data saturation should be handled more as a principle, perspective or rule of qualitative research (Saunders, *et al.*, 2017:6). Morse *et al.* (2002:17) and Bowen

(2008:140) describe saturation as a verification strategy for qualitative research that supports the rigor and validity of the study.

### **3.8 The research Team**

Apart from the researcher, mediator and the gatekeepers a research assistant was also part of the research team.

- She assisted me during the four planned focus groups.
- She had to make sure that the phone used to record the focus group sessions was in good working condition and did, indeed, record the session.
- She helped to welcome participants and made sure they knew where the bathroom facilities were and where they could get tea, coffee or water.
- After the session she helped to clear up the room we used for the session and made sure the room was locked and keys returned to the relevant staff member at the Petra Institute.
- She signed documentation to commit to help with these tasks and also to protect the privacy and confidentiality of the participants in the research. These documents can be found in Appendix E.

### **3.9 Ethical Considerations**

This research project received ethical clearance by the Research Ethics Committee of Theology (TREC) on 15 March 2018 and was conducted in accordance with the protocol described by the NWU.

According to the Risk Level Descriptor (RLD) at the NWU (2016) the risks associated with this specific research project were minimal. According to the RLD scale at the NWU (2016) minimal risk is defined as follows: “The probability or magnitude of harm or discomfort anticipated in the research is negligible and not greater than that ordinarily encountered in daily life”. “Daily life” as a benchmark is defined as that part of daily life experienced by the average person living in a safe, “first world” country. Minimal risk can also be defined as a situation where participants have a very low risk of losing their anonymity. The HRV is identified by the RLD scale as a research-naïve community where the larger part of the community have not been exposed to academic research of this nature. Therefore, measures to ensure anonymity and build trust were implemented, such as using a mediator and gatekeepers and allowing potential participants (especially those who were illiterate or semi-literate) to bring someone whom they were comfortable with and trusted to the first face-to-face meeting with the mediator (during the process of participant recruitment). The participants (especially those who

were illiterate or semi-literate) were also allowed to bring someone they trusted to their first meeting with the researcher (after they had given their consent to be part of the research) and even to more meetings with the researcher until they felt comfortable that they understood the research process and their role in that process.

According to the approval granted by TREC the researcher conducted focus groups and semi-interviews with people from the HRV as described in the application for approval.

Informed consent forms can be found in Appendix J and K. This documentation is in Afrikaans and English as these are the languages in which the focus groups and semi-structured interviews were conducted. The mediator discussed processes of data collection, data analysis, storage and destruction of data with would-be participants as part of their orientation to this research.

### **3.10 Facilities**

The focus groups were conducted at the premises of Petra Institute for Children's Ministry. I secured permission from the management at said venue to use the premises for empirical research. Letters of permission to use the premises at Petra Institute for Children's Ministry can be found as Appendix C. The classroom we used had air conditioning, was on a quiet side of the building and had chairs and tables and toilet facilities. The venue is close to the N1 road and easily accessible to participants who travelled there on their own. I also provided transport to participants to and from the venue.

### **3.11 Sharing / Dissemination of study results to participants**

At the end of the study participants had the option of receiving the results of the research as hard copy or via e-mail in an electronic format. It was communicated to them that all results would be made available after the completion of the research report. On the day of the focus group they were given they could choose the formation in which to receive the results of the research. It was put in writing and will be dealt with accordingly once the results are available.

Academic articles regarding this research will be published after the completion of the research.

### **3.12 Privacy and confidentiality**

The mediator and I had access to the personal information and records of participants in the focus groups. I did the data analysis with the NVIVO software described below (see 16.1). The mediator signed documentation at the onset of the research that stipulated her willingness and commitment to protect the privacy of participants and the confidentiality of the data captured.

### **3.13 Management, storage and destruction of data**

Electronic copies of the data was in the possession of the transcriber for the duration of transcription. The transcribed files were password protected. After the process was completed all electronic copies, recordings and hard copies were kept on a password protected hard drive and hard copy in a locked cabinet in the researcher's house. No one except the researcher had access to this information or the cabinet where it is stored. The data was also stored in "One drive" (an icloud program that stores data), where only the researcher has access to the information. The storage measure was done to make sure that there was another copy of the data available in the event of a fire or break in.

#### **3.13.1.1 Destruction of data**

The data will be kept for the required five years, as prescribed by the NWU, when it will be destroyed. The hard copies will be burnt and all electronic data wiped from the hard drive on which it is stored. Voice data from the recordings and the data stored in OneDrive will also be deleted.

#### **3.13.1.2 Data management and Storage**

Electronic copies of the data were in the possession of the transcriber for the duration of transcription. The transcribed files is password-protected. After the process was completed all electronic copies and recordings were kept on a password-protected hard drive and hard copies were stored in a locked cabinet in my house. I was and am the only person with access to this information and to the storage cabinet. The data were also stored in OneDrive (a file hosting service operated by Microsoft) where I was the only person with access to the information. The data were stored here to make sure that a copy of the data would be available in the event of a fire, burglary or breakdown.

#### **3.13.2 Data Analysis Procedure**

Thematic analysis was used as a means to uncover themes in the focus group and semi-structured interviews. Vaismoradi *et al.* (2016:101) describes themes as an important tool that organizes a group of ideas, thus enabling the researcher to answer the study question. They (Vaismoradi *et al.*, 2016:101) further maintain that themes contain codes that have a common point of reference and a high degree of generality, so that they that unify ideas regarding the subject of inquiry. Each theme may have some sub-themes by means of which one can obtain a comprehensive view of the data and uncover a pattern in the participants' accounts (Vaismoradi *et al.*, 2016:101; Fereday & Muir-Cochrane, 2006:82; Braun & Clark, 2006:7).

### **3.13.2.1 Data Capturing and Transcribing**

All data from the focus groups and semi-structured interviews were recorded on a cell-phone. The recorded audio data were transcribed as soon as possible after the meetings.

### **3.13.2.2 NVIVO software**

Computer assisted data analysis software (QDAS) are increasingly developed for use in qualitative data analysis. The earliest developments of such software can be traced back to the early 1980s (Wolski, 2018:6). For this research project the NVIVO software was used to assist in data analysis.

According to its designer, QSR International (<http://www.qsrinternational.com/what-is-NVIVO>), NVIVO

- assists researchers in sorting data gathered throughout the qualitative data research process,
- can assist the researcher in compiling and completing a literature review,
- helps to analyse different forms of data such as audio, video, pdf files, docx files and excel files, as well as social media and visual data in order for the researcher to find connections and gain insight into the data gathered, and
- can also assist the researcher in compiling a final report of the research.

### **3.14 Pilot Study**

A pilot study was conducted to ascertain the feasibility of the use of focus groups as data gathering tool. “The term ‘pilot studies’ refers to mini versions of a full-scale study (also called ‘feasibility’ studies), as well as the specific pretesting of a particular research instrument such as a questionnaire or interview schedule” (Teijlingen, & Hundley, 2001:1).

In this pilot study I tested two different focus groups. The category 1 focus group consisted of mentors who as Christian mentors worked with children for at least five years in a PYD programme in the context of the HRV. The category 2 focus group in the pilot study consisted of young people between the ages of 18 and 25 who experienced Christian mentoring as part of PYD programmes when they were between six and twelve years old. Tynan and Drayton (1988:5) state that the number of participants for a focus group need not be more than five. For the purpose of the pilot study five participants for the youth focus group and six participants for the mentor focus groups were used, as it is generally accepted in qualitative research that the



sample sizes in pilot studies need not be as big as the planned sizes of the actual focus groups (Hertzog, 2008:181).

Regardless of the small size of the sample and the number of participants to the pilot study, it is important that the multicultural nature of this society be considered (Allmark, 2004:185). Different genders, ages, cultures, economic positions and ethnicities should be represented, as well as literate and illiterate persons (2004:186). What the participants had in common was their shared experiences in a PYD programme, either as mentors or beneficiaries for a certain period of time. They were also all part of the community of the HRV, most of them for their whole lives, and therefore understood the challenges, intricacies, and history of the HRV.

Allmark (2004:187) states that underrepresentation of any of the above-mentioned groups would steer this research into ethically murky waters, and would make it difficult to make generalised research outcomes applicable to mentoring in the entire community of the HRV.

The process to select participants for the actual study as described above (see 4.3) was also followed in the selection of participants for the pilot study.

The same interview guides (see APPENDIX A and B) were used in the pilot study, seeing that the aim of the pilot study was to test the chosen instrument for qualitative research, the sequence in which the questions were asked, the compilation of the groups, the technical instruments to record the focus group interviews, as well as the skills of the researcher, research assistant and mediator. Only in this way could the instrument be proved to be adequate for executing the research and answering the research question (Lancaster, 2015:2-3).

#### **3.14.1 Report of Pilot Study**

The recruitment process for participation to the pilot study and the process of informed consent are both described above (see 4.1.3 in this chapter). The interview guide for the mentoring and youth pilot study is also described above (see 5. In this chapter). The research assistant could not attend the pilot study for the mentoring and youth focus group interviews or the actual focus group interviews because she had recently accepted full-time employment. I decided to do the tasks of the research assistant myself.

Both pilot study interviews were conducted in Afrikaans. The Interview Guides in English is marked as Appendix A1 for Mentors and Appendix B1 for youth. The Afrikaans - interview guides is attached as Appendix A 2 -Afrikaans Interview Guide for Mentors and Appendix B 2 - Afrikaans Interview Guide for Youths.

### **3.14.2 Pilot Study for Mentors**

Before the session started, I arranged the seating, made sure there was water and juice available, and set up the cell-phone to record the session. Two of the participants needed to be fetched and I personally fetched them from their homes to attend the focus group session. There were two White males, one Xhosa female and three Coloured females in the group.

We did the introductions, name games and ice breakers as described in the original interview guide.

The participants had no trouble in answering questions 1-4.

Question 5 (*"You are or were leaders in PYD programmes in the community. In what way, would you say, is mentoring part of the PYD programmes for six- to twelve-year-old children in this context?"*) was a challenge. Only three participants contributed answers; the rest of the group was silent.

I decided that for the remaining mentor focus groups I would use "mentor" and "leader" interchangeably. I used the word "leader" for lack of a better Afrikaans substitute for the word "mentor" and rephrased the question as follows: "How do you think leaders lead six- to twelve-year-old children in PYD programmes in the HRV?"

The participants had no trouble answering questions 6 and 7.

Question 8 (*"How did you or are you personally mentoring six- to twelve-year-old children that were or are part of your PYD programme?"*) was also met with silence from the three participants who did not answer question five. I decided to change the question for the focus group interviews to: "In what way were you a leader to six- to twelve-years-olds in your (Sunday school, children's club, etc.) PYD programme?"

Participants did not struggle to answer questions 9 and 10.

The time allocated for the pilot focus group meeting also worked out well. At the end of the session I took the two participants whom I had fetched for the interviews home.

### **3.14.3 Pilot Study for Youths**

Before the session started, I arranged the seating, made sure there was water and juice available, and set up the cell-phone to record the session. I fetched all five participants from their homes to attend the focus group session. There were one Xhosa male, two Coloured males and two Coloured females present.

We did the introductions, name games and ice breakers as described in the original interview guide.

The participants had no trouble in answering questions 1 to 5.

Question 6 (*“What comes to mind when you hear the word mentoring?”*) was quite a challenge, because of the use of the word “mentor”. Only one person could answer the question. Once I replaced the word “mentor” with “leader”, more participants responded.

I decided that for the two remaining focus group sessions I would change the word mentoring to leader.

With question 7 (*“What role did the leader or mentor of the PYD programme you were part of play in your life?”*) also caused problems. The participants struggled to name a mentor from a PYD group that played a role in their lives. They kept referring to family members and other caring adults who played a mentoring roles in their lives.

I decided to keep the question for the remaining focus groups, but to address the problem by deliberately making sure that I bring them back to the role their Sunday school leader, Bible club leader or dance group leader played in their lives.

Participants answered question 8 (*“Share some of the positive experiences you had with your mentor”*) by sharing experiences they had with a close family member or a caring adult who was not a family member.

I decided that in asking this question I had to put more emphasize on the experiences they had with the mentor in the PYD programme they were part of, and also name these PYD programmes.

Question 9 (*“What could your mentor have done differently or paid more attention to, to aid in your positive development?”*) also elicited responses that referred to the mentors in their close family circle or the caring adult they had mentioned before.

I decided that I should emphasize the experiences they had with the mentor in the PYD programme they were part of and ask how that leader or mentor could have done things differently to aid in their positive development.

The participants easily answered questions 10 and 11.

The revised interview guide for use in focus group interviews is attached as Appendix A2 (Revised Afrikaans Interview Guide for Mentors) and Appendix B2 (Revised Afrikaans Interview Guide for Mentors).

The time allocated per focus group interview also worked out well. At the end of the session I took the participants home.

### **3.15 Conclusion**

In this chapter the empirical research methodology of this research was explained. The chapter ends with a report on the two pilot studies that were conducted. The pilot studies showed that the interview guides designed for the focus groups were adequate and that only a few concepts needed clarification. No major changes were needed.

In the next chapter the data gathered in the focus groups and semi-structured interviews will be analysed and interpreted.

## **CHAPTER 4: DATA ANALYSIS OF FOCUS GROUPS AND SEMI-STRUCTURED INTERVIEWS**

### **4.1 Introduction**

Chapter 1 was an overview of the research journey of this research project. Chapters 2 and 3 were constructed around Osmer's first task of practical theological reflection, namely the descriptive empirical task: "What is going on?" (Osmer, 2008:vii). In chapter 2 the situation of six- to twelve-years-old in the context of the Hex River Valley was analysed. Bronfenbrenner's ecological systems theory was used as a theoretical lens to explain the findings of the situational analysis. The empirical research process was explained in detail in chapter 3.

In this chapter I plan to continue answering the question "What is going on?" The data obtained in the empirical research will be analysed and interpreted by means of the NVivo software. The rationale for using NVIVO and the process followed when NVivo is used for the data analysis will be described. The themes developed during the process will also be discussed.

### **4.2 Conducting the data analysis**

#### **4.2.1 Data gathering tools**

The methodology for obtaining the data for this research was discussed in chapter 3. The data gathered by means of the following data gathering tools were included in the data analysis process in this chapter:

- One pilot study for mentors;
- Two focus groups for mentors (adults who were involved with PYD programmes for six- to twelve-year-old children for a minimum of three years);
- One pilot study for youth;
- Two focus groups for youth (people between the ages of 18 and 25 years who were part of PYD programmes for a minimum of three years when they were between 6 and 12 years old);
- Five semi-structured interviews with expert mentors; and
- Four semi-structured interviews with expert youth.

#### 4.2.2 Focus Groups

The composition and duration of the mentor focus groups were as follows.

**Table 4-1: Composition and duration of the mentor focus group**

<b>Mentor focus group 1</b>			
<b><i>Participants</i></b>	<b><i>Duration</i></b>	<b><i>Male</i></b>	<b><i>Female</i></b>
6	62 min	0	6
<b>Mentor focus group 2</b>			
<b><i>Participants</i></b>	<b><i>Duration</i></b>	<b><i>Male</i></b>	<b><i>Female</i></b>
6	55 min	1	5

The interview guide for mentor focus groups can be found in Appendix A2. Participants understood and could answer all the questions in the interview guide.

**Table 4-2: Number of participants and duration of focus group interviews for youth**

<b>Youth focus group 1</b>			
<b><i>Participants</i></b>	<b><i>Duration</i></b>	<b><i>Male</i></b>	<b><i>Female</i></b>
5	45 min	2	3
<b>Youth focus group 2</b>			
<b><i>Participants</i></b>	<b><i>Duration</i></b>	<b><i>Male</i></b>	<b><i>Female</i></b>
5	48 min	4	1

The interview guide for youth focus groups can be found in Appendix B2. Participants understood and could answer all the questions in the interview guide.

#### 4.2.3 Semi Structured Interviews

Five semi-structured interviews for expert mentors and four semi-structured interviews for expert youth were conducted. The interview guide for semi-structured interviews for mentors can be found in Appendix I and the interview guide for semi-structured interviews for youth can be found in Appendix H. The guide is the same as the interview guide used for focus groups; only the ice breakers at the beginning of the interview guide were omitted because they are

designed for group work and did not apply to one-on-one interviews. At the onset of the interview, the researcher greeted the participant and made sure that the participant understood what was expected of them and what would happen during the interview. Semi-structured interviews for mentors had the following traits:

**Table 4-3: Participant list of Semi-structured Interviews for mentors**

<b>Semi-structured Interviews for mentors – 5 participants</b>			
<i>Participant</i>	<i>How informed consent was handled</i>	<i>Duration of interview</i>	<i>Mode of interview</i>
White female	Signed in the presence of researcher	30 minutes	Face to face
White female	Verbal agreement	33 minutes	Telephone
White female	Verbal agreement	35 minutes	WhatsApp voice call
Coloured Male	Signed in the presence of researcher	68 minutes	Face to face
Coloured Male	Signed in the presence of researcher	40 minutes	Face to face

#### 4.2.3.1 Semi-structured interviews for youth had the following traits

**Table 4-4: Participant list of Semi-structured Interviews for youth**

<b>Semi-structured Interviews for Youth– 5 Participants</b>			
<i>Who Participated</i>	<i>How informed Consent Was handled</i>	<i>Duration of Interview</i>	<i>Mode of Interview</i>
Coloured Male	Signed in the presence of Researcher	26 min	Face to Face
Coloured Female	Verbal agreement	25 min	WhatsApp Voice Call
Coloured Female	Verbal agreement	30 min	WhatsApp Voice Call
Coloured Female	Verbal agreement	25 min	WhatsApp Voice Call

Availability was the predominant factor in determining participation in the semi-structured interviews for mentors. Five mentors from the list of nine participated in the semi-structured interviews. The interviews were conducted during November and December, and in that time some of the potential participants who met the requirements for participation were unable to do

so, for instance because they were harvesting grapes, busy with end-of-year functions and or on vacation. This is why only five participants participated in the semi-structured interviews.

The list for possible participants to the semi-structured interviews for young people held seven names. Only four of them eventually participated in the interviews. The interviews were conducted during November and December 2018 and in that time some of the potential participants were working in the packing sheds, writing exams, arranging end-of-year functions, had temporary jobs or were on vacation. The majority of the semi-structured interviews were conducted telephonically, the benefits and disadvantages of which were explained in chapter three. Face-to-face semi-structured interviews were also recorded with a cell phone and transcribed.

#### **4.2.4 Analysing data gathered from focus groups and semi-structured interviews**

According to Vogel (2005:2) data analysis is the process of moving from raw interviews to evidence-based interpretations that are the foundation of published reports. The process entails reading and rereading data, classifying, evaluating and comparing, until meaning that clarifies the research question of the research project can be unearthed. Sunday (n.d:19) asserts that qualitative data analysis (QDA) is the range of processes and procedures whereby we move from the qualitative data that were collected to some form of explanation, understanding or interpretation of the people and situations which were investigated. For this research project data obtained from the focus groups and semi-structured interviews were analysed. This study is a descriptive study aiming to describe the role of Christian mentoring for children between the ages of six and twelve years old who are or were part of PYD programmes in the context of the Hex River Valley.

##### **4.2.4.1 Guidelines for the analysis of focus group data**

Analysing focus group interviews requires a great deal of care on the side of the researcher. In this instance little is known about the role of Christian mentoring for six- to twelve-year-old children in the Hex River Valley. Data generated from focus groups and from the semi-structured interviews were recorded and transcribed.

The data gained from the focus groups and the semi-structured interviews were analysed with the same data analysis strategies as described in sections that follows. The guidelines to transcribe, read and reread the focus groups and interviews data, coding and developing themes from the data were alike. These general guidelines were:

- After completion of the focus groups and semi-structured interviews, I repeatedly listened to the recordings while transcribing the audio data. It was important for me to do this to



understand the data so that I could get a sense of what the quality of the data was that I gathered.

- Whilst listening to the data I kept the research question in mind to stay focused on which parts of the data was important in answering the research question.

#### **4.2.4.2 Data analysis methods**

Different specific data analysis methodologies were considered. A summary of these different methodologies is discussed in section 4.1.4.2.1 up to 4.1.4.2.5. The purpose of these summaries is to acknowledge some of the different strategies of data analysis and explore the chosen method(s) used to analyse data in this research project.

##### **4.2.4.2.1 Keywords in Context**

The major assumption of this strategy of data analysis is that people use the same words differently, which makes it important to determine how these words are used in context (Onwuegbuzie *et al.*, 2009:6). Leech and Onwuegbuzie (2007:567) assert that the use of keywords in context data analysis should be applied in the following three instances:

- when there are words that are of special interest to the researcher;
- or when the data appears to be less rich with information and
- to write dictionaries

The outcome of this research project is to describe the role of Christian mentoring in the HRV and not to do text processing, therefore the keyword in context method of data analysis was not suitable for use in this specific research project.

##### **4.2.4.2.2 Narrative Analysis**

According to Earthy and Cronin (2008:4) narrative analysis is an approach taken to analyse data that is concerned with understanding how and why people talk about their lives as a story or a series of stories. This inevitably includes issues of identity and the interaction between the narrator and the audience(s). The premise of this strategy of data analysis is that the stories we tell provide insight into our life experiences (Thorne, 2003:69a). The emphasis in narrative analysis is on the story, specifically how it is told and what is being told. The stories told by individuals or groups is called raw data and are analysed through a series of processes and techniques until themes that correspond with the research question emerges (Ollerenshaw and Creswell, 2002:332). This strategy of data analysis could also be used as part of thematic

analysis. A narrative approach to data gathering is concerned with the stories of participants and with the interactions between participants (Earthy and Cronin, 2008:8), not in the first instance with the content of what is being shared by participants. “A narrative approach will take account of both the content and the form of the interviewee’s account and interactions with the interviewer. More importantly, a narrative approach will ask questions such as ‘Why is the interviewee narrating this incident in this particular way?’, ‘What is the purpose of the story?’, ‘Why does it occur at this point in the conversation?’” (Earthy and Cronin, 2008:9). The purpose of this research project is not to ask why stories are being told in a certain way, or how participants interact with each other, but to compile a description of the role of Christian mentoring in the HRV. This is the reason why this method of data analysis is not suitable for this research project.

#### 4.2.4.2.3 Discourse Analysis

Discourse analysis is concerned with the social, political, and cultural dimensions of language, it is a method that researchers within the social sciences, the humanities, and the natural sciences have found useful (Rholetter *et al.*, 2017:1). Discourse analysis would consider the following:

- look at the words used;
- who spoke which words;
- how it was spoken;
- whether the use of different words to describe the same incident would have been more effective and
- what was the intention of the message the author of the text to get across.

In short discourse analysis focusses on analysing language as it is used (Van Dijk, 1985: 2). The aim of this research project is not to dissect or analyse language, but to answer the research question by describing the role of Christian mentoring in a particular context with a particular age group. Therefore, this method of data analysis is not suitable for this research project.

#### 4.2.4.2.4 Constant comparison analysis

Glaser (1995:437) defines the purpose of this strategy of data analysis as a means to generate data more systematically through:

- comparing incidents applicable to each category;

- integrating categories and their properties;
- delimiting the theory, and
- writing the theory.

The constant comparison strategy is an inductive method of theory development which corresponds closely to the data since constant comparisons forces consideration of much diversity in the data (Glaser, 1995:444). This strategy furthermore seeks to find commonalities and patterns within human experience (Thorne, 2003:69b). The aim of this research project was not to create a new theory, but rather to provide introductory insight into an area of research that has not been previously explored in the context of the HRV. A section of the data analysis process was dedicated to comparing what experiences youth had with their mentors whilst being part of a PYD program and how mentors describe how they currently or in the past mentored children between the ages of six to twelve-years-old in this context. This comparison was necessary because it added depth to the process of compiling current descriptions of the role of mentoring in PYD programs for six to twelve-year-old children.

Essentially this analysis of focus group and semi-structured interview data consisted of two methods of analyses, namely constant comparison analyses and classical content analyses (4.1.2.5).

Through the process of classic content analysis, semi-structured interviews and focus groups for mentors and youth have already been separately compared and themes expounded. The constant comparison analysis takes this process one step further and asks whether there are any parallels or similarities between what youth reported and what mentors reported. Should there be parallels and similarities, comparing them would point these matches and add to the current description of mentoring as required by the research question.

The researcher used NVIVO to conduct constant comparison analyses as well as classic content analysis. According to Leech and Onwuegbuzie (2011:72) the process of constant comparison analyses using NVIVO is to be divided as follows:

- Reuse existing nodes.

This process involved a simultaneous comparison of units (similar ideas or experiences) that have already been identified. In this instance, the experience of being mentored for the youth and engaging in the process of mentoring with children by the mentors was compared.

- In the event of no existing nodes, new nodes must be created.

- This process involved adding the newly developed nodes to the simultaneous comparison of units (similar ideas or experiences), the process that was started under the bullet point above. One new node was created that will be discussed in Theme 6 in the youth category, 6.4.2.2.6.
- Groupings of free nodes can now be created which will be called tree nodes.
- This process involved refinement of existing categories.
- Organize your tree notes.
- This process involved organizing the relationships and patterns between tree nodes.
- Themes are compiled from the grouping of tree nodes.
- This process involved the integration of data in order to provide an understanding of the people and settings that have been studied.

To conduct the process of constant comparative analyses the following established nodes were used.

**Table 4-5: Nodes**

<b>Nodes from mentor category</b>	<b>Similarities</b>	<b>Nodes from youth category</b>
Happy	<b>Organizing the relationships and patterns between tree nodes in the mentor and youth category will be discussed under 3.4</b>	Happy
Sad		Sad
Concept mentor		Concept mentor
Concept Christian Mentoring		Concept Christian Mentoring
Mentoring in PYD programs		Mentoring in PYD programs

More information on the process and the outcome of the constant comparative analysis will be discussed in 6.4.2.2.6.

#### 4.2.4.2.5 Classical content analysis

Content analysis is a reflective process of continuously coding and categorising then returning to the raw data to reflect on your initial analysis (Erlingsson and Brysiewicz, 2017:95). Raw data can consist of interview transcripts, participant observation field notes, journals, documents, drawings, artefacts, photographs, video, internet sites, e-mail correspondence and literature.

Vaismoradi *et al.* (2013:400) define content analysis as a strategy of data analysis whereby large amounts of textual data is explored to determine trends, patterns, words used, their frequency as well as the relationships between these words. This process is very labour intensive as it requires the researcher or the person analysing the data to properly familiarise themselves with the data. The process of data analysis includes creating smaller chunks of the data and then placing a code with each chunk (Onwuegbuzie *et al.*, 2009: 6). This should be done until coherent categories or codes have been established. Each category or code should be named accordingly and may even consist of sub-categories that correspond with the main categories (O'Connor and Gibson, 2017:7).

Content analysis is further divided into two sub-categories (Colorado State University, 2004:7a). These sub-categories are relational analysis and conceptual analysis (Colorado State University, 2004:7b). The difference between the two sub-categories as defined by Colorado State University (2004:7c) is that relational analysis examines the relationship between concepts in a text and conceptual analysis (otherwise known as thematic analysis) signifies the establishment and frequency of concepts in a text. I opted to use Krippendorff's (1989:6a) process as a guideline for the content analysis process.

Krippendorff (1989:6b) divides the process of content analysis into six steps:

- Design: In this step of the process, analysts define their context, find out what they wish to know and are unable to observe directly, explore sources of relevant data and adopts an analytical construct that formalises the knowledge available about the data context.
- This step was executed through the gathering of data and the choice of which data analysis technique(s) will be used to analyse the data.
- Unitising: During this step units of data is defined and analysed. In this research, the units of data analysis are the transcribed focus group and semi-structured interview data.
- Sampling: This step of the process of classic content analysis is aimed at undoing statistical biases inherent to the material being analysed. Part of this process is also to ensure that the conditional hierarchy of the chosen sampling units becomes representative of the broader population of the HRV.
- Coding: In this step, the researcher would describe the recorded units in terms of categories. This step can be done manually or by using computer programs such as NVIVO which was used in this research

- Drawing inferences: This step refers to the application of stable knowledge of how the variable accounts of coded data are related to the phenomena under question, in this case, the description of the role of Christian mentoring for six to twelve-year-old children in the HRV.
- Validation: This final step refers to bringing validating evidence to bear on its findings.

Content analysis, just like other methods of data analysis, has its benefits and shortfalls. Vitouladiti (2014:280) maintains that the benefits of content analysis include the following:

- it can be applied to examine any written document, as well as pictures, videos, and situations;
- it can be widely used and understood;
- it can help decipher trends in groups or individuals;
- it is inexpensive and can be easily repeated if problems arise and
- it is unobtrusive and does not necessarily require contact with people.

The disadvantages of using this content analysis are

- it is a purely descriptive method. It describes what is there, but may not reveal the underlying motives for the observed pattern ('what' but not 'why') and
- it is limited by the availability of material.

After careful consideration of the different methods, content analysis as well as the constant comparative analyses method, proofed to be more suitable for analysing the data for this research project. The process of content analysis, how it should be applied (as explained by Krippendorff, (1989:6c), benefits and disadvantages of this method as explained above was the motivation for choosing this approach to examine the selected data. The guidelines of classical content analysis were followed whilst analysing the data through the use of the NVIVO software.

#### **4.2.5 NVIVO**

In this research project I was assisted by computer-assisted qualitative data analysis software (CAQDAS) called NVivo. The computer programme was used to assist me in the analysis (Leech & Onwuegbuzie, 2011:71). It is important to keep in mind that when conducting qualitative research, the researcher is the main tool for analysis. CAQDAS programmes do not analyse the data for the researcher. Researchers still have to do the coding and categorizing,

and also have to decide what categories to group together. Lastly, they alone can make sense of the data.

The following process (see the steps in classical content analysis in section 2.2.1.5) was used to analyse the data through NVivo:

- The first step in designing a process of content analysis was already completed. Through the research question and the aim and objectives of this research project (as stated in chapter 1) the outcome of the research project was already determined, and that is to ultimately describe the role of Christian mentoring for children between the ages of six and twelve years in the Hex River Valley.
- Secondly, I listened several times to the recorded data. The data were then transcribed<sup>11</sup>, read and reread, and divided into the units needed for further analysis.
- The transcribed data were then divided or grouped into chunks of data that fitted well together.
- Similar chunks of data were then coded. Saldaña (2013:3) defines a code in qualitative inquiry as “a word or short phrase” that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based data. In NVivo coding is described as a way of gathering all the references to a specific topic, theme, person or other entity.
- All the files are coded and the references are brought together in a single node or category of similar codes (QSR International, 2019:1a). A node in NVivo is a unit that represents themes, concepts, ideas or experiences (QSR International, 2019:1b). These nodes represent concepts related to the research question.
- The data that were coded were revisited to see if the names assigned to the codes and the nodes/categories they were grouped into fitted them and whether the right data were in the appropriate codes and nodes. This process happened several times until I was satisfied that all the data were in the nodes where they fitted best.

NVivo assisted me with the analysis of audio and Word files in the process of the thematic analysis of the data. It further assisted me with coding data, creating nodes, reviewing the

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<sup>11</sup> I transcribed all the interviews myself. I did this to gain a better sense of what I heard participants say in the interviews. Listening to it again and transcribing it brought me closer to the original data.

nodes, organizing nodes to make sense of data, determining word frequency and elaborating on the themes needed to assist in answering the research question.

This concluded the classic content analysis process. NVivo also assisted me in compiling the final report for the research that will eventually be distributed to participants.

#### 4.2.5.1 Creating Nodes

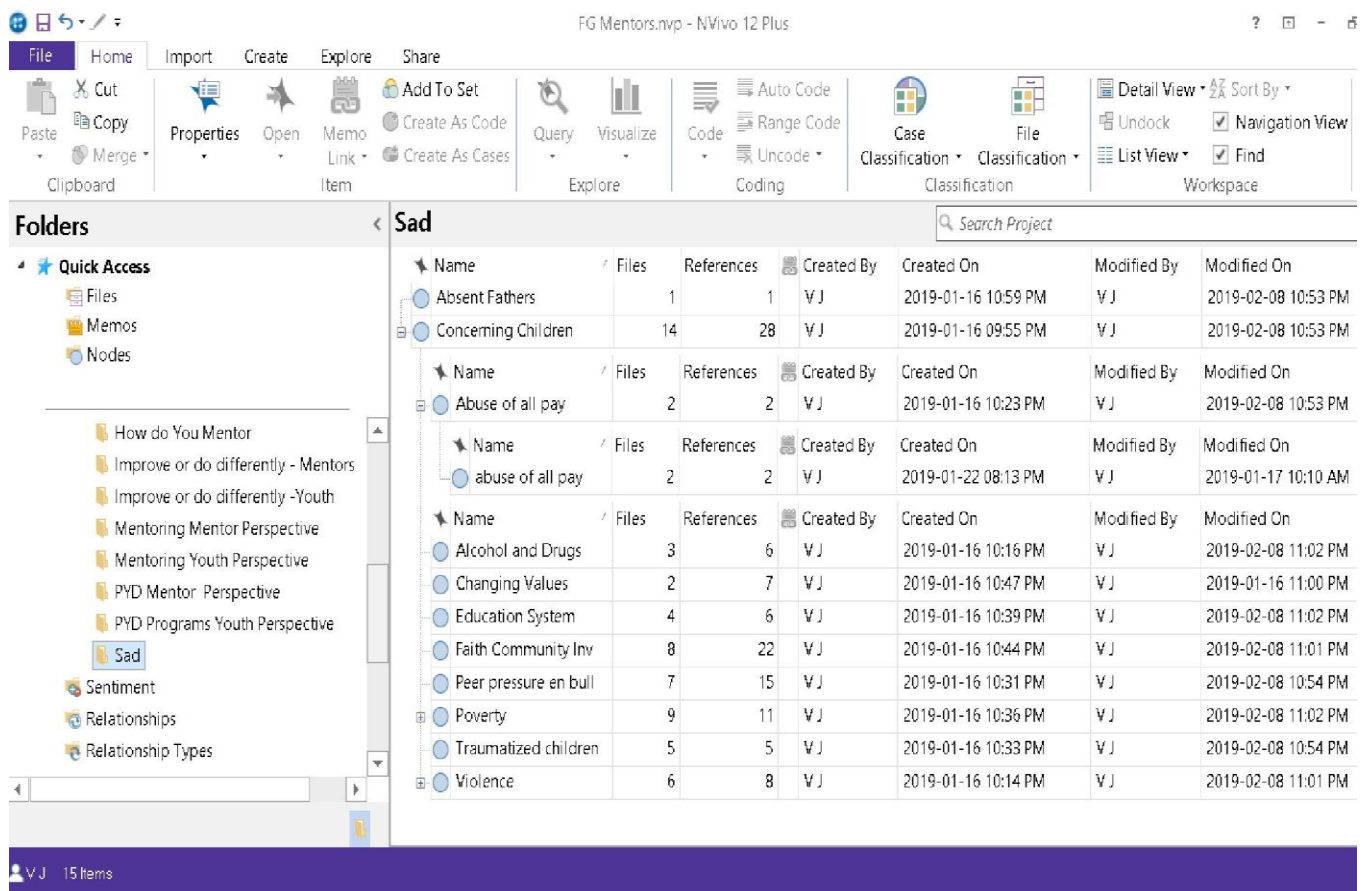
For this research project phrases from the interview questions were used as nodes since the same set of questions were used for mentor focus groups and semi-structured interviews with mentors. The same questions were also for youth focus groups and semi-structured interviews for youth and together served as the second set of nodes. Anderson (2007:1) asserts that sorting and naming themes require some level of interpretation, but that “interpretation” ought to be kept to a minimum. To limit interference with the original data was part of my motivation for choosing phrases from interview questions to name themes.

<i>Nodes for mentors</i>	<i>Nodes for youth</i>
Make children happy	Make children happy
Make children sad	Make children sad
Concept of Mentor	Concept of Mentor
Concept of Mentoring	Concept of Mentoring
<b>How you mentor children</b>	Things you and your mentor did that made you develop in a positive way
Christian Mentoring	Christian Mentoring
Recommendations for current and future mentors	Recommendations for current and future mentors

Within each node, subfolders or hierarchies were created that relates to the node. Both the interview guide for mentors as well as the interview guide for youth had 11 questions, which constituted to two sets of nodes with subfolders.

After compiling the nodes and their subfolders I worked through the data again to see if there was any overlap between the nodes and subfolders, or if any new subfolders needed to be created. An overlap is defined as phrases having the same meaning or relating to the same idea, as opposed to searching for instances where participants use exact words to express themselves. The screenshot below is an example of how phrases with the same meaning were combined into one subfolder in a node.





**Figure 4-1:** Screenshot of compilation of Nodes and Subfolders in NVIVO

Under the node “Sad”, highlighted in the left side of the picture, “Absent fathers” can be a stand-alone node, but can also become part of the node “Traumatized children” because absent fathers cause trauma in the lives of children. The subfolder node “Abuse of all-pay” (as government social grants are referred to by local people) can stand on its own with its own subfolders or can move to the subfolder node “Poverty”, because mismanagement of funds, especially in economically vulnerable settings, adds to existing poverty.

Subfolders that overlapped under the nodes were combined into one existing correlating folder.

### 4.3 Themes

As explained earlier, the data for both mentors and youth were combined into two categories respectively called Mentors and Youth. In the next section themes developed from data for both categories are discussed. Nowell *et al.* (2017:2) state that thematic analysis is a process of identifying, analysing, organizing, describing and reporting themes found within a data set. Braun and Clarke (2006:4) maintain that themes are things that are important about the data as they relate to the research question. This fact leaves the choice of what constitutes a theme to

the researcher. The frequency of the appearance of an idea or a phrase does not necessarily make it a theme. Only data that relate to the research question can be considered when themes are developed.

#### **4.3.1 Themes from Youth category**

##### **4.3.1.1 How themes were determined in the Youth category**

Research into the role of Christian mentoring can definitely benefit from the voice of children between the ages of six and twelve. How mentoring is perceived and practised will also benefit from an account of mentoring in the past as well as in the present. Stearns (1998:1) states that history shapes identity, in this instance the articulation of the identity of Christian mentoring, PYD and PYD programmes in the context of the Hex River Valley. It may well be that the same issues or challenges regarding Christian Mentoring, PYD and PYD programmes still persist, simply because these issues have never been examined and dealt with. Past events that caused positive shifts to happen in the area of Christian mentoring for six- to twelve-year-old children may also have gone unnoticed and undocumented.

The short answer as to why I spoke to youth and not to children about the role of Christian mentoring is that children cannot provide a history of mentoring as they are too young to remember what happened regarding Christian mentoring in past years. Future research in respect of Christian mentoring for children between six and twelve years will benefit from having the data from the current research project as its basis.

During the focus group interviews and semi-structured interviews, youth between the ages of 18 and 25 were required to recall their experiences of Christian mentoring. How well did they remember the role of Christian mentoring in their own lives when they were between six and twelve years and participated in a PYD programme? The question is best answered when one looks at how long-term memory is retained and recalled. According to Barile (1998:22) long-term memory is the final or permanent storing house of memory information. It holds stored memories until they are needed. Long-term memory has unlimited capacity and can store as much or as little information as its owner allows, indefinitely (Barile 1998:22). It may indeed be true that the young participants could not remember all the experiences they had with their mentors when they were younger, but the interview guide served as means to help them remember natural, non-threatening events. Witney (2011:77) maintains that memory is key to meaning-making, because we can revise, edit and rewrite our life stories through our memories and also find new strands of meaning in these stories that connect the past and the future. This research project does not intend to give a factual account of the role of Christian mentoring in the lives of six- to twelve-years-old, but wants to use the experiences of participants to construct

a description of the role of mentoring for six- to twelve-year-olds in this context. An individual's personal experience is in the first instance subjective and contains facts mixed with emotions, context and free will. It is a construction of how an individual perceived an experience, in this instance how individuals perceived Christian mentoring in PYD programmes. The participants' recollection of events is also subject to the way in which the interviews were conducted and to the questions in the interview guide.

Having considered the importance of the past and the different elements of recalling memories, the following themes were identified from the data. These themes are based on three of the key concepts of this study, namely those of mentor, Christian mentoring, and Positive Youth Development programmes. As mentioned previously, participants were assigned codes to ensure their anonymity and confidentiality. These codes were assigned to participants on account of whether they were part of the youth or mentor pilot studies, semi-structured interviews or focus groups.

**Table 4-6: The codes**

<b>Mentors Pilot Study</b>	<b>Mentor Focus Group 1</b>	<b>Mentor Focus Group 2</b>	<b>Mentor Semi-Structured Interview</b>	<b>Youth Pilot Study</b>	<b>Youth Focus Group 1</b>	<b>Youth Focus Group 2</b>	<b>Youth Semi Structured Interview</b>
MPF	MFA	MFB	MSI	YPF	YFA	YFB	YSI

#### **4.3.2 The themes identified**

##### **4.3.2.1 Theme 1: Issues that make children happy in the Hex River Valley (Youth)**

Youth stated that children were happy when they could play and be with their friends and family. Children also preferred circumstances where they did not feel that they were being evaluated or tested, in other words, they preferred stress-free environments. They explained their views in the following manner:

YSI 2 "Kinders van daardie ouderdom hou van speel, hulle hou baie van hulle vriende. Hulle geniet ook die lekker tye saam met hulle families te wees".

YSI 4 "Ons kry mense wat met die kinders in die omgewing te kom speel. Dit is goed vir hulle en maak hulle bly wanneer mense met hulle speel."<sup>13</sup>

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<sup>12</sup> YSI 2 "Children of that age like to play, they like their friends a lot. They also enjoy good times with their families."

<sup>13</sup> YSI 4 "We get people who come and play with the children in our neighbourhood. It is good for them and makes them happy when people play with them."

YFB 11 “Goed waar kinders net kan wees sonder om te wonder of hulle getoets word.”<sup>14</sup>

#### 4.3.2.2 Theme 2: Issues that make children sad in the Hex River Valley (Youth)

The list naming things that made children sad was substantially longer than the list about happy children. The role significant adults played in the lives of children were mentioned. They phrased their concerns as follows:

YFB 14 “Gemeenskap se manier hoe hulle oor kinders gedink het, die “All kids are our kids” mentaliteit is nie meer daar nie.”<sup>15</sup>

YFB 12: “Kinders soek aandag, baie van hulle kom uit huise waar hulle nie aandag kan kry nie.”<sup>16</sup>

YPF 2 “Wanneer die ouers in die huis baklei of as daar ’n stryery is.”<sup>17</sup>

YSI 1 “Die grootmense en die jongmense is nie voorbeelde vir die kinders nie. As daar nie iemand is wat lief is vir jou of jou ondersteun nie, dan is dit swaar.”<sup>18</sup>

The second item that made children sad was the lack of luxury items such as cell phones, clothes with a famous brand name or anything children’s friends had that they did not have at that moment. This item signified that materialism amongst children was becoming an issue.

YFA 7 “Wanneer hulle nie iets kan kry nie, knou hulle die ander kinders af wat dit wel het sodat hulle dit ook kan het.”<sup>19</sup>

YFB 13 “Tegnologie wat hulle nie kan bekostig nie.”<sup>20</sup>

YPF 1 “Wanneer hulle selfone wil hê en dit nie kan kry nie.”<sup>21</sup>

The third item has a direct bearing on the levels of poverty in this community. Young people stated that children attended the after-care programme MOD Centre (Mass participation; Opportunity and access; Development and growth) at a local school not primarily to participate in the programme, but because they received free food. Adults who work use children between six and twelve as babysitters for younger children.

YFB 11 “Kinders kom Mod Centre toe vir die kos.”<sup>22</sup>

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<sup>14</sup> YFB 11 “Things where children can just be themselves, without wondering whether they will be tested.”

<sup>15</sup> YFB 14: “The community’s way of thinking about children, the “All kids are our kids” mentality is not there anymore.”

<sup>16</sup> YFB 12 “Children want attention: many of them come from homes where they don’t get attention.”

<sup>17</sup> YPF 2 “When their parents fight or argue at home.”

<sup>18</sup> YSI 1 “The adults and young people are not good examples for the children. If there is no one to love or support you, it is difficult.”

<sup>19</sup> YFA 7 “When they cannot have something that other children have, they will bully those children, because they also want what those children have.”

<sup>20</sup> YFB 13 “Technology that they cannot afford.”

<sup>21</sup> YPF 1 “When they want cell phones and cannot get them.”

YSI 1 “Sommige kinders van daardie ouderdom kry baie swaar. Veral sommige winters is daar nie altyd genoeg kos in hul huise nie.”<sup>23</sup>

YFB 10 “Kinders wat baie jonk is en verantwoordelikheid moet vat vir ander in hulle familie.”<sup>24</sup>

YFB 14 “Ouers is baie keer te jonk en wil nog self kind wees.”<sup>25</sup>

#### 4.3.2.3 Theme 3: Interpretation and articulation of the concept “mentor” (Youth)

Initially, youth struggled to understand the concept of mentor during the pilot study. I then opted to use the words “mentor” and “leader” interchangeably during focus groups and semi-structured interviews. I did this because the concept “leader” was understood by all the participants in this context. The youth explained their understanding of the concept, and I supply a quotation for each of the attributes of a mentor (or leader) they mentioned in order to provide proof of what they said during the interview or focus group.<sup>26</sup> This is how they see a mentor or leader:

- *Someone who usually takes the lead, especially during hard times.*

YFA 9 “Iemand wat vir jou leiding kan gee.”<sup>27</sup>

YFA 8 “’n Leier is ook iemand wat voor moet vat veral as dit swaar gaan.”<sup>28</sup>

- *Someone who is a role model, someone that you can count on.*

YPF 3 “Iemand op wie mens kan staat maak, wat ’n rolmodel ook kan wees in jou lewe.”<sup>29</sup>

- *Someone who sees your potential and can do for you that they do for other children.*

YSI 3 “Iemand wat potensiaal in jou raaksien, iemand wat dieselfde vir jou kan doen wat hulle vir ander kinders doen.”<sup>30</sup>

- *Someone who accepts responsibility for helping you.*

YFA 7 “’n Leier het meer verantwoordelikhede ook. Ek werk op die plaas. My mentor moet vir my reg wys wat ek moet doen. Anders kom ek in die moeilikheid by die baas.”<sup>31</sup>

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<sup>22</sup> YFB 11 “Children come to the MOD centre for food.”

<sup>23</sup> YSI 2 “Some children of that age really suffer. Especially during the winter, when there is no food in their homes.”

<sup>24</sup> YFB 10 “Children who are very young, but have to take responsibility for the care of others in their families.”

<sup>25</sup> YFB 14 “Many times parents are still very young and not ready to be a grown-up.”

<sup>26</sup> Cross Reference chapter 3, paragraph 17.1.1

<sup>27</sup> YFA 8 “Someone who can take the lead.”

<sup>28</sup> YFA 9 “A leader is someone who can take the lead especially during hard times.”

<sup>29</sup> YPF 3 “Someone who you can depend on, that can be a role model in your life.”

<sup>30</sup> YSI 3 “Someone who sees your potential, someone who can do the same for you as they do for other children.”

<sup>31</sup> YFA 7 “A leader has more responsibility. I work on a farm, and my mentor must show me clearly what to do. If not, I can get into trouble with the boss.”

- *Someone who can help you become a better person.*

YFA 6 “Die persoon leer jou en laat jou beter word.”<sup>32</sup>

#### **4.3.2.4 Theme 4: Interpretation and articulation of the concept Christian Mentoring (Youth)**

They want mentors to realize that they have more responsibility than other people. According to them a mentor should place a strong emphasis on encouraging children to believe in themselves and reach their full potential. What was also important was that children should feel validated and welcomed in the presence of such a person. The fact that they stated that a mentor should always provide, or that children should be encouraged by a mentor, or that children should be validated says something about the relationship that should exist between the mentor and mentee. Their descriptions of the concept were as follows:

YFA 9 “'n Leier laat jou in jouself glo.”<sup>33</sup>

YFB 13 “Dis iemand wie jy kan volg, jy’t sekere vaardighede en eienskappe om ’n leier te kan wees.”<sup>34</sup>

#### **4.3.2.5 Theme 5: Mentoring in PYD programmes (Youth)**

Ninety percent of the participants could not name leaders or other adults that mentored them in the context of PYD programmes. They instead mentioned individuals from their immediate families or another person who was known to their family, with whom they had regular contact and who fulfilled a mentoring role in their lives.

YSI 1 “My pa. Ek wens net hy kon langer geleef het.”<sup>35</sup>

YPF 2 “My ouma. Ek’t baie gehou van die stories wat sy en die ander grootmense uit hulle kinderdae vertel het, en sy’t van my gehou.”<sup>36</sup>

Only two participants stated that several people mentored them in different areas whilst they were growing up. The areas mentioned can qualify as PYD programmes and the caring adults who led these programmes can qualify as leaders or mentors of PYD programmes. These included a sports coach at school, teachers, community leaders, the director of the choir, the leader of the children’s club they attended and the dance group they were part of.

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<sup>32</sup> YFA 6 “The person teaches you and helps you to become better.”

<sup>33</sup> YFA 9 “A leader helps you to believe in yourself.”

<sup>34</sup> YFB 13 “It is someone you can follow, you need certain skills and characteristics to be a leader.”

<sup>35</sup> YSI 1 “My dad. I wish he lived longer.”

<sup>36</sup> YPF 2 “My grandmother. I used to love the stories she and other adults shared about when they were our age. She really liked me.”

YSI 2 “Ek het meeste van my onderwysers as mentors in my lewe gesien en die persone in die dorp wat leiers was ook.”<sup>37</sup>

YSI 1 “Ek’t baie mentors gehad, almal het ’n rol gespeel. Almal was positief en wou net die beste vir my gehad het. Ek het altyd ondersteuning gehad van mense af.”<sup>38</sup>

Participants could, however, name activities that they did with their leaders that were memorable. These activities may point to instances of unintentional mentoring. Activities included eating together, open and honest conversations, going on outings together, playing with other children and with the leader, reading the Bible together.

YFA 6 “Die activities was baie lekker, speletjies en die Bybelstudie was lekker en daar was winter-vakansieklubs.”<sup>39</sup>

YPF 2 “Onderwysers wat olraait gewees het, hulle’t my welkom laat voel en nie verstoot nie.”<sup>40</sup>

YSI 1 “Hulle het my help glo dat ek ook goed kan wees met iets.”<sup>41</sup>

#### **4.3.2.6 Theme 6 Experiences with your mentor that made you develop in a positive way (Youth)**

The processes of constant comparative analysis and classic content analysis are dealt with simultaneously. A new node that was later added to the constant comparative analysis process was the node regarding activities that were done by a mentor and between a mentor and mentee that contributed to the positive development of children between six and twelve. Adding this node to the conversation contributed valuable insight to a past and current description of mentoring in this context and to answering the research question at large. Eventually, this node became theme 6 as described in this section.

Interview questions regarding input by mentors for the benefit of the positive development of children in the context of PYD programmes were mostly met with silence. The silence can be because these young people were not mentored in the PYD programmes. When participants did, however, answer the question some of the comments included.

YPF1 “My ouma het altyd vir my gesê ek moet luister, ek moet gehoorsaam wees, respek het vir ander mense.”<sup>42</sup>

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<sup>37</sup> YSI 2 “I saw most of my teachers and community leaders as mentors in my life.”

<sup>38</sup> YSI 1 “I had many mentors, all of them played a part, they were all positive people and just wanted the best for me. There were always people who supported me.”

<sup>39</sup> YFA 6 “The activities were very nice, playing and Bible study were very nice and there were winter vacation clubs, too.”

<sup>40</sup> YPF 2 “The teachers who were OK, they made me feel welcome, they did not reject me.”

<sup>41</sup> YSI 1 “They helped me believe that I could also be good at something.”

YPF 4 “Ek kan nie meer so lekker onthou nie maar ek het baie gehou van speel en teken, en met my vriende spanbou.”<sup>43</sup>

YSI 1 “Jy’t meer perspektief gekry oor jou geloof en om te glo in iets, ek sien nou ook dit is genade dat ek hier is, waar ek is. Ek het vaardighede geleer om beter te kan sing, en daar was mense wat in my geglo het. Hulle het my help glo dat ek ook goed kan wees met iets. Ek’t ook dissipline geleer in sport. Ek’t geleer om aan die ander mense ook te dink en nie net myself nie, om myself ook in ander mense se skoene te sit.”<sup>44</sup>

#### **4.3.2.7 Theme 7: What mentors in the PYD programmes they attended could have done differently (Youth)**

From the data it was apparent that very little noticeable mentoring occurred in PYD programmes in the Hex River Valley. Youth struggled to pinpoint how mentors in PYD programmes mentored them. The youth who were able to point out how they were mentored when they were between the ages of six and twelve years were also those who did not struggle to understand the concept of mentoring and who attended model-C secondary schools either at some time when they were between six and twelve years old or had done or are doing some level of tertiary training. I cannot with certainty state that they experienced mentoring because of the schools they attended, but it was an interesting commonality amongst this group.

#### **4.3.2.8 Theme 8: Recommendations for future mentoring practices of six- to twelve-year-olds in the Hex River Valley (Youth)**

The youth suggested several practices that could improve mentoring for six- to twelve-year-olds in this context.

Would-be mentors have to acknowledge that children between the ages of six and twelve have specific and unique developmental and mentoring needs. Mentors should make an effort to be cognizant of that fact and educate themselves about children between the ages of six and twelve.

One participant stated that mentors of six- to twelve-year-old children should equip themselves to understand the world and life experiences of this age group in the present-day context of the

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<sup>42</sup> YPF 1 “My grandmother told me I had to listen, be obedient and have respect for other people.”

<sup>43</sup> YPF 4 “I cannot remember all that well, but I liked to play, draw and to do teambuilding with my friends.”

<sup>44</sup> YSI 1 “I got more perspective regarding my faith and to believe in something. I also now see that it is grace that I am where I am. I learnt skills to sing better, there were people who believed in me. They helped me to believe that I could also be good at something. I also learnt discipline through sport. I learnt to think of other people, too, not just of myself. I learnt to put myself in another person’s shoes.”



Hex River Valley. Their sentiment regarding the equipment of mentors can be summed up in the following statements:

YFB 14 “Motiveer die kinders; spaar die negatiewe woorde.”<sup>45</sup>

YFB 11 “Alle kinders verskil. Hanteer hulle so en erken hulle uniekheid. Hê ’n positiewe houding teenoor die kinders.”<sup>46</sup>

Activities for mentoring should occur at times when children have “nothing to do”, such as Sunday afternoons and during holidays. These are the times when children get themselves into trouble by using alcohol or drugs.

YFA 15 “Hulle moet aktiwiteite doen op veral Sondag en af-tye.”<sup>47</sup>

YFA 7 “Vakansie-Bybelskole is ook goed vir kinders”<sup>48</sup>

YFA 8 “Hou aktiwiteite sodat die kinders nie voel dis nodig om by drank en dwelms betrokke te raak nie.”<sup>49</sup>

The youth also wanted leaders and mentors to be prepared to mentor and lead children, not just in name, but actively doing it. They expressed their disappointment in leaders wanting to be paid before they were willing to address the needs of children. Their opinions are articulated in the following statements:

YFA 9 “Al het ons baie leiers, vat min van hulle voor.”<sup>50</sup>

YFA 6 “Ons leiers het sloppy geraak en die kinders afgeskeep, en nou is hulle nie gewoond daaraan dat leiers vir hulle aandag wil gee nie.”<sup>51</sup>

YFA 8 “Daar is ’n lack of leadership in our communities and government, leiers wil net alles doen vir geld.”<sup>52</sup>

The youth asserted that a paradigm shift was needed to happen in the way mentors thought about children. They should believe in the potential of children and be willing to give children second chances when they made mistakes.

YFA 8 “Sien kinders holisties raak.”<sup>53</sup>

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45 YFB 14 “Motivate children; use negative words sparingly.”

46 YFB 11 “All children are different, they are unique, treat them as such. Have a positive attitude towards children.”

47 YFA 15 “They should have activities especially on Sundays or days when very little happens.”

48 YFA7 “Holiday Bible schools are also good for children.”

49 YFA 8 “Do activities so that the children do not feel that it is necessary to get involved with alcohol and drugs.”

50 YFA 9 “Even though we have many leaders, few of them are prepared to lead.”

51 YFA 6. “Our leaders became sloppy, they neglected our children, now children are not used to leaders wanting to pay attention to them.”

52 YFA 8 “There is a lack of leadership in our communities and government. Leaders just want to do things for money.”

YFA 2 “Moenie die kinders afdruk nie. Gee hulle ’n kans.”<sup>54</sup>

They felt that leaders should also develop a new vocabulary when speaking to, about or on behalf of children. This vocabulary ought to articulate the value of children, encourage them and should be an example of how adults are supposed to converse regarding children.

YFB 12 “Sê vir die kinders gereeld goeie goed oor hulleself.”<sup>55</sup>

YSI 4 “Hulle het altyd vir ons gesê ons moenie dat ons omstandighede vir ons beheer nie, want God is daar om ons te help.”<sup>56</sup>

Leaders ought to be role models for children, because their lives and examples are more important than their words.

YFB 13 “Dis iemand wie jy kan volg.”<sup>57</sup>

YFA 15 “Kinders kyk na hoe jy lewe, wees vir die kinders ’n voorbeeld.”<sup>58</sup>

The youth wanted greater collaboration between mentors and parents. Parents had to support the efforts mentors made to help their children develop in a positive way.

YPF 4 “Sommige kinders se ouers worry nie veel van hulle nie. As hulle, die ouers, meer tyd met hulle kinders tyd kan spandeer, sal dit met die mentor en die groep ook beter gaan.”<sup>59</sup>

Children need the involvement of the whole community in their lives, not only parents, to develop in a positive way. They need the support of more adults. Even people who are not parents should become more involved with the activities of six- to twelve-year-old children. The youth mentioned speaking kindly to children as an example of involvement. This would make children more willing to form relationships with adults. Adults should not wait until children express delinquent behaviour before they pay attention to them

YSI 2 “Ek’t baie mentors gehad, almal het ’n rol gespeel. Almal was positief en wou net die beste vir my gehad het. Ek het altyd ondersteuning gehad van mense af.”<sup>60</sup>

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<sup>53</sup> YFA 8 “Look at children holistically.”

<sup>54</sup> YFB 1 “Do not put children down, give them a chance.”

<sup>55</sup> YFB 12 “Tell children good things about themselves all the time.”

<sup>56</sup> YSI 4 “They always told us not to let our circumstances control us, because God is there to help us.”

<sup>57</sup> YFB 13 “It is someone you can follow.”

<sup>58</sup> YFA 15 “Children look at how you live your life, be an example to them.”

<sup>59</sup> YPF 4 “Some children’s parents do not care about them. If parents can only spend more time with their children, things in the mentor groups will also be better.”

<sup>60</sup> YSI 2 “I had many mentors, they all played a part. All of them were positive and just wanted the best for me. I always had support from people.”

YPF 3 “Onderwysers by die skool moet weet kinders is agt ure van die dag by hulle, hulle moet die meeste daarvan maak.”<sup>61</sup>

YPF 2 “Speel met die kinders, soos wat Petra Kollege se mense met die kinders gespeel het, sodat hulle nie verveeld raak nie.”<sup>62</sup>

#### 4.3.2.9 Theme 9: Christian Mentoring (Youth)

Ninety percent of the youth stated that mentoring is mentoring, regardless of the context. It does not matter who or from what religious or non-religious background the mentor comes.

YFA 15 “Basiese konsep bly dieselfde, die angle mag verskil maar die outcome bly dieselfde.”<sup>63</sup>

YFA 8 “As iemand netbal of rugby afrig, dan ganit tog oor netbal of rugby, die reëls bly dieselfde.”<sup>64</sup>

The remainder of the youth stated that they would not want children between six and twelve to be mentored by someone who is not of the Christian faith. Their motivation for this stance was that non-Christian influences on children between six and twelve should be kept to a minimum. They felt that children were vulnerable and should be protected from the influence of non-Christian mentors.

YSI 4 “Ja, daar is. As jou mentor ’n Christen is, gaan jy leer om Christelike beginsels te volg, as jou mentor nie is nie, gaan jy nie dit leer nie.”<sup>65</sup>

The defining distinction between a Christian mentor and mentors that are not of the Christian faith is the matter of believing in Christ, or whether the mentor professes to be a follower of Christ. They articulated their opinions in the following statements:

YPF 1 “Dit kom in by die geloof van die persoon.”

YPF 4 “Ek dink tog daar’s ’n verskil. Jy leer van Christus en Jesus en nou kry jy Hindoes wat leer van ander goed. Jou ma-hulle praat van hoe die Here vir jou goed is, maar nou praat hulle van ander mannetjies (gode) wat ook dit doen.”<sup>66</sup>

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<sup>61</sup> YPF 3 “Teachers at school, must know that they have children for eight hours of the day, they need to make the most of it.”

<sup>62</sup> YPF 2 “Play with the children, like the Petra College people did, then the children will not get bored.”

<sup>63</sup> YFA 15 “The basic concept remains the same, the angle may differ, but the outcome stays the same.

<sup>64</sup> YFA 8 “If someone coaches netball or rugby, then it is about netball or rugby. The rules remain the same.”

<sup>65</sup> YSI 4 “Yes there is, if your mentor is a Christian then you will learn Christian principles, if not, you will not learn about them.”

<sup>66</sup> P9Y “I think there is a difference. You learn about Christ and Jesus and then you get Hindus who teach other stuff. Your parents talk about how good God is, but now they [mentors] tell you about other gods that are also good.”

## **4.4 Conclusion**

From the data gathered through the semi-structured and focus group interviews the following information became clear regarding the perceptions of mentoring of the young people were part of PYD programmes when they were between six and twelve years old.

- The youth are concerned about children who are now between six and twelve years old and want caring adults to be more involved in their lives.
- The youth were mentored largely by people in their families or people close to their families. A majority did not understand the concept “mentor” and therefore it was replaced with the concept “leader”.
- Christian mentoring’s distinguishing characteristic is the fact that Christians believe in God and therefore do things from a Christian worldview.
- They did not label other types of mentoring as wrong or bad, just as different. Most of them felt any kind of mentoring was good, as long as it achieved its desired outcome.
- The PYD programmes in which they participated were fun and kept them busy, but only two participants could say that they were also mentored in those programmes.

### **4.4.1 Themes from the Mentor category**

#### **4.4.2 How themes were determined in Mentor category**

In the Mentor category themes emerged after reducing the nodes and their subfolders. These themes were also judged and selected by how it linked to the research question and not on the frequency of occurrence. The researcher repeatedly read and reread the interview transcripts to see what concepts, ideas, or relations can be found within each node with the end in mind of developing themes that would answer the research question.

Theme1 Issues that make children happy in the Hex River happy. (Mentors)

#### **4.4.3 How themes were determined in the Mentor category**

In the Mentor category themes emerged after the nodes and their subfolders were reduced. These themes were judged and selected by the way in which they linked to the research question and not on the frequency of their occurrence. I read and reread the interview transcripts to see what concepts, ideas, or relations could be found within each node, all the while with the aim of developing themes that would answer the research question.

#### 4.4.3.1 Theme1: Things that make children in the Hex River Valley happy (Mentors)

According to the mentors playing makes children happy, especially when they are joined by adults. Children are also happy when they receive free food or gifts. They value extra-curricular activities such as sport, the occasional gospel feast and any other activities where they can relax and be themselves. They also like to experience new things, such as a journey by train or going to places they have never been before.

MSI 2 “Uitstappies, veld-uitstappies. Gaan vir die dag veld toe met ’n pakkie brood en vrugte en gaan leer nuwe dinge van die veld.”<sup>67</sup>

MPF 11 “Die kinders geniet dit om te speel. Kinders hou daarvan as grootmense met hulle speel of aan hulle positiewe aandag gee.”<sup>68</sup>

MPF 12 “Nuwe ervarings soos treinry.”<sup>69</sup>

#### 4.4.3.2 Theme 2: Things that make children in the Hex River Valley sad (Mentors)

Mentors indicated that children between the ages of six and twelve were sad when significant adults in their lives abused alcohol and did embarrassing things whilst under the influence. An overarching issue causing sadness was poverty and socio-economic challenges such as lack of food and warm clothing, especially during winter, overcrowded houses and the abuse of social grants that accompanies poverty. Trauma such as abuse, death in the family, the education system that is failing our children, bullying and peer pressure also causes sadness.

MFB 8 “Ouers wat drink en naam weggooi, die ander kinders spot hulle daaroor.”<sup>70</sup>

MFA 3 “Ouers wat drink omdat dit “all-pay<sup>71</sup> is.”<sup>72</sup>

MFA 6 “Armoede is vir hulle [kinders] baie sleg, hulle is nie verantwoordelik vir die armoede, maar hulle moet daarin leef.”<sup>73</sup>

MSI 4 “Onbetroubare skoolstandaard. Nie goeie onderwysers nie.”<sup>74</sup>

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<sup>67</sup> MSI 2 “Outings, field outings. Go out into nature for the day with a sandwich and some fruit and learn new things about nature.”

<sup>68</sup> MPF 11 “Children enjoy playing, especially when adults play with them and pay attention to them.”

<sup>69</sup> MPF 12 “New experiences such as a journey by train.”

<sup>70</sup> MFB 8 “Parents who drink and embarrass children, the other children tease them about it.”

<sup>71</sup> “All-pay” are social grants given by the government to children under 18 who need financial assistance for day-to-day needs.

<sup>72</sup> MFA 3 “Parents who drink because it is all-pay.”

<sup>73</sup> MFA 6 “Poverty is very bad for them [children], they are not responsible for it, but they have to live in it.”

<sup>74</sup> MSI 4 “Unreliable school standards. Teachers not good at teaching.”

#### 4.4.3.3 Theme 3: Interpretation and articulation of the concept mentor (Mentors)

The concept Mentor was interpreted as a leader. Participants described mentors/leaders as someone:

- who has wise discernment

MFA 2 “Iemand wat raad kan gee. ‘n Leier is ook iemand wat weet hy of sy het nou raad nodig en moet hulp gaan soek.” <sup>75</sup>

- with whom you feel safe;

MFA 1 “Iemand wat jou veilig laat voel.” <sup>76</sup>

- that can be trusted;

MFA 4 “Daar is baie oop verhouding in my kinderklub. Hulle weet hulle kan my vertrou. Ek vertel nie eers vir my naby mense nie. Vertroue is baie belangrik. Ek moet seker maak die kinders weet hulle kan my vertrou.” <sup>77</sup>

MFB 7 “‘n Gedissiplineerde persoon, iemand wat beheer kan vat, iemand wat vertrou moet word deur ander mense. Jy moet die regte tipe mens wees. Iemand wat somer wys jys die leier.” <sup>78</sup>

MSI 5 “In langer verhoudings tussen Sondagskool onderwysers en kinders kry die kinders later meer die vrymoedigheid om met die tannie of die oom te kan praat oor dieper dinge in hulle lewens.” <sup>79</sup>

- who could help a child reach their potential;

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<sup>75</sup> MFA “Someone who can give you advice. A Leader is also someone that knows he or she needs to get advice themselves.”

<sup>76</sup> MFA 1 “Someone that makes you feel safe.”

<sup>77</sup> MFA 4 “I have an open relationship with the kids in my children’s club. They know they can trust me. I do not even tell people close to me what the children share with me. Trust is very important. I have to make sure that the children know they can trust me.”

<sup>78</sup> MFB 7 “A disciplined person, someone that can take control, someone that is trusted by others. You must be the right type of person. Someone that shows you are a leader.”

<sup>79</sup> P6M “ In longer relationships between Sunday school teachers and children, children later on develops a greater willingness to talk to the uncle or aunty about the deeper things in their lives. The relationship becomes important later on.”

MFA 5 “Mentors lig die persone wat hulle lei se potensiaal. Hulle bring die beste uit in die mense met wie hulle werk.”<sup>80</sup>

#### 4.4.3.4 Theme 4: Interpretation and articulation of the concept “mentor” (Mentors)

The concept “mentor” was interpreted as “being a leader”. Participants described mentors/leaders as someone:

- who had discernment

MFA 2 “Iemand wat raad kan gee. ’n Leier is ook iemand wat weet hy of sy het nou raad nodig en moet hulp gaan soek.”<sup>81</sup>

- with whom a child felt safe

MFA 1 “Iemand wat jou veilig laat voel.”<sup>82</sup>

- who could be trusted

MFA 4 “Daar is baie oop verhouding in my kinderklub. Hulle weet hulle kan my vertrou. Ek vertel nie eers vir my naby-mense nie. Vertroue is baie belangrik. Ek moet seker maak die kinders weet hulle kan my vertrou.”<sup>83</sup>

MFB 7 “’n Gedissiplineerde persoon, iemand wat beheer kan vat, iemand wat vertrou moet word deur ander mense. Jy moet die regte tipe mens wees. Iemand wat sommer wys jy’s die leier.”<sup>84</sup>

MSI 5 “In langer verhoudings tussen Sondagskool-onderwysers en kinders kry die kinders later meer die vrymoedigheid om met die tannie of die oom te kan praat oor dieper dinge in hulle lewens.”<sup>85</sup>

- *who could help children to reach their potential*

MFA 5 “Mentors lig die persone wat hulle lei se potensiaal. Hulle bring die beste uit in die mense met wie hulle werk.”<sup>86</sup>

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<sup>80</sup> MFA 5 “Mentors lifts the potential of the people they lead. They bring out the best in the people they work with.”

<sup>81</sup> MFA “Someone who can give you advice. A leader is also someone who knows when he or she needs to get advice themselves.”

<sup>82</sup> MFA 1 “Someone who makes you feel safe.”

<sup>83</sup> MFA 4 “I have an open relationship with the kids in my children’s club. They know they can trust me. I do not even tell people close to me what the children share with me. Trust is very important. I have to make sure that the children know they can trust me.”

<sup>84</sup> MFB 7 “A disciplined person, someone who can take control, someone who is trusted by others. You must be the right type of person. Someone who demonstrates leadership qualities.”

<sup>85</sup> P6M “In longer relationships between Sunday school teachers and children, children later develop a greater willingness to talk to the teacher about the deeper things in their lives. The relationship becomes important later on.”

#### 4.4.3.5 Theme 5: What mentors did to mentor children in PYD programmes (Mentors)

Participants stated that they mentored children between the ages of six and twelve through sport, health services, by giving them food, making an effort to celebrate children's birthdays or other special occasions, presenting programmes that improved children's self-image and by making children feel safe in their presence. They articulated how they mentored children in the following manner:

MPF 15 "Ek leer die kinders bid, hulle slaap daar. Hulle sien hoe my gesin met mekaar leef. Dis wat die verandering bring. Dit gaan eendag 'n ongelooflike impak op hulle het."<sup>87</sup>

MFA 1 "Ek leer hulle selfstandig wees, die wat oud genoeg is moet al self kan begin onthou wanneer hulle kliniek-datums is, sodat hulle daardie dag kliniek toe kan gaan. Hulle moet hulle ma ook help onthou."<sup>88</sup>

MFB 7 "Ek leer hulle om dankbaar te wees om deel van die rugbyspan te kan wees, ons sê vir die Here dankie wanneer ons geoefen het of as ons iets gaan eet. Ek probeer vir hulle 'n voorbeeld te wees."<sup>89</sup>

MSI 1 "Ek hou my beloftes wat ek aan die kinders maak, I show up."<sup>90</sup>

MPF 11 "Ek probeer mense beïnvloed om intensioneel mentoring te doen met kinders."<sup>91</sup>

Participants understood the value of intentionally in mentoring children. Participant MPF 11 understood what it meant to be a catalyst in encouraging other adults to do the same. This participant strengthened the notion that mentoring may well be happening on two levels in the Hex River Valley, one level where caring adults mentor children and another where some adults understood the importance of spreading the message that more adults should mentor children, too.

According to the mentors PYD programmes for children between six and twelve were not in the first instance established to mentor children. They were started to keep children busy and to teach them about God and Christianity. When mentoring did occur, it was accidentally and/or informally. It is possible that it might not even have been considered as mentoring. It might just

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<sup>86</sup> MFA 5 "Mentors lift the potential of the people they lead. They bring out the best in the people they work with."

<sup>87</sup> MPF 15 "I teach children how to pray, they sleep over at my house. One day it will have a very big impact on them."

<sup>88</sup> MFA 1 "I teach them to be independent. Children that are old enough must learn to memorise the dates for their clinic visits. They must help their mothers to remember when it is time to go to the clinic."

<sup>89</sup> MFB 7 "I teach children to be grateful to be part of the rugby team. We thank God when we finish practising for the day and when we get something to eat. I try to be an example for them."

<sup>90</sup> MSI 1 "I keep the promises I make to children. I show up."

<sup>91</sup> MPF 11 "I try to influence adults to mentor children intentionally."



have been a caring adult who wanted the children to be part of a programme or activity that would be enjoyable and keep them busy and out of trouble.

MSI 4 “Mentorskap is nie die hoofdoel van kinderklubs nie, of eers ’n fokus nie.”<sup>92</sup>

MPF 12 “Ons kan nie altyd sien waarheen ons efforts gaan met die kinders nie, ons weet nie. MAAR op ’n dag gebeur daar net iets. Die kinders het dit nodig.”<sup>93</sup>

To illustrate unintentional or informal mentoring participant MPF 15 mentioned that she invited children for sleepovers at her house to teach them how to pray. She wanted to teach them this, as the value of prayer and knowing how to pray were life-changing for her. The intended outcome of the sleep-over was not mentoring, but that is what happened when the children spent time with her and her family in their private home. While the children were with this woman in her house, they learnt to pray, but they also learnt many other things. They saw how that family operated and they built their relationship with the mentor in a different setting than the Bible club.

Other mentors articulated what they did to mentor children in the following way:

MSI1 “Ek probeer alle kinders dieselfde behandel. Wanneer jy rugby kom oefen, maak ek seker jy speel in die wedstryd. Jy was by die oefening, maak nie saak of jy baie goed of sleg speel nie. Jy’t jou kant gebring.”<sup>94</sup>

MSI2 “My vrou het my geleer ek moet alle kinders prys, nie net die wat altyd goed doen en altyd skoon is en wie se huiswerk gedoen is nie, almal is belangrik. Toe begin ek pryse gee selfs vir die wat ek moet help om die prys te wen, die ander kinders was eers vir my kwaad, maar ek het geweet as ek vir daai arm kind, die een wie niemand raak sien nie ook ’n prys gee, gaan hy heeldag kop in die wolke loop.”<sup>95</sup>

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<sup>92</sup> MSI 4 “Mentoring is not the main purpose of children’s clubs or even a focus thereof.”

<sup>93</sup> MPF 12 “We cannot always see where our efforts with children go, but suddenly someday something happens. Our children need this.”

<sup>94</sup> MSI1 “I try to treat all the children the same. If you come to rugby practice I make sure that you play in the game. You were at practice, it does not matter to me how well or poorly you play rugby. You did your part.”

<sup>95</sup> MSI 2 “My wife taught me to praise all children, not just those who are clean, or who did their homework. All children are important. I then began to give prizes even to those whom I had to help to win the prize. At first the other children got cross with me, but I knew if I gave that poor child, the one whom no one noticed, if I gave that child a prize his head would be in the clouds for the whole day.

<sup>95</sup> MSI 3 “You remember how X used to come to my house and just sit there, and later when I gave X coffee the whole sad story spilled out, the reason why he had come to my house. That’s the relationship we had. They knew they could come to me, but I did not take any bullshit from them, that they also knew. Mentoring is not something for one hour a week, it is a relationship, and they were like my kids.”

Participant MSI2 understood the value of rewarding all children and what it did for their self-image and the adult's relationship with them.

It is clear that mentoring does happen in Hex River Valley, although It may well be that it happens unintentionally, instinctively or informally.

#### **4.4.3.6 Theme 6: Interpretation and articulation of the concept Christian mentoring (Mentors)**

Regarding Christian mentoring, 90% of participants agreed that Christian mentoring is not much different from mentoring by people of different faiths or mentoring by people who do not believe in God at all. Participants described their interpretation of Christian mentoring as follows.

MFB 8 "Die waardestelsel gee die deurslag. Wanneer een van jou waardes respek is, harde werk, eerlikheid, die manier hoe jy mense hanteer, stiptelikheid, betroubaarheid, dissipline. Al is ons van verskillende gelowe, maar ons het goeie waardes, dan kan ons mense lei. Die Dalai Lama is 'n goeie leier, al is hy nie 'n Christen. Jou geloof maak nie van jou 'n goeie leier nie, dis jou karakter."<sup>96</sup>

MSI 1 "Daar's dieselfde waardes wat oorgedra word. Christene se verskil kom by die motivering in vir hoekom hulle hulle dinge doen. Mense van ander gelowe is ook goeie mense. Hulle het ook goeie maniere."<sup>97</sup>

MSI 5 "Daar is definitief 'n verskil. Daar is universele waardes soos eerlikheid, respek. Ek dink daar is seker meer wat ons almal doen, maar die verskil kom in waar ek vir hulle kan sê daar's nie 'n voorwaarde aan my liefde nie, dis onvoorwaardelik, my genade en my vergifnis is ook onvoorwaardelik."<sup>98</sup>

This sentiment was shared by 90 percent of participants to the mentoring group.

**Another stated the following regarding their reluctance to allow non-Christians to mentor children:**

MSI 3 "Daar's mentors wat baie humanisties ook is, maar as 'n kind op daardie grond gementor word, bly daar 'n gat. Positief wees is goed, maar ek kan hoe

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<sup>96</sup> MFB 8 "The value system is what matters. When one of your values is respect, hard work, honesty, the way you handle people, punctuality, trustworthiness, discipline. Even though we are from different faiths but have a good value system, then we can lead people. The Dalai Lama is a good leader, and he is not a Christian. Your faith does not make you a good leader, it is your character that matters.

<sup>97</sup> MSI 1 "The same values are transferred. For Christians the difference in their approach to mentoring is the motivation for why they do it. People of other faiths are also good people. They also have good manners."

<sup>98</sup> MSI 5 "There is a definite difference, There are universal values like honesty and respect. I think there are more that all of us have, but the difference comes in where I can tell them that there is no condition for my love for them, my love is unconditional; my grace and forgiveness is also unconditional."

positief wees, dis nie ek wat dit bereik nie, dis die Here wat my in staat stel om dit te kan doen.”<sup>99</sup>

#### **4.4.3.7 Theme 7: Mentoring in PYD programmes**

PYD programmes exist in the context of the Hex River Valley. They range from Sunday school, chess and sports programmes such as netball, rugby, soccer, athletics and cricket to keep children busy, to spiritual dancing and contemporary dancing. Amos Agricultural ministries used to be the biggest faith-based organization in the valley ministering to children, especially to those living on farms in the area. They used to conduct what they called weekly children’s clubs during winter months, as that was the time when the adults were available to conduct the groups.

The main aim of PYD programmes, according to the outcome of the data analysis of the focus groups and semi-structured interviews in the Hex River Valley, is to address the spiritual and social needs of children. Mentoring was referred to by participants as something that happened on a one-on-one basis between the mentor and a mentee.

MSI 4 “Bloot om deel te wees van iets, veilig te voel, bymekaar te wees.”<sup>100</sup>

MSI 5 “Mens noem dit nie mentoring nie, maar mens doen mentoring. Jy gaan na jou Sondagskoolklas om hulle te gaan evangeliseer, om vir hulle die Woord te leer. Maar as jy ’n goeie onderwyser wil wees, kan jy nie net leer van die Bybel nie. Jy moet hulle teach, jy moet hulle accountable hou. Jy moet dit modelleer. Mens dink nie dit gebeur nie, maar dit doen.”<sup>101</sup>

#### **4.4.3.8 Theme 8: Recommendations for current and future mentoring practices of six- to twelve-year-olds in the Hex River Valley (Mentors)**

Recommendations for future mentoring included more intentionality in the mentors’ approach to mentoring children when they are part of a PYD programme. Mentors should also approach children more holistically. Participant MSI 4 articulated this point as follows:

MSI 4 “Sondagskool-onderwysers moet leer dat kinders het meer as net die Here nodig. Hulle moet leer dat hulle net gewoon ook kan wees. Hulle het nodig om net daar vir die kinders te wees. Hulle moet weet kinders hou glad nie van preek

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<sup>99</sup> MSI 3 “There are mentors who are humanistic, but if a child is mentored on the grounds of humanism, there will always be a gap. Positivity is good, but you can be as positive as you want; what you achieve is not because of you but because of what God helps you to do.”

<sup>100</sup> MSI 4 “Just to be part of something, to feel safe, to be with others.”

<sup>101</sup> MSI 5 “You don’t call it mentoring, but that is what you do. You go to your Sunday school class to evangelize them, to teach them about the Word of God. But if you are a good teacher, you do more than teach the Bible. You must teach them and hold them accountable. You must model it. People think it does not happen, but it does.”

nie. Hulle moet kinders holisties benader en bedien en met die kinders verhouding te bou.”<sup>102</sup>

#### **4.4.4 Conclusion**

In the past, mentoring for children between six and twelve years in the Hex River Valley has not been critically evaluated and documented sufficiently. From the data collected from mentors it was clear that caring for the needs of children in this context was not new. There are also no shortages of creative ways in which caring for their needs and keeping them busy happen. What is, however, of great concern is that the efforts directed at children still originate with individuals and are not a concerted effort by the CFC. What is furthermore concerning is that PYD programmes are not avenues where the mentoring of children between the ages of six and twelve are intentionally and actively pursued.

Participants’ understanding of the difference between Christian mentoring and other types of mentoring shows that the only difference between Christian mentors and other mentors are that Christians believe in God and adhere to Christian values and norms and those are embedded in their approach to mentoring.

#### **4.4.5 Similarities between data sets for youth and mentors**

In this section I discuss the similarities between the data supplied by the youth and mentors. This section supplies a thicker description of how youth and mentors viewed, experienced and articulated mentoring for children between six and twelve in the Hex River Valley. A more comprehensive outline of how the research was conducted and the subsequent comparison of similarities between the data supplied by youth and mentors will follow. During the process of revisiting existing nodes, I noticed that the node factors that made youth develop in a more positive way were providing information that correlated with the description of the application of mentoring as given by the mentors. This discovery had previously been identified as creating a new node (6.4.2.2.6).

This was followed by refining existing categories and organizing the relationships and patterns in tree nodes. This was done through a process of rereading the transcribed interviews and existing themes for both mentors and youth and finding areas of similarity. The outcome of the consolidation of relationships and patterns are the following:

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<sup>102</sup> MSI 4 “Sunday school teachers must realize that children need more than just to hear about God. The teachers need to just be with the children. They have to be present for the children. They have to know that children do not want to be preached to. They should approach children holistically and build relationships with them.”

#### 4.4.5.1 Happy

Children in the Hex River Valley are *happy* when they can play with friends and spend time with family and other adults whom they feel care about them and accept them unconditionally. The ways they define and experience care was discussed under:

**Table 4-7:** Similarities between datasets for happy

Youth	Mentors
<ul style="list-style-type: none"><li>• Children enjoy playing with friends</li><li>• Children enjoy spending time with significant caring adults</li></ul>	
Theme 1 (Youth) 4.2.2.1 and 3.1.1.6	Theme 1 (Mentors) 4.3.3.1

#### 4.4.5.2 Sad

The issue identified by both adults and youth that made children *sad*, was Poverty. The reasons for poverty may vary and are many. Poverty and the effects their off caused great sadness and trauma in the lives of children. Participants defined poverty as a culmination of the failure of governmental systems and a breakdown in societal norms and values. Examples of how these factors influenced children can be found under:

**Table 4-8:** Similarities between datasets for Sad

Youth	Mentors
<ul style="list-style-type: none"><li>• Poverty and its origins and consequences are very tough on children.</li></ul>	
Theme 2 (Youth) 4.2.2.2	Theme 2 Mentors 4.3.2.2

#### 4.4.5.3 Mentor and Leader

The *concepts mentor* and leader were used interchangeably with both groups. This use of concepts did not at all indicate that mentoring was absent in this context, it could be that mentoring is not a concept used in daily conversations in the majority of the population living in this community. What stood out from their descriptions was how a mentor or leader lifted the potential of their mentees or helped them to become better at what they were learning to do.

**Table 4-9:** Similarities between datasets for how Christian mentoring benefits children

Youth	Mentors
<ul style="list-style-type: none"><li>Mentors/ leader lift the potential of mentees.</li></ul>	
Theme 3 (Youth) 4.2.2.3	Theme 3 (Mentors) 4.3.3.3

#### 4.4.6 PYD Programs

Few similarities were found in the description of mentoring in PYD programs between youth and mentors. It was difficult for youth to articulate specific instances of mentoring when asked this question. Mentors could describe how they mentored children very well. Youth however gave examples of mentoring that was similar to that of mentors, but under themes and activities that happened during the PYD program that they enjoyed.

**Table 4-10:** Similarities in the description of the concept “mentoring in PYD programs” between youth and mentors

Youth	Mentors
<ul style="list-style-type: none"><li>Mentors help mentees to become better at what they learning.</li><li>Mentors assist mentees in learning new skills for example to play better rugby, or to sing better or to pray more effectively.</li><li>Mentors and mentees learn about faith together.</li></ul>	
Theme 5 (Youth) 5 4.2.2.5 and Theme 6 4.5.2.6	Theme 5 (Mentors) 4.3.3.5 and Theme 6 4..3.3.6

#### 4.4.7 Christian Mentoring

Christian mentoring in comparison with other types of mentoring was for the majority of youth and mentors similar. For them the purpose, value set and character of the mentor was important. There were mentors as well as youth that stated that they only want Christian mentors for their children they wanted to keep non- Christian influence to a minimum in the lives of young children.

**Table 4-11:** Similarities between datasets of the understanding and articulation of Christian Mentoring

Youth	Mentors
<ul style="list-style-type: none"> <li>• The basic concept of mentoring is the same.</li> <li>• The only difference between Christian mentors and other mentors is the motivation behind why Christian mentors do what they do.</li> <li>• Your faith does not determine the quality of your mentoring skills.</li> </ul>	
Theme 4 (Youth) 4.2.2.4	Theme 4 (Mentors) 4.3.3.4

I only used data that could add to a current and past description in the process of the constant comparative analysis as this would provide more insight into the answering of the research question.

## 4.5 Summary of Chapter

In this chapter the process of analysing the data by means of the qualitative data analysis software called NVivo was described. Data were also interpreted by using the methods of classic content analysis and constant comparative analysis.

In the next chapter I shall discuss the second of the four tasks of practical theology as set out by Richard Osmer by answering the question: “Why is it going on?”

Under the node “SAD”, highlighted in the left side of the picture, “Absent fathers” could be a stand-alone node, but could also become part of the node “traumatized children” because absent fathers cause trauma in the lives of children. The subfolder node “Abuse of all pay” (as government social grants are referred to by local people) could stand on its own with its own subfolders or could move to the subfolder node “Poverty”, because mismanagement of funds especially in economically vulnerable settings, adds to existing poverty.

## **CHAPTER 5: PYD, PYD PROGRAMS AND MENTORING: *WHY*–IS THE CURRENT SITUATION IN THE HEXRIVER VALLEY AS IT IS**

### **5.1 Introduction**

In this chapter literature pertaining to PYD, PYD programs and mentoring for children between the ages of six to twelve years will be looked at, evaluated and this research project will be theoretically positioned in the broader academic genre of PYD and mentoring. Data from the situational analysis as well as the data analysis of focus groups and semi-structured interviews will be used in conjunction with the available literature to explain why the role of Christian mentoring in PYD programs in this context is as it is.

This chapter furthermore focuses on the second task of the four tasks of Practical Theological which Richard Osmer has identified. This task asks the question “why is it going on?” In other words: “Why is the situation regarding the role of Christian mentoring in PYD programs for children between six and twelve years old in the HRV as it is?”.

### **5.2 The interpretive task of sagely wisdom**

The second task of Practical Theological reflection is described by Osmer as the spirituality of sagely wisdom, a combination of thoughtfulness, theoretical interpretation and wise judgement (Osmer 2008:82-85). This task draws upon theories of the arts and science to gain a better understanding of why patterns and dynamics are occurring (Osmer, 2008:4). To answer the “Why” question, themes developed by the processes of classic content analysis and constant comparative analysis of data in chapter four will be brought into conversation with the available literature related to the research question. Available literature regarding PYD, PYD programs, mentoring and Christian Mentoring for children between the ages of six to twelve will be used in this chapter to explain the reasons why the situation in the HRV is what it is.

Osmer (2008:113) states that the aim of looking at or using theories from the social sciences to interpret situations, is to gain better understanding. But, in making this assertion he also reminds the interpreter, that theories are fallible and only offers an approximation of the truth, not the truth itself (Osmer, 2008:83). In the end more than one perspective is needed to understand a truth more fully. The aim of looking at these theories and literature is to understand the role of Christian mentoring in the HRV better. Osmer delineates four aspects to keep in mind when interpreting theory with the aim of having a better Practical Theological understanding of situations. These are:



- Identify and assess the root metaphor of the chosen theory and the conceptual field it is built on (Osmer 2008:114). With this statement Osmer implies that all theories and academic literature are written from a particular perspective or perspectives and are not created in a vacuum.
- Identify the disciplinary perspective and the level of life this perspective addresses (Osmer 2008:117). With this assertion Osmer wants the interpreter to remember that the context of the academic field of the discipline in which an argument takes place is important.
- Identify and evaluate the central argument(s) of a theory (Osmer 2008:121). Learning and identifying the central argument of a theory is focal to understanding and interpreting theory.
- Remember to listen to the voices of Practical Theologians (Osmer 2008:127). This study is firstly conducted from a practical theological perspective. No interpretation of theory can be conducted without a Practical Theological lens. Greater attention will be placed on Practical Theological interpretation in chapter six of this research.

### **5.3 Disposition of chapter five**

The chapter is arranged in three sections.

*Section one* consists of a motivation for why an account of what has been published by accredited scholars and researchers is needed.

*Section two* discusses how the available literature, PYD, PYD programs, mentoring and Christian Mentoring for children between the ages of six to twelve years as well as how themes and subthemes were developed and compared.

*Section three* will consist of a summary and conclusion on the chapter.

#### **5.3.1 Section One: Motivation for literature study**

##### **5.3.1.1 Why a discussion on “What is going on in the research?”**

Any research needs to establish an account of what has been published by accredited scholars and researchers (Taylor and Proctor 2008:1a). This account will firstly show the ability of the researcher to seek information regarding a topic and secondly it will show the researchers ability to apply principles of analysis to identify unbiased and valid studies (Taylor and Proctor, 2008:1b). It will also provide the researcher with a clear view of what published literature in this field of research is available, how and whether available literature may have influenced and shaped academic discourse regarding this field and expose areas where more research is

needed (Western Sydney University, 2017:1). This chapter aims to provide more insight into the existing research in the fields of PYD, PYD programs and mentoring and to answer the question “What is going on?”

In the next section I will give a comprehensive account of what has been published and clarification about how this literature relates to this research project.

### **5.3.2 Section Two: An account of what has been published**

Section two discusses how the available literature, PYD, PYD programs, mentoring and Christian Mentoring for children between the ages of six to twelve years as well as how themes and subthemes were developed and compared.

Available literature regarding PYD, PYD programs, mentoring and Christian Mentoring for children between the ages of six to twelve years will be expounded and a theoretical interpretation of themes developed in chapter four will be conducted.

#### **5.3.2.1 Introduction to themes for mentors and youth**

The process of how themes and subthemes were developed can be found in chapter four. These themes were developed separately for mentors or past mentors of children between the ages of six to twelve years old in PYD programs, and youth between the ages of 18 to 25 years who when they were between the ages six to twelve years attended PYD programs.

Themes for mentors and youth was firstly developed through a process of classic content analysis. These were as follows.

#### **Themes for Mentors**

Theme 1: Issues that make children happy in the HRV

Theme 2: Issues that make children sad in the HRV

Theme 3: Interpretation and articulation of the concept mentor

Theme 4: Interpretation and articulation of the concept Christian Mentoring

Theme 5: Mentoring in PYD programs

Theme 6: Recommendations for future mentors

#### **Themes for Youth**

Theme 1: Issues that make children happy in the HRV

Theme 2: Issues that make children sad in the HRV

Theme 3: Interpretation and articulation of the concept mentor

Theme 4: Interpretation and articulation of the concept Christian Mentoring

Theme 5: What mentors in the PYD programs they used to attend could have done differently

Theme 6: Recommendations for future mentoring practices of 6 to twelve year olds in the HRV

In chapter four through the process of constant comparative analysis relationships and patterns were identified. The outcome of the consolidation of relationships and patterns in chapter four are

- Similar patterns and relationships in the theme on what made children in the HRV happy under 4.2.2.1 and 4.3.3.1
- Similar patterns and relationships in the theme on issues that made children sad under 4.2.2.2 and 4.3.2.2
- Similar patterns and relationships in the theme on interpretation of the concepts mentor and leader under 4.2.2.3 and 4.3.3.3
- During the process of constant comparative analysis in chapter four it was discovered that as per the outline of this process a new node needed to be created which is experiences that happened that made you develop in a positive way.<sup>103</sup> This theme applies to youth as well as mentors. I have opted not to split it but write it as a unit. Motivation for this step can also be found under number 4..4.2.4 of chapter four.

### **5.3.2.2 The Journey of PYD**

The idea of PYD, though not as clearly defined as today, was used as part of adolescent development literature to describe the absence of at-risk behaviour in adolescents as early as the 1990ties (Benson *et al.*, 2006: 4). Generally adolescent development research centres on cognitive, emotional, spiritual and sociocultural aspects of their development. Research regarding adolescent development started at the beginning of the 1900s, with G Stanley Hall, who has come to be known as the father of the study of adolescent development (Dahl & Hariri, 2005:367a).

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<sup>103</sup> Information regarding the new node can be found under Theme 6, 4.2.2.6

Hall framed his theories of adolescent development as part of theories that aimed to explain and provide insight into the totality of human development (Dahl & Hariri, 2005:367b). His main premise regarding adolescent development was the notion that this life stage is characterised as a period of “storm and stress” (Dahl & Hariri, 2005:367c).

Hall's theory was so influential that a significant amount of research regarding adolescent's development for at least 85 years mainly focussed on adolescents as being the life stage of “storm and stress” (Dahl & Hariri, 2005:371; Arnett 1999:318a). This inclination towards “storm and stress” manifested in mood swings, adolescents contradicting their parents and a propensity towards reckless and antisocial behaviour (Arnett, 1999:318b). Arnett (1999:318c; Buchannan and Hughes, 2009:261) further stated that these tendencies in adolescents were universal and that the outward evidence of these tendencies were dependant on the specific culture the adolescent came from. There can also be a direct link between the “storm and stress” phase in the lives of adolescents and at risk behaviour associated with adolescents. Not having fully developed the emotional, mental and physical capacity to accommodate the emotional and physical changes, adolescents could engage in at risk behaviour.

Scales and Leffert (1999:12) state that at risk behaviour amongst adolescents could be defined as engaging in early unprotected sexual intercourse, drug use, teenage pregnancy, early school dropout, delinquency, drinking alcohol and other behaviour that could hinder their positive development. The absence of at risk behaviour could be defined as celibacy throughout adolescents, refraining from using drugs and alcohol, completing school, and other behaviour that is aids in their positive development.

Although, Hall's theory regarding the adolescent years laid the foundation for research in child and adolescent development and set the tone for future research, not all academics were convinced regarding his “storm and stress” theory. Scientists began to explore the idea that storm and stress during the adolescent years was in fact not universal and that at risk behaviour was more likely to happen in this life stage, but that it was not an absolute fact. Adolescents, because of the physical emotional and intellectual changes happening in their bodies may be a life stage of heightened vulnerability to exhibited storm and stress behaviour. The reality is that it is in fact only a percentage of this developmental cohort that displays actual negative behaviour (Larson & Ham, 1993:130; Hines & Paulsen, 2006:598). The fact that it was proven over and above that storm and stress was not absolute, opened the door for new ways to research child and youth development.

Hall's contribution to child studies was just as significant. In the late 1880's Hall began to challenge the notion by experimental psychologists that studying childhood was indeed a waste of time and resources (Brooks-Gunn & Duncan Johnson, 2006:249a). By this, he and his team

effectively paved the way for further scientific studies in psychiatry and psychology amongst other academic disciplines (Brooks-Gunn & Duncan Johnson, 2006:249b). The child welfare movement, which could also be seen as an extension or by product of the work of the child study movement, firstly focussed on the wellbeing of children living in adverse circumstances such as poverty, immediate physical danger and adverse forms of neglect (Brooks-Gunn & Duncan Johnson, 2006:249b). A growing need to professionalize child welfare activities in the early 1920's culminated in the American National Research council forming a committee that would solely focus on studying child development (Smuts A, 2006a). The new committee was called the child development committee (Smuts A, 2006b), and its outcome was ultimately to transform child development research into an interdisciplinary research endeavour that would pave the way for more rigorous academic research on child development. It was from the outset important that children should not only be used as sources of data to gain knowledge of child development, but that understanding of the child through cooperation with other academic disciplines should lay the foundations for research in child development. With the foundation laid for child studies in the US research, child development grew to become an independent academic discipline in the social sciences, psychology, psychiatry, education, law, religion as well as the physical sciences.

African research on child development has mostly gone undocumented in the 19<sup>th</sup> and 20<sup>th</sup> century. It does not mean that no research has been conducted, it has just not been documented and published in the broader academic sector such as American, Australian or European resources on child development. American and European research set the trend for documented research in child development because of having the resources and platforms to present such research to the world. Universities in America and Europe was established well before African universities and funds for research in child development, and the publication thereof were more available in these contexts.

Early documented research in child development in Africa was mostly dominated by expatriates that attempted to test the cross cultural validity of theories developed in the West (Serpell & Marfo, 2014:1). This approach did not consider the African context(s) of children, the practical usefulness of such research for this context(s), nor did it question the relevancy of these topics before it was applied (Serpell & Marfo, 2014:2). It can thus be safe to assume that African-born documented child development research is still very young.

In South Africa research on child development has also developed into a multi-disciplinary research field, with the Children's Institute at the University of Cape Town playing a prominent role in research on child development in the local context (<http://www.ci.uct.ac.za/ci/about>). The Institute defines itself as advocating for children through promoting child rights, influencing policy in regards to children and providing evidence based research for programs that can help

children (<http://www.ci.uct.ac.za/ci/about>). The institute publishes an annual Child Gauge, the only publication that provides an evidence based view on the socio-economic, educational, familial, mental and physical circumstances of South African children. The Children's Institute's child development research is strongly linked to the recognition and implementation of child rights in policy reform in South Africa.

### **5.3.2.3 From Child Development to Positive Youth Development**

The above discussion raises the question: What is the link between child development research, PYD and PYD programs? It seems that much research in child development was necessary for PYD research to develop and fill the chasm in mainline child development research that does not exclusively deal with the well-being of children.

Barcelona and Quin (2011:3a) made a crucial contribution to PYD research when they made a distinction between research about youth development and research about intentional strategies that promote youth development. It is important to note that the concept youth development used by Barcelona and Quinn is also applicable to children, since they also need strategies to promote their development. They reiterate that youth development research does have an impact on PYD research and on strategies that promote PYD, but that it should not be the primary focus of PYD research (Barcelona and Quin, 2011:3b). According to Lerner *et al.* (2005:11) there are many perspectives on PYD varying from the range of academic perspectives to the many voices of youth and community workers. This study aims to hear both, the academic voices in the literature study and the voices youth between the ages of eighteen to twenty five who as children between the ages of six to twelve years were part of PYD programs. This research also attempts to hear the voices of caring adults and community workers who act as leaders and mentors of PYD programs for children between the ages of six to twelve years old. Youth, leaders and mentors were involved in this study by means of participating in focus groups and semi structured interviews documented in chapters three and four.

It would be incorrect to assume that the idea of PYD is a new one and that efforts to assist children to develop positively are new in the HRV. There were always people that were good to children and that made an effort to influence others to be good to children in various ways. These people were good to children without questioning or investigating the theoretical underpinnings of their actions, but it is time to become more intentional in asking what informs the current interventions and strategies employed to bring about the positive development of children between the ages of six to twelve years in this context. More specifically this research project wants to describe the role of Christian mentoring in the PYD of children between six to twelve years old.

According to Lerner (2005:2) the concept of PYD was first used in 2005. Lerner further states that this concept developed because of the development and evolution of interventions in community-based youth programs. In 2005 PYD research was still intertwined with youth and child development research

The concept of PYD was initially used to refer to a strength based philosophy or approach to work with youth (Benson *et al.* 2006:897). Documented PYD research also includes elementary school aged children (Lerner *et al.*, 2005:27; Chung *et al.*, 2015:192-193 and Zarret and Lerner, 2008:1-5). It is safe to presuppose that PYD is today as instrumental in the lives of children as it initially was for adolescents and older youth.

Research on mentoring and PYD in the South African context regarding primary school children is scarce. The National Youth Development Policy defines youth in South Africa as persons between the ages of 15 and 35 years of age (South African Government, 2015:10) and thus focusses their research and interventions on this age group and its needs. South African research done by Dr Bernice Hlagala director for Youth Development in the office of the presidency mainly focusses on secondary school youth, youth who are unemployed and theories that underpin youth development (Hlagala and Delport, 2014:59). Children, their rights and protection, and needs reside under the Department of Social Services. The efforts of the Department of Social Services mostly focus on the needs of orphaned and vulnerable children and allocate more of their resources on serving this section of our population (South Africa Department of Social Development, 2017). Their main purpose is services and it seems that rigorous academic research that could adequately inform the services provided seems to take a backseat. The Children's Institute at the University of Cape Town exclusively focusses on research on South Africa children, but very little of their current research outputs (Children's Institute, 2016) specifically focus on mentoring of children and/or the PYD of children.

#### **5.3.2.4 The role of Well-being research in the development of strategies to promote PYD**

Research into child well-being has developed into a full blown research field with conferences, wide networks and publications (Johnson, 2010:1). Measuring child well-being is rather difficult. It depends on many factors: Our definitions of childhood, how different societies organize the care of their children, a child's gender and age, and how the welfare of children is understood by a specific society (Sandin, 2014:31).

The World Health Organization defines health as a state of complete physical, mental, and social *well-being*, implying that well-being is something that is not momentary but lasts over a period of time (Ben Arieh *et al.*, 2014:1a). The description includes the well-being of children and especially the connection between the recognition and implementation of children's rights in

different contexts. For the World Health Organization the implementation of children's rights (in different contexts) is one of the key measurements of child-well-being (Ben Arie *et al.*, 2014:1b). This leaves the door wide open to different interpretations in different contexts as to how or whether children's rights should be recognized and accepted, whether it should be implemented in a certain country or context through policy and to what extent it should be implemented. Beckoning the question, whether child rights should be a main premise for measuring the well-being of children.

Child well-being therefore is a complex multifaceted concept that can differ in definition according to its interpretation in any given context. Adding to its multiplicity, Moore *et al.* (2014:2808) states that child development research theory is also being employed as measurement instrument for child well-being.

The good news however about child well-being research, is that it is being executed and documented in most contexts in the world and in doing so the most contextually sound indicators of child well-being is being considered, tested and in many instances implemented (Pollard and Lee, 2003:59; Fernandes, Mendes and Teixeira 2012:2). The interest in this subject has also blossomed in the last decade making it a valuable aspect of children's lives that attracted much research (Brown, 2010:1; Pollock, Ozan and Goswami, 2018:1). In a description of the history of youth development research in America, Walker *et al.* (2011:3) state that the rise in the birth of new organizations aimed at improving the lives of children, was partly driven by a desire to promote the well-being of children.

One universal characteristic of child well-being is the issue of relationships. Thompson (2014:1918) avows that the centre of a child's world is essentially relationships because relationships are the most intimate forum of making a connection to other people. In the early years of a child's development, relationships are mostly formed with the adults in their immediate circle as well as their peers. It is from these relationships that children discover their identity, where they fit in in their family and society, who are the important people in their lives, experience faith formation, learns what their values and norms are and other important life lessons pertaining to the contexts they live and grow up in.

Child well-being is additionally used in relation to many academic disciplines such as education, health, the social sciences and religious studies. This research project focus on the areas of child well-being research that aids in intentional strategies to promote the positive development of children. One such example is the 40 Developmental assets framework developed by the Search Institute (Search Institute, 2010:1b). Scales (2014:1651) states that the Search Institute envisions the well-being of children as that all children are cared for, thrives individually and can make a contribution to the society they live in. In defining and measuring child well-being, the



role of adults is instrumental. It is the adults that create the homes and societies our children are born in and grow up in, adults determine the legislation and policies affecting children, and adults instil the norms and values that shapes the lives of children. The implication is that children will struggle to develop positively, without the support of caring adults in their lives.

The asset framework, on the request of reputable organizations such as the Education Development Centre (<https://www.edc.org/>), Save the Children (<https://www.savethechildren.org.za/>), and World Vision International (<https://www.wvi.org/>), was translated into more than two dozen languages for implementation in contexts such as South Africa, Ethiopia, Rwanda, Uganda, Burkina Faso, several countries in Asia and the Middle East (Scales, 2014:1673). The purpose is to collect data sets that tests the validity of the framework in other contexts and to help the organizations who requested the assets for these contexts to ascertain the well-being of children more effectively. Ascertaining the well-being of children in different context through using tools such as the asset framework could lead to contextually sound and theoretically grounded interventions that can only have a positive influence on their overall well-being. In South Africa child well-being is strongly linked to the implementation of child rights (Naidoo and Muthukrishana, 2016:4).

#### **5.3.2.5 Positive Youth Development Theory**

It is of utmost importance for this study to explore the theoretical underpinnings of PYD. Without them, the reasons for the implementation and use of PYD will have no theoretical grounds nor a frame of reference. It would reduce the PYD-science to just another unattached program or effort to better the lives of children. Nor will it be possible to correctly ascertain the usefulness, possibilities for growth and effectiveness of the programs or efforts being implemented by practitioners and childcare professionals if there is nothing substantial to measure it against. This is also a continuing challenge to the state of research regarding PYD and PYD programs in the context of the HRV. We unquestionably and unintentionally aim to intervene to alter the positive well-being of children without proper theoretical basis. The only appropriate way in which to look at why and how PYD is theoretically grounded is to consider it according to the description in the following section, section 5.4.1.

According to Benson *et al.*, (2006:894a) PYD is “simultaneously a field of research and a field of practice”. This statement was made because of the relevant newness of the field at that stage and the different programs, researchers, institutions, grants, agencies, practitioners and professionals that contribute to the identity of what has come to be known as PYD (2006:894b). All these contributions made PYD an umbrella term that covers an assortment of programs, philosophies, approaches and research aimed at helping children develop in a positive way. The theory(ies) behind PYD will now be discussed and brought into conversation with the

empirical research data to try and find answers on why the situation concerning PYD for children and mentoring is what it is in HRV.

#### **5.3.2.6 What is PYD theory based on?**

According to Hamilton *et al.* (2004:1) youth development is based on:

- Natural processes of development implying the growing process of young people to understand and act in their environment,
- Principles- youth development can be applied to a set of principles, a philosophy or approach that emphasizes the active support for the growing capacity of young people at the community level
- Practises – In the context of youth development, the concept practices is used to describe a range of activities in PYD programs, organizations, and initiatives.

This explanation emphasizes the notion that in essence youth development is based on a set of intentional processes and strategies, with the aim of enhancing the well-being of children and youth. This definition links with the researchers understanding and approach to this research. Eventually, a strategy for a collective effort at doing Christian mentoring ought to become part of the DNA of PYD programming for six to twelve-year-olds in the HRV. Formulating a description of Christian mentoring is a first step in the process.

Damon describes PYD in terms of three themes (2004:15a). The first theme is that PYD is a strength based approach, implying that the focus of PYD is on the strengths of children and youth. Secondly, he states that the involvement of the whole community from which a child come, is paramount to the positive development of the children collectively. Thirdly, he emphasizes the role of caring adults in that community to create opportunities for the positive development of children and for these adults to use the platforms available to them to aid in the positive development of children. Damon (2004:15b) also states that theory regarding the strength based approach to youth development and theory regarding the deficit approach to youth development are from vastly different theoretical basis and that it should not even be mentioned in the same sentence. The deficit and strength based models are on two opposite poles of the theoretical spectrum. The deficit model prioritizes children that already display problem behaviour and requires "fixing". On the opposite pole, the strength based approach to PYD deals with all children, not only those in need of behaviour modification, is all- inclusive and approaches their positive development from their strengths and not their weaknesses.

What the focus groups and semi structured interviews reveal, was that it is not one hundred percent clear whether PYD programs in this context leans more to the deficit model approach or whether they are outright strength based. This distinction between the two approaches needs further investigation. What can be deducted through the interviews and focus groups though was that intervention in the lives of children was born from a need which adults perceived children had. This approach to intervene in the lives of children based on the needs adults perceive they have, is at best one-sided and plays into the narrative of the deficit approach. During school holidays regular vacation programs are run, instigated by individuals or the department of social services, “to keep children busy and out of trouble”. The primary focus of the program changes from positive youth development, to crime prevention and child safety. Protecting our children is in itself very important, but on its own, it does not fulfil the scope of what Christian mentoring through PYD programs could offer children between the ages of six and twelve years old.

These vacation clubs are a temporary intervention and cease once the school starts again. Deeming the need for intervention in the lives of children in the HRV successfully addressed, because they have been kept out of trouble and busy, can no longer be the vehicle for intervention through PYD programs. This could be part of the reason the state of Christian mentoring is as it is in the HRV. At this stage I want to refer to 5.2.2.6 and 5.2.2.8. Addressing Christian mentoring in PYD programs, through a deficit approach has become such a norm in the HRV that even youth who have been part of PYD programs when they were younger, identified this fact.<sup>104</sup>

This deficit approach to intervening in the lives of children between six and twelve years old in the HRV points to a lack of strategy and subjectivity on the part of the leadership of the CFC regarding the intentional positive development of children. Using the deficit approach has become so acceptable that even youth has accepted it as the norm.

### **5.3.2.7 The theory of PYD**

PYD theory requires the amalgamation of multiple theoretical systems (Benson *et al.*, 2004:901a). These three theoretical systems are:

- human development,
- community organization and development and
- social and community change (Benson *et al.*, 2004:901b).

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<sup>104</sup> Cross Reference , 4.2.2.8 and 4.3.3.8

The diagram below outlines three almost similar basic theories that encompass PYD as explained by Scales and Hamilton(2007:910). I opt to use the diagram to summarise my understanding of PYD theory. My motivation for choosing this diagram is that it takes explaining PYD theory a step further. Two areas overlap with Benson’s explanation of PYD theory. Those two areas are human development and the area of social and community change or theory of context and community change. For me, the two depictions of PYD theory complement the other. In the outline of Benson *et al.*, (2004:901c) he lists community organization and development as one tenet of PYD. Community organizing is a process born out of a collaborate effort of different role players in the community to accomplish an unanimously agreed upon outcome. Community influence points to a wider range of influences in the community such as economy, environment, and health system policy and practice that would influence how and to what extent a community may be able to organize itself (Kok, 2015:3). For the HRV, this depiction would translate as all the local, national and international factors that would influence the CFC in their efforts to work together for effective strategies for Christian mentoring for children between the ages of six to twelve years old through PYD Programs.



**Figure 5-1: Hamilton Fish Institute (2007)**

#### **5.3.2.8 Human Development**

This part of PYD theory tries to explain the capacity of children to change in a way that would benefit individual children as well as the community they are part of. It also aims to identify the influences in a child’s context that contributes to this change in the child’s life and what contributes to the individual and his or her context to have a reciprocal positive cause and effect on each other. PYD, being a strength based approach to youth development, requires Christian

mentors, practitioners, youth development professionals and researchers to have a strong conviction in the potential and capacity of children to develop in a positive way. This is especially important when looking at how PYD can happen in a context of poverty, adversity and inequality, such as the HRV. This is also where mentors, childcare practitioners, children's workers and professionals need to apply the most contextually appropriate interventions that would aid in achieving PYD.

It seems that Christian mentors in the HRV have difficulty envisioning that a strength based approach to working with children could have bigger dividends for the present and the future of six to twelve year old children. Lerner (2017:1183) describes a strength based approach as a method that:

“Seeks to identify the processes that could enhance the attributes of young people that are valued by them and others (e.g., parents, peers, teachers, mentors, coaches, and faith leaders), as compared to processes that reduce or prevent undesirable characteristics.”

Children will grow into adults regardless of interventions to alter their positive development. Theme 6 in chapter four in the youth category (3.1.1.6) highlights the vacuum that could potentially be filled through PYD programs. That can only happen if the community and especially mentors were more conscious of the importance of intentionally aiding children in processes of their development. This is why it is also important that organizations and churches in which service these mentors are invest in helping them to assist in understanding why they've chosen a specific way to intervene in the lives of children in this context. Training is needed to equip mentors to follow the strength based approach. The empirical data points it out as a deficit and thus as a need in the HRV in the following way:

MPF 14 “Hulle moet opleiding kry, sodat hulle insig kan kry in wat mentoring is. Daar is net 'n paar “naturals” maar die ander moet geleer word.”<sup>105</sup>

MPF 11 ‘Die mentoring moet meer intensioneel gebeur. Iemand wat dalk hou van stap in die berg, kan dalk net 5 kinders saamneem om saam om die berg te gaan stap, daai intensionele mentoring dis wat ontbreek.’<sup>106</sup>

Benson *et al.*, (2004:902) describes this inherent potential of children for positive development as the essence of PYD theory. Therefore, the challenge of PYD is to find intentional effective avenues to offset and continually implement contextually and age appropriately sound initiatives in the lives of children and the greater community that would have PYD as its outcome. These initiatives coupled with how children act on their contexts constitute the human development

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<sup>105</sup> MPF14 “They need to get training, so that they can gain insight into what mentoring is. There are only a few naturals, the rest must be taught.”

<sup>106</sup> MPF 11 “Mentoring must be more intentional, someone that likes mountain hiking could take 5 children with her/him the next time they go hike. That intentional mentoring lacks.

component of PYD theory. When children's reaction to their contexts and their ability to tap into their potential for positive development are favourably aligned, it creates the perfect conditions for PYD to occur. Even though children may have the agency to contribute to their positive development and that of peers, it is difficult to imagine PYD happen without the help of the community and especially adults in the community. In chapter 4, theme 8 youth category and theme 8 in the mentor category (4.2.2.8 and 4.3.3.8) participants suggests a paradigm shift in the minds of adults in the community as to the importance they have in the positive development of children. They extend this role not only to parents and family but to all adults in the community. They furthermore stress the importance of this paradigm shift be accomplished through the way adults think, talk and engage with, for and on behalf of children.

Children between the ages of six to twelve years, on which this research focus, find themselves in a developmental stage described by Halfon *et al.* (2018:98) as characterised by two major interlocking functions namely social learning and social integration in a system of norms, roles, activities and shared knowledge. In this stage, children compete for vital social resources such as friends, status and reputation (Halfon *et al.*, 2018:102). Different views regarding social learning and social integration for children between the ages of six and twelve years old exist such as those of Vygotsky and Bandura. Vygotsky asserts that social learning and social integration plays a central role in the cognitive development of children (Gauvain and Cole, 1997:32). Prior to developing their behaviour a child learns to master his surroundings with the help of speech which is an integral part of cognitive development (Vygotsky, 1978:25).

Bandura (1977:192) defines social learning partly as the art of observing how others do things and then learning from their behaviour in preparation for later life. Through observing others children learn the attitudes, behaviour and emotional responses of others (Beaumont *et al.*, 2017:135). In chapter four theme 5 in the mentor category, (3.2.1.5) underscores the value and processes of the relationship between mentor and mentee. This why mentors should be made aware children observe, copy and in some instances internalise their behaviour.

Furthermore, social learning is a process whereby children learn to develop and maintain interpersonal relationships with peers and other significant people such as parents, family members, teachers and members of the local CFC they are part of (Beaumont *et al.*, 2017:133). These significant people may include caring adults who are not their parents but play an important role in their lives. Social skills learnt in this life stage includes interacting with peers, mastering socially accepted behaviour such as how to talk to each other and adults, learn the values of respect for themselves others and the environment, learn that it is important to work hard, that personal hygiene is important, adapting to a daily routine that includes going to school and doing homework, learn about God and their faith through spending time with others in the

CFC and the HRV. It is evident that in learning and mastering social skills children will need help of peers and adults other than their parents.

The dire poverty situation of the community of the HRV as described 2.3.3 – Step 3 of the analysis of the situation of children in the Hex River Valley presented itself with unique opportunities to develop the social skills of children between the ages of six to twelve years old. People with less material possessions have to be more dependent on each other and share their resources. Dependency on each other could also imply that they are more in each other's homes and personal spaces, resulting in unique opportunities to build relationship with children and mentor them. This could be a contributing factor to why most children emphasized that they were mentored by family and the people whose homes they visited and who visited their homes (chapter four themes 1, 2 and three, 4.2.2.1; 4.3.3.1; 4.2.2.2; 4.3.3.2; 4.5.4.2.3;4.6.3.1). They were more frequently in contact with these caring adults. These adults were in their homes, in environments where they did not have to pretend to be someone else. Children observed these adults for who they really were and could build relationship with them easier, because there were no barriers such as the confines of a PYD program to hamper or advance a mentoring relationship or to internalise social skills. In PYD programs leaders or mentors first have to be a leader, children first have to play the role of being a member of a PYD program or being the child of a member of the CFC before being themselves. This could prolong the process of a reciprocal transference of social skills and ultimately mentoring. All the more reason to be more intentional when embarking on mentoring through PYD programs.

#### **5.3.2.9 Theory of Context and Community Influence**

Urie Bronfenbrenner (Rosa & Tudge, 2013:243) made a strong case for the influence of context on children in an effort to explain how human development occurs. He viewed human development from the impact of the interaction between the individual and his or her context, portraying the systems in an individual and her context as interconnected (Rosa & Tudge, 2013:244). Johnson, 2008:2; Ericksson *et al.*, 2018:419 and Brendtro, 2006:166) state that Bronfenbrenner's work is mostly summarised in concentric circles depicting the:

- microsystems – the most influential circle where direct contact between a child and people closest to the child occurs
- mesosystems – this is the part that contains the relationships between the microsystems in the child's life,
- exosystems –this part contains elements that have a big influence on a child's life even though the child is not directly involved with them, and the

- macrosystems – this system represents the culture in which a child grows up in.

The ecological systems theory and its implications was broadly discussed in chapter two (2.3.4) of the situational analyses, therefore only its components are mentioned in this section. The components are mentioned because the micro and meso systems are the systems in a child's life where the effects of Christian mentoring could contribute to their positive development. The data pointed out that the roles of Christian mentoring have been fulfilled by parents, grand parents, an aunt or an uncle, but not the mentors of the PYD programmes they were part of. It is very positive that children experienced mentoring influences in their lives. Christian mentoring however should happen in more than one sphere of a child's life. It should not just happen at home, but need to be strengthened with experiences outside the home.

The data is also an indication that decision makers in the CFC have not yet become dedicated about more intentional sustainable ways to ensure the positive development of the children in the HRV between the ages of six and twelve years old. Youths articulated who their mentors were as follows:

YSI 4 "Dit was meer my ma en my pa wat 'n mentorskap rol in my lewe gespeel het."<sup>107</sup>

YPF 1 "My ouma sy, was my mentor".<sup>108</sup>

YSI 3 "My ouma was ook my mentor, syt gesorg dat ek kerk toe gaan en die regte goed doen".<sup>109</sup>

The data also points to the failure of PYD programme strategy in the HRV. Some PYD programmes had so little impact that youth struggled to attribute noteworthy mentoring influences in their lives as a result of being part of these programs.

This theory additionally means that the involvement of different sectors within a context or community can be utilized to influence the positive development of children. These sectors include business, local government, schools and the CFC (Search Institute, 2008:1a). It is important to note that it is the relationships between children and the caring adults within these sectors that promote PYD and not just the implementation of a policy or program on its own. The participants that took part in the semi structured interviews and focus groups represented persons from health services, teachers, general farm labourers, clergy, retirees, a social worker, a farm owner, sports coaches and students.<sup>110</sup> This means that PYD programs already happen in more than one sector in the community. These individuals who facilitate PYD programs in these sectors, bring pockets of hope to the community, but their individual efforts are nowhere

<sup>107</sup> YSI 4 "It was more my mother and my father that played a mentoring role in my life".

<sup>108</sup> YPF 1 "My grandmother, she was my mentor".

<sup>109</sup> YPF 3 "My grandmother she was also my mentor, she made sure that I went to church and that I do the right thing".

<sup>110</sup> Cross Reference 3.1 in chapter 3.



near enough to make the impact Christian mentoring can make, if a concerted well intended, well planned effort at making Christian mentoring part of PYD programs is undertaken. Having mentors from different sectors is good, but if their efforts do not include Christian mentoring as part of PYD programs for six to twelve year old children then the positive development of children will struggle to succeed.

Vygotsky (1978:2) asserts that development happens when the developing person is assisted by someone who is already experienced and has accomplished tasks. Gauvain and Cole explains Vygotsky's concept of the zone of proximal development (1997:33) as a construct that refers to the difference between what a child can do without help and what they can do with the help of an older person, for example a mentor. Vygotsky maintains that a child follows an adult's example, and increasingly begins to do more tasks without help or assistance (Wass *et al.*, 2010:318). It is therefore safe to say that the zone of proximal development provides adults a with a baseline knowledge to understand a child's level of development (Vygotsky, 1978:87). Even though Vygotsky's theory is mainly used in the educational sciences it is also applicable for the positive development of children in general and can be important for PYD. This statement reiterates the importance of the above mentioned theory of context and community influences.

Exploring positive development as part of relationships between children and caring adults, is an important focus of this study. Mentoring by caring adults in PYD programs, may have played a life changing role in the lives of many children in the context of the HRV because of what children learned through observing their mentors and following their example as per the tenets of the social learning theories of Vygotsky and Bandura.

Youth who participated in the empirical research described leaders or mentors in the following ways:

YFA 15 "Dis iemand na wie ek altyd kan opkyk, hulle moet altyd 'n voorbeeld wees".<sup>111</sup>

YFA 9 "'n Leier is iemand na wie jy kan opkyk sodat jou level gelig kan word".<sup>112</sup>

These same attributes that have been ascribed to a leader, are the same as one would ascribe to role models. Yet if there were enough role models, mentors or leaders for children between the ages of six to twelve years old in the HRV, the data from the situational analysis in chapter 2 would nog suggest in

- 4.1.11.2 – high levels of alcohol abuse that results in the abuse of women and children.

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<sup>111</sup> YFA 15 "A leader is someone you can look up to, someone who is an example."

<sup>112</sup> YFA 9 "A leader is someone who you can look up to so that your level can be lifted."

- 4.1.11.3 – high numbers of unskilled labour workforce.
- 4.1.11.4 – The HRV being on the list of rural towns where foetal alcohol syndrome is prominent.
- 4.1.11.7 - A lack of stricter legislation regulating Early Childhood Development Centres.
- 4.1.11.9 – The dependency on government social grants especially for children would not be as high.

The truth is the children of the HRV do not have enough Christian mentors in the community that would inspire them to grow up to reach their full potential. On the other hand, the CFC in the HRV, does not have leaders that intentionally and strategically push for the positive development of children through Christian mentoring in current and new PYD programmes

#### **5.3.2.10 The theory of context and community change**

A third element that constitutes PYD theory is the theory of context and community change. This theory focusses on “the processes, strategies, and tactics that can directly or indirectly alter contexts and community” regarding the positive development of children and youth (Benson *et al.*, 2006:613). The role of the community in the development of children has surfaced as an important area of research (Benson *et al.*, 1998:138). Children live their lives in different parts of the same community. When children are raised in a religious household, they will naturally become part of the broader community of their faith tradition. When they go to school, they and their parents become part of what happens in school and what is being decided on their behalf by the education department, their parents and teachers. Children sometimes buy food and sweets from the shopkeeper in their neighbourhood and are influenced by the economic system which is part of this interaction. They also visit friends in their homes and in return friends visit them. Throughout the day a child interacts with different people and becomes part of different activities in and around their community it is inevitable that what they experience in the course of their interaction with their community will have some form of an impact on their development. The Search Institute has done in depth research on the linkages between communities, the development of children and assets that promote their development. The forty developmental assets framework is an expression of research regarding the positive development of children. Lerner *et al.* (2011:197a) describes the asset framework as theoretically-based and research-saturated set of opportunities, experiences, and supports that are related to promoting school success, reducing risk behaviours, and increasing socially-valued outcomes including prosocial behaviour, leadership, and resilience.

The developmental asset framework identified the following community related assets as important for the positive development of children (Search Institute, 2018:1). These are

- Caring neighbourhood – Children and youth experience caring neighbours.
- Community values children and youth – Children and youth perceive that the adults in the community values them.
- Children and youth as resources – Children and youth are given useful roles in the community.
- Service to others – Children and youth serve in the community for at least one hour per or more per week.
- Safety – Children and youth feels safe at home, school and the community.
- Neighbourhood boundaries - Neighbours take responsibility for monitoring children's behaviour.
- Religious community – For the purpose of this research, we focus on the CFC. This asset stress the importance for young people to spend one hour or more per week as part of their faith community with people from different generations.

The developmental asset framework emphasizes the prominence and importance of the role of the context and community influences on children. The framework is an attempt to identify assets that contributes to the positive development of children, use these assets to measure the number of assets present in a child's life that aids in their development and be used as a strategy for strength based PYD. Research done by the Search Institute regarding child development in the faith communities highlighted that children who are involved in their faith community navigate more easily through high school and the challenges accompanying high school (Scales, 2007:1).

Benson *et al.* (2006:614) further reiterates that a substantial amount of research has gone into efforts and strategies to bring about community change to assist in the development of children, but that more needs to be done to evaluate, the rate and depth of such efforts and strategies implemented. The process of community change is complex even more so when it involves children, as children do not yet have the social authority to be active role players in determining their social status. Much research has been done concerning community change, mostly from the social sciences and the contributions made by Faith Based Organizations in communities throughout South Africa (Busseri *et al.*, 2006:1313; Olivier *et al.*, 2017:1; Clarke 2006:840 and UNICEF, 2012:10).

But how do younger children experience their world and how do they make connections with the community they are part of? The National Scientific Council on Child Development (2004:1a) states that

“Young children experience their world as an environment of relationships, and these relationships affect virtually all aspects of their development”.

It is therefore important to build relationships with younger children in ways that they can experience and understand it. When also no shortage of ways in which family members, neighbours and everyone close to the child showers them with love. We consciously do what we can to make sure that the baby knows we love and accept them, we also do it in ways that are relatable to their developmental stage for example we pick them up, hug them, smile and play games like pic a boo, all so that they can know we love and like them. Nurturing and stable relationships with caring adults are important to healthy human development (The National Scientific Council on Child Development, 2004:1b). Knowing and experiencing love and acceptance from significant adults by children contributes to their positive development by giving them confidence in who they are and their abilities. It also makes them in later life less likely to experiment with risky behaviour (Lerner *et al.* 2011:197b). This research argues that relationships are a key ingredient in Christian mentoring. Without positive relationships between children and caring adults, it is very difficult for them to develop in a positive way and to contribute to their communities in a constructive manner. One participant voiced their opinions regarding mentors as follows.

YPF 3. “ Ek gaan nie met n vreemdeling diep goed praat nie, daar moet ‘n verhouding wees” <sup>113</sup>

Mentors gave their opinion regarding relationships as part of mentoring like this:

MSI 3 “Mentoring is ‘n I’ll walk with you, I’ll talk with you, I’ll spend time with you. Jy sien my lewe, jy sien hoe maak ek met mense. Wanneer ek iemand groet dan sien jy dit. Jy word amper soos ‘n kind van my. <sup>114</sup>

MSI 4 “Dit het te doen met die relationship. My mentor het iets wat ek soek. iets wat ek nie het nie”. <sup>115</sup>

Intentional Christian mentoring requires the involvement of caring adults from different sectors in the community. This research emphasizes that communities through building relationships with children play an important role in their development and that when different sectors work

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<sup>113</sup> YPF 3 “I am not going to talk to a stranger about deep things, there must be a relationship”.

<sup>114</sup> MSI 3 “Mentoring is an I will walk with you, I’ll talk with you, I’ll spend time with you thing. You see my life, you see how I act with people, When I greet someone you see. You almost become like one of my children”.

<sup>115</sup> MSI 4 “It has to do with the relationship. My mentor has something, I do not have”.

together in communities, the positive development of children has a better chance of succeeding. From the data, it is evident that Youth as well as mentors, understand and value that children connect with adults (mentors) via good relationships.

### **5.3.3 PYD Programs, an expression of an approach to PYD**

The outcome of this research project is not to explain the origin of PYD programs or what their content should be. It is to give a description of Christian mentoring through PYD programs for six to twelve year old children in the HRV. Without knowing the basics of PYD program design, it would be difficult to position Christian mentoring as a component of PYD programming and design. This is why attention is given here to PYD programs.

PYD can also be defined as an approach or a philosophy to youth programming (Lerner *et al.*, 2011:1110 and Catelano *et al.*, 2004:101-102). But what is a PYD program and which qualities or attributes does such a program need to have in order to qualify as such? The explanations for what inspires these programs and how to choose content for them are many. The question remains how mentors or program planners in the HRV decide upon purpose and content for PYD programs.

#### **5.3.3.1 An example of PYD program planning, design and evaluation**

What follows are an example from Youth Power (<https://www.youthpower.org/>) to show how the purpose and outcome(s) of PYD program can be achieved. This example makes it also possible to evaluate PYD programs on different levels. The phases are not discussed in detail but only listed here to illustrate that a whole process,

- Who is the program designed for?
- What is its outcome?
- How is the outcome of this program going to be reached and evaluated?

The purpose of listing these phases is also to assess through the data whether similar PYD program process planning happens in the context of the HRV.

YOUTHPOWER (youthpower.org, 2017) reiterates that PYD programs are carefully designed, planned and executed through five measurable phases that are based on the essence of the PYD philosophy.

#### 5.3.3.1.1 Description of measurable phases that are based on PYD philosophy

What follows next is a one line description of the phases based on PYD philosophy. I cannot use the direct wording of the website of YOUTHPOWER, as I do not have permission to do that, hence the rephrasing or description of the phases.

- Phase 1: Defining primary outcomes.
- Phase 2: What features of PYD must the program have and who are the beneficiaries of the intended program?
- Phase 3: Design a model of a PYD program with the context in mind.
- Phase 4: Decide What to Measure, and how you want to measure it.
- Phase 5: Analyse and learn from the data

#### 5.3.3.1.2 Measurable outcomes evident in children whilst and after being part of such programs are that it:

- Promotes strong interpersonal relationships.
- Encourage children to cultivate the ability to recover quickly from bad experiences.
- Encourages children to be successful in what they set out to do.
- Encourage children to learn to control their own lives
- Encourage children to learn to be concerned not only about themselves, but also others, animals and the environment
- Encourage children to believe in themselves and their abilities.
- Encourage children to have a sense of purpose.
- Encourage children to be positive about their future
- Acknowledges the positive behaviour of children
- Provides opportunities for children to serve others and their community
- Fosters Prosocial norms like altruism, solidarity, and volunteerism

### 5.3.4 PYD programs in the HRV

Unfortunately, the interview guide for focus groups and semi structured interviews did not ask specifically why and how PYD programs originate, how content for these programs are decided on or by whom, or how and if its outcomes are being evaluated. This was an oversight on my part which has a diminishing effect on the value of the empirical data of this research. Asking questions regarding the aspects discussed under point 6.1 could have given more insight into whether Christian mentoring is part of such programs or not. This is an area for further research in future.

However, some deductions can be made about some aspects of PYD programs from the data obtained through the following questions asked in the different guides:

### 5.3.5 Mentors interview guide

You were or are currently involved as leaders of Sunday school, Sports Clubs Youth Choirs, Cultural Clubs or dance group. For our time together we will call these programs Positive Youth Development Programs. What are some of the things in these PYD programs you are aware of, that you think help children to develop in a positive way? Mentors answered the following:

MSI 11 "Ek't met die kinders gereflekteer na elke sport wedstryd, ek vra vir hulle wat dink hulle het hulle goed gedoen en wat dink hulle gaan hulle volgende keer beter doen, op die manier leer hulle ook om te se wat hulle dink en hoe hulle voel en wat hulle volgende beplan."<sup>116</sup>

MSI 2 "Dit is wat my opgeval het, almal moes dieselfde uniform het. Almal was dieselfde behandel. Die uniform het hulle gelyk gestel. Dit was 'n program wat die seuns self bedryf het, hulle moes hulle eie leiers kies, en die patrollie stelsel het ook gesorg dat niemand in die groot groep kon wegkruip nie. Hulle moes in klein groepies take uitvoer."<sup>117</sup>

No evidence of programme planning by mentors for their PYD program came out of the empirical data. It is evident that measurable outcomes were embedded in the PYD programmes mentioned by participants MSI 11 and MSI 12 under 6.3. MSI 11 and MSI 12 were obviously part of PYD programmes that were intentional, or they themselves were intentional in their approach to mentoring children between six and twelve years old their personal capacity. These outcomes may also been evident in children's lives that attended these programmes, but more research is needed into the specifics of measurable outcomes for PYD programs in the context of the HRV.

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<sup>116</sup> MSI 1 "I reflected with the children after every sports match, I asked them what they thought they did well and what they would like to improve on next time. This way they learnt to say what they think and feel and what they are planning next."

<sup>117</sup> MSI 2 "That is what impressed me, everyone had to wear the same uniform. Everyone was treated the same. The uniform put all of them on the same level. It was a program that the boys facilitated themselves, the patrol system made sure that no one could hide in the big group they had to accomplish tasks in their small groups."

### 5.3.6 Youth interview guide questions 4 and 5

Why did you choose to attend..... (PYD program) for as long as you did?

- *What are some of the things in the PYD programs you attended or that was available for you to attend, that helped you to develop as a person?*

Youth cited the following

YPF 2 "Mens het alleen gevoel en dan was daar mense wat vir mens liefde gegee het."<sup>118</sup>

YPF 3 "Dit was soos tradisie."<sup>119</sup>

Some youth attended PYD programmes because they felt loved and accepted whilst being there, others attended because it was tradition. They attended without questioning why it would be good for them. Just like with mentors measurable outcomes were embedded but research is needed to ascertain exactly how they were part of PYD programming.

## 5.4 The process of Mentoring

Under point 3 of this chapter, an overview was given of PYD programs, their perceived definitions, processes and outcomes. Research related to mentoring children, and specifically research aligned to the outcomes of this research project will be discussed in the following section, after which attention will be given to the process of mentoring in PYD

### 5.4.1 The origin of Mentoring

Mentoring is a widely accepted approach to aid less experienced people in growing in experience and skills under the guidance of a more experienced person, referred to as a mentor. Mentoring as a strategy is also widely used in education, business, health care, academia, agriculture, religious organizations, community development, youth ministry and children's ministry to prepare countless individuals for a specific task or role they need to fulfil in future (Insala, 2011:1; Wang, J. 2001:51; Hamilton *et al.*, 2006:727; Koberg *et al.*, 1998:59; Robinson, 2018:1)

The origin of mentoring is credited to Odysseus who left his young son Telemachus in the care of someone named Mentor to guide and counsel him in the challenges life posed then (Allen, 2017:329). It is not clear how long Mentor was in charge of Telemachus. This was deemed such an important story that a very big part of modern-day mentoring research stems from it. It is also common to hear the statement that mentoring is important especially for children being

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<sup>118</sup> YPF 2. "I felt alone, there were always people there that made me feel loved".

<sup>119</sup> YPF 3 "It was tradition."



reiterated on various platforms and by various voices. This situation raises the important question: What are the inherent characteristics of the process of mentoring that makes it such a crucial building block to PYD?

#### **5.4.2 Mentoring, Coaching and Teaching**

This discussion will focus on the different elements of coaching, teaching and mentoring and what differentiates the three processes from each other. The use of the three concepts can sometimes be confusing, that is why I deemed it necessary to spend time on the differences between these concepts.

A coach has a relationship with the person or team she trains or is appointed to train. There are two types of coaches, sports coaches and life coaches. The transference of adequate skills is the main aim of the process between the coach and their trainee (s).

The main aim of sports coaching is to make sure that an athlete or sports team become their best at for instance running, netball or soccer. This interaction between the coach and trainee are sometimes bound to a season for instance winter when soccer is usually practised. Life coaching is a process through which life coaches equip people in the field of relationships, careers and business skills (Brownson, 2010:05).

A teacher aids her students to excel academically. She makes sure that a student or class of students, learn a school curriculum for a certain grade in order to progress to the next grade. In most instances, the learners or students then move on to the next grade where new teachers hone their academic skills.

Teachers and coaches can transfer or teach a specific skill or knowledge set to a learner, athlete or student without the existence of a reciprocal relationship between the teacher or coach and the student. A characteristic that mentoring has in common with, coaching and teaching, is that transference of skills and knowledge happens. In mentoring a bigger emphasis is placed on the relationship between the mentor and the mentee (Hamilton Fish Institute, 2007:8). A relationship that may continue long after the mentoring process has ended. Close relationships may also exist between teachers, coaches and their students and they may occasionally, intentionally or unintentionally fulfil a mentoring role in the lives of their students. Rhodes *et al.*, (2006:692) states that mentoring involves a caring relationship between a child and a non-parental adult or mentor and that the positive effect of mentoring is derived from what happens within that relationship. This mentoring relationship is the most important element of the mentoring process.

### 5.4.3 Mentoring Relationships

Mentoring relationships improve positive behaviour and promote agency in children (Ward & Parker, 2013:541). Through the process of the mentoring relationship children and mentors learn and experience what a positive relationship between generations could look like and how it promotes PYD. What is important however is what happens in the relationship between a mentor and a mentee that contributes to defining it as a mentoring relationship. Close interpersonal relationships between a mentor and mentee have been coined the “active ingredient” in mentoring in a PYD context (Lester, *et al.*, 2018:148; Li and Julian, 2012:158a). The active ingredient refers to the ingredient that brings about change in PYD programs.

#### 5.4.3.1 Elements of a mentoring relationship

De Wit *et al.* (2016:61) asserts that the following elements is important in a successful mentoring relationship:

##### 5.4.3.1.1 The right mentor needs to be mentoring the right mentee.

Mentoring is not a one size fits all. Just like the beginning of other relationships, most mentees may feel uncomfortable and view their relationship with their new mentor suspiciously until they had positive regular one on one contact over a period of time. For a mentoring relationship to succeed it is important that the right trained mentor is matched with a child or young person that she will mentor for a specific period of time (Raposa *et al.*, 2018:1). Mentors and mentees should have one on one contact sessions with each other with the aim of achieving certain outcomes in a certain amount of time. If the mentor and mentee struggle to bond the outcome of the relationship will be negatively affected. Rhodes *et al.* (2018:1) calls the working relationship and partnership that is forged between a mentor and mentee “the alliance”. This alliance is built on the trust between the mentor and mentee that the outcomes of their relationships with be mutually reached. Without trust it is very difficult to bond and form a relationship whereby the mutually desired outcomes can be reached.

In the context of the HRV, to the knowledge of the researcher, no other research regarding the Christian mentoring of six to twelve year old children has been done. Therefore, there is no data available that reflects the effects of mentor-mentee alliances.

##### 5.4.3.1.2 Commencement and termination of mentoring relationships.

Research regarding mentoring for children between the ages of six to twelve years old still has a long way to go. There is no data available that reflects the commencement and termination of mentor-mentee alliances. The commencement and termination of this relationship needs to be carefully considered. Formal mentoring relationships has a set of outcomes that it aims to achieve. The purpose of the relationship and the frequency of one on one contact between the

mentor and mentee will determine the progress of the relationship. Both the mentor and mentee needs to be fully aware as to the beginning and ending of their mentoring journey (Rhodes, 2018:1). Even though mentees may be aware of the purpose and duration of the relationship it is important that the mentor takes care to remind the mentee of the ending of the relationship well ahead of time. The premature termination of such a relationship have the possibility to do more harm than good especially to the mentee's developmental process (De Witt, 2016:60). There are different reasons why mentoring relationships terminate prematurely. They may end in response to some clear event such as the mentor or mentee moving or changes in the circumstances of the mentee or mentee. The relationship may fade out in the face of neglect of the relationship, disappointment, betrayal, or unresolved conflict, or may simply dissolve once they have served their purpose or outlived their usefulness (Spencer, et al. 2017:49).

#### 5.4.3.1.3 Gender is detriment to the right fit between mentor and mentee.

Research about mentoring six to twelve year old children in the HRV are scares. There is no data available that reflects in how girls and boys respond to mentoring. The Mentoring resource centre (The mentor resource centre 2007:1a) states that girls and boys respond to mentoring differently thus requiring different approaches and strategies to reach mentoring outcomes. Girls and boys may be referred to mentoring programs for different reasons, form relationships differently, and thrive under different approaches to mentoring (The mentor resource centre, 2007:1b. Big Brothers Big Sisters, 2014:1).

#### 5.4.3.1.4 According to the Mentor Resource Centre (2007:1c) reasons for referring girls for mentoring may include:

- Difficulties in mother-daughter or peer relationships
- Low self-esteem or signs of depression
- Lack of career or educational goals

#### 5.4.3.1.4.1 Boys, on the other hand, are often referred because they:

- Lack a male role model in the home
- Are faring poorly academically
- Have disciplinary issues at school or in the community

#### **5.4.4 Scheduled contact between mentor and mentee**

Mentoring involving children that are between six and twelve years old still needs much research. Currently, there is no data available that reflects the effect of frequently scheduled contact between mentors and their mentees.

Frequent scheduled contact between mentor and mentee has greater benefit for the relationship and the development of the mentor as well as mentee. Bottomley (2012:1) states that frequent communication is essential for building strong relationships. Good communication includes regular personal contact. Frequent scheduled contact between mentees and mentors are important in order for the mentoring relationship to grow and reach the predetermined outcomes. Communication also comprises of active listening, being emotionally present and reciprocity – where mentors and mentees share equally in the relationship. (Garringer *et al.*, 2015:61). An added benefit in frequent scheduled contact is the possibility of mentor and mentee building a deeper relationship and learning to share personal experiences with each other on a deeper level.

These sentiments regarding the elements of a mentoring relationship are being echoed by other Garringer *et al.* (2015:7), Larson & Tran (2014:4), Lerner *et al.* (2016:183), Steyn *et al.* (2012:110) and Chua & Lessing (2013:87).

#### **5.4.5 Obstacles to Christian mentoring in the HRV**

In the HRV is that the focus of this PYD programs is not to mentor children 5.3.5. Therefore, defining the concept “mentor” was difficult for youth and some mentors (chapter 4 - theme 3, 4.5.1.2; 4.6.1.3). Since explicit defined mentoring, according to the data collected, is not part of deliberate PYD programs run in this context very little thought is put into the process of mentoring relationships. Children between the ages of six to twelve years old are accommodated in groups for the purpose of running a program or event. Running programs or events in itself is not entirely bad, as long as it is not the ultimate purpose of engaging with children.

I could not manage to find literature that explains whether or how mentoring happens with large groups of children as a unit. All the literature that was available regarding mentoring children was about the fact that mentoring happened purposefully between a mentor and a very small group of or individual children. The current situation with mentoring and PYD programs could be compared to the conversation between Alice and the Cheshire cat (Carroll, 1998:89):

“Would you tell me, please which way I ought to go from here?”

“That depends a good deal on where you want to get to” said the cat.

"I don't much care where" said Alice.

"Then it doesn't matter which way you go" said the cat.

"So long as I get somewhere" Alice added as explanation.

#### **5.4.6 How mentoring relationships aids PYD**

##### **5.4.6.1 Enhancing children's social relationships and emotional well-being**

More research is needed regarding the Christian mentoring of six to twelve year old children in the HRV. There is at this stage no data available that measures the attachment between mentor and mentee. Through intentional, well planned activities that happens as part of the mentoring relationship, mentees should experience corrective emotional experiences that may improve their other social relationships (Erdem *et al.*, 2016:468). In past times mentees may have had challenging relationships with an adult or adults and through mentoring relationships they learn that not all relationships with adults are negative or harmful. They may also in the cause of the mentoring relationship learn how to better relate to peers and how to handle challenges and growth points that comes with relationships in general. Mentees may sometimes look forward to their time with mentors, because it provides them with time away from stressful or difficult situations at home, school or with people close to them. Through the course of the relationship mentees receive focussed attention from their mentor that are beneficial to their emotional well-being because it provides them with more confidence to initiate relationships with peers and provides a space for much needed personal attention from a non-parental adult. Li & Julian (2012:159) described the ideal mentoring relationship as a reciprocal human interaction characterized by an enduring emotional attachment.

It is natural that a healthy attachment develops between a mentor and mentee. Bowlby's attachment theory is a useful way to attempt to understand the attachment that develops between a mentor and mentee (Rhodes *et al.*, 2006:693). This theory suggest that infants and young children should experience a warm, intimacy, and continuous relationship with his mother (or permanent mother substitute) in which both find satisfaction and enjoyment (Smith *et al.*, 2017:1608). Even though this theory of mother-attachment is widely used in child development it can also be applied to mentoring relationships, because children who are part of successful mentoring relationships receive as much warmth, and intimacy from their mentor to create healthy attachment (Georgiou *et al.*, 2008:604).

##### **5.4.7 Improving their cognitive skills through instruction and conversation**

Jekielek *et al.* (2002:3a) states that mentoring relationships and programs provide a fertile space for conversations between the mentor and mentee for improved academic performance and career guidance. This happens especially where the mentor invested in their own academic

growth and can be an example and motivation to the mentee. Mentors can challenge children to work harder at academics and expose them to new experiences such as introducing them to technology that can help them with their academics or introduce them to other children of their age that excel academically.

Children and youth in mentoring relationships are more inclined to have a better attitude towards their school and want to perform better academically (Jekielek *et al.* 2002:3b; Bruce and Bridgeland, 2014:2). Mentoring also inspire hope in children and help them to think more positively about their own futures (Lou *et al.*, 2017:76).

During the focus group interviews and semi structured interviews mentors as well as youth voiced opinions regarding the state of education in the HRV. Their desire for children to excel academically was evident. Their concerns directly reflected on the quality of teachers that teach children between the ages of six and twelve years. They voiced their concerns in the following manner:

MPF 12 “Die tipe onderwyser wat nou begin skool hou, hulle is anders as die ou juffrouens en ou meesters. Die persoonlike verhouding wat tussen die ouers en die onderwysers destyds daar was is nie nou meer daar nie”.<sup>120</sup>

MSI 1 “Ons faal ons kinders, ons leer hulle nie. Ons doen net wat die departement van onderwys ons vertel om te doen”.<sup>121</sup>

There was also a mentor participant that sang the praises of a local school whose staff work together with parents to ensure that children get good service from teachers at that specific school.

MSI 5 “Hulle geniet die skool, hulle word nie net akademies uitgedaag nie, maar hulle word ook gereeld blootgestel aan nuwe goed”.<sup>122</sup>

#### **5.4.8 Promoting positive identity development through serving as role models and advocates**

Children will subconsciously look at the behaviour of adults especially adults known to them and compare and evaluate these behaviours. It is also true of their relationships with those who are mentoring them. Adults in mentoring relationships have the golden opportunity to model

behaviour, norms and values that they wish their mentee to internalise. Especially when mentors make mistakes they can model how to resolve these mistakes in a constructive manner

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<sup>120</sup> MPF 12 “The type of teachers that started teaching now are different from the older teachers. The personal relationship that used to be between parents and teachers are not there anymore”.

<sup>121</sup> MSI 1 “We are failing our children, we don’t teach them anymore we just do what the department of education wants us to”.

<sup>122</sup> MSI 5 “They enjoy school, they are not only being exposed academically they are also constantly being exposed to new things”.

so that it becomes a learning moment for the mentee. The last four assets of the Developmental assets framework of the Search Institute are dedicated to the development of a positive identity in children (Search Institute, 2011:1). They are:

- Asset 37: Personal Power - Children and young people feel they have control over "things that happen to me."
- Asset 38: Self-Esteem - Children and young people report having a high self-esteem.
- Asset 39: Sense of Purpose - Children and young people report that "my life has purpose."
- Asset 40: Positive view of personal future - Children and young people are optimistic about their personal futures.

Furthermore, mentors should make use of opportunities where they can advocate on behalf of children on public platforms such as school governing bodies, voting on policy and legislation that affects children, protesting publicly when children's rights are being violated, advocating for the inclusion of children in decision making processes that effects them and their future and be an example for other adults in the community as an advocate for children. Advocating on children's behalf and helping them establish a positive identity ensures that children thrive and are able to contribute to the community they are part of (Sanders *et al.*, 2015:41).

#### **5.4.9 Summative comments about the process of mentoring**

In the story of Mentor, Odysseus chose a man of a certain age and character that would be the best match possible to Mentor, his son. Intuitively Odysseus had some insight of what processes could be good for his son's development. He may or may not have been able to articulate the elements of mentoring or how mentoring aids in the positive development of children, but he knew he had to assign someone to his son that could journey with him into manhood. Subsequently what made the relationship between Mentor and Telemachus work, has become the topic off much research.

There are no doubts that the benefits of mentoring for children could be extensive. It is not only important to know that mentoring is beneficial, but understanding why it is beneficial could add more value, and aid in the mentor and mentee both working with a clear focus towards achieving relationship goals.

#### **5.4.10 Mentoring processes in the HRV**

From 7.4.1 to 7.4.3 the benefits of mentoring relationships are pointed out. In the context of the HRV mentoring relationships mostly happens between children and adults who are close family or neighbours as described by participants in 5.2.2.10 rather than with mentors in PYD

programmes. For mentors entering into mentoring relationships was a completely different from what mentees experienced 5.3.3.5. Their description of what they deemed their efforts at mentoring children are, in line with the theory discussed. Their description of what they deemed their efforts at mentoring children are, in line with the theory discussed. This is puzzling because there is a disparity in what is being communicated verbally and non-verbally by mentors and what is understood by the mentees regarding their experience of being mentored in the context of PYD programs. This indicates a lack of understanding on the part of mentors regarding more strategic, intentional and reflective efforts to mentor children who are part of their PYD programs. In the long run knowing and understanding the process of mentoring relationships for mentors in this context could greatly improve the positive development of children as well as the effectiveness of PYD programs. However in chapter seven I will explore possible strategies for Christian mentoring for children between the ages of six to twelve years in the HRV.

#### **5.4.11 Christian Mentoring**

Christian mentoring in PYD programs can play a crucial role in the overall development of children. But, what is Christian mentoring and how is it different from other types of mentoring? Wakemen (2012:279) equates the explanation of the differentiation between approaches to Christian mentoring and other types of mentoring, to that of Glas's explanation of the differentiation between approaches to Christian philosophy and other types of philosophies. Glas (2011: 2-3) asserts that Christian philosophy can firstly be devoted to a Christian topic, such as Christian mentoring, secondly Christian philosophy can avail itself to a particular approach or method such as Christian mentoring, thirdly Christian philosophy can come from a particular sense of inspiration of life commitment, implying that someone could become a mentor out of their Christian beliefs and convictions or worldview. When Christians become mentors the assumption is that they do so from the example set before them from scripture and how they understand or interpret scripture. In Glas's first and second explanation of approaches to Christian philosophy, an individual who explores Christian philosophy may well detach herself, from the topic or project, and "from a distance" choose to approach her exploration of philosophy from an a la carte menu to approaches to philosophy. The same process to understand Christian philosophy as per Glas's explanation can be applied to understanding Christian mentoring.

The third statement seems to be the most appropriate to point out the defining difference between approaches to Christian mentoring and other types of mentoring. To refer to Glass (2011:2), Christian mentoring would resemble elements of Glass' third explanation of an approach to Christian philosophy. In the description of his third approach Christian mentoring can be compared to coming from a particular sense of inspiration of life commitment. Christians would do mentoring as an expression of their relationship with Christ, Christianity and the



church. Therewith, implying that they would assert something of this higher relationship with Christ into their approach to mentoring. Christians would also not practice mentoring as an activity parallel with and detached from their faith or relationship in Christ, but would do mentoring as an integral part of their relationship with Christ.

Fundamentally, a Christian mentoring relationship contains the same elements as most other mentoring relationships, the major distinguishing factor being that mentoring is being executed from a Christian worldview. Christian mentoring will also at times include religious rituals when the mentor or mentee or both deem it part of the mentoring relationship, such as prayer, doing bible study together, and conversations about God, the bible and biblical perspectives on life issues.

In Chapter four, theme 6 for mentors and theme 4 for youth discusses the understanding and articulation of Christian mentoring. The majority of participants agreed with the current literature that Christian mentoring is not something that can be done separately from who someone is. When you mentor you give a part of yourself to your mentee.

## **5.5 SECTION THREE: SUMMARY AND CONCLUSION OF CHAPTER**

In this chapter the researcher attended to the second task of Osmer's four tasks of practical theological interpretation by asking "why it going on?"

Literature available regarding PYD and mentoring have mostly been developed in a first world context as the reference list would point out. What happens in first world settings regarding PYD programs and mentoring are different, and will most probably differ from how this is done in the HRV. More research needs to be done concerning these possible differences. In first world settings there are publications that defines the intentions of mentoring. There are also a multitude of evidence based mentoring literature available.

Very little academic research regarding mentoring and children between the ages of six to twelve years old are published in a South African context, especially in a poverty culture. In the HRV, training for mentors, unintentionality about PYD, the lack of African measuring instruments regarding the measurement of PYD and mentoring, greatly hampers progress in this context. Research regarding mentoring groups of children or mentoring children in a context such as the HRV is needed. Mentoring in this context happens in homes, in families and with people who are part of the immediate circle of children and not primarily as part of a PYD program. Some mentors assert that they indeed attempt to mentor children, they also point out how they do it, but it is obvious that their efforts are not being interpreted as mentoring by the children in their PYD programs. This is one of the reasons why mentoring as part of PYD in the HRV is not very effective.

In the following chapter the normative task of Osmer's practical theological reflection will be discussed.

## **CHAPTER 6: PERSPECTIVES ON CHRISTIAN MENTORING FROM DEUTERONOMY**

### **6.1 Introduction**

This study aims to describe the role of Christian mentoring for six to twelve-year-old children who were and currently are part of PYD programs in the HRV. The study was structured along the guidelines of Richard Osmer's four tasks of Practical Theological reflection.

The first task in Osmer's four tasks of practical theological reflection "What is going on?" was described in chapters one to four. In chapter 1 an outline of the research plan for this study was compiled. Chapter two was a situational analysis of the HRV. Chapter three was a description of the process of focus group and semi-structured interviews and chapter four was a data analysis of focus groups and semi-structured interviews. The second task of practical theological reflection "Why is it going on?" is described in chapter five through an integrative process of looking at and engaging with available theory and literature regarding PYD, PYD programs, mentoring and Christian mentoring for children between the ages of six to twelve years old in the HRV. In this chapter perspectives from Deuteronomy will be gleaned to explain the third task in Osmer's process of Practical Theological reflection.

### **6.2 Assumptions**

- All biblical scholars work with certain assumptions with which they approach the Bible and its authority. Opinions regarding the authority of the Bible have been hotly debated for many decades and vary from liberal to conservative. According to Spangenberg (2017:2010) literal readers of scripture "refers to an external event in space and time" and that the event happened in exactly the way the Bible narrates it. In making this statement, Spangenberg asserts that literal readers of biblical scripture interpret biblical events literally as if what is described happened and is deemed historical fact. Another group of readers holds a more liberal view of the Bible, asserting that events, as described in the Bible, should be interpreted figuratively instead of literally. These are two polar opposite views with many nuances in-between. Therefore, I decided to state my own presuppositions right at the beginning of this chapter. They are the following
- My assumption is that all Scripture though written by men, for a specific context and in a specific timeframe is indeed inspired by God.
- That even though the context of the written text may be time-specific, the Holy Spirit has a purpose for each portion of Scripture far beyond its initial audience.

- That biblical text is not intended to be engaged with purely literally as it does not directly address issues such as nuclear energy, the telephone, space exploration, cars, electricity and a multitude of modern-day issues and objects. It should therefore not be approached as an exact blueprint that can be cut and paste into every situation man encounter. Readers and students of the Bible should however always approach it with a deep sense and expectation of what God wants for a situation or episode they enquire. The responsibility of listening to the Word of God should weigh on the heart and mind of the listener, before boldly declaring what the Word of God is saying.
- The text, because it is inspired by God, can provide guidelines or perspectives that stimulates conversation about the issue of PYD, Christian mentoring and also on other questions and issues of modernity.
- I see myself as a reformed theologian which will influence the way I interpret and articulate my theology.
- I believe that children are important to God and that He wants whole communities to intentionally assist in their physical, mental, emotional as well as intellectual well-being.
- The goal of this chapter is to formulate some biblical perspectives from Deuteronomy regarding the role of Christian mentoring for six to twelve-year-old children as practised in the context of the HRV.

### **6.3 Authorship of Deuteronomy**

Deuteronomy forms part of the first five books in the Old Testament of the Bible. These books are also known as law books or the Pentateuch (Davies, 2013:1a). The authorship of Deuteronomy and other parts of the Pentateuch has been mostly credited to Moses (De Rouchie, 2013:4a).

Opinions regarding the authorship of Deuteronomy is divided into two groups of thought. One group of academics avows that the authorship for Deuteronomy can at large be credited to Moses (De Rouchie, 2013:4b). Evidence of this avowal is found in more than one place. The most important in this regard is Deuteronomy 31:24, stating: “Moses wrote in a book all the words of God’s laws” (Smith, 2012:1).

Another group of scholars ascribe the authorship of Deuteronomy or parts of it to the prophet Samuel or Joshua or even unknown writers who lived after Moses's passed away (Cohn, 2004:2). Deuteronomy 34 v 1-12 serves as key evidence for scholars who follow this line of

thought since it is the chapter in which Moses passes on. It is therefore highly likely that Moses could not have written that part of Deuteronomy.

### **6.3.1 What does Deuteronomy mean?**

Miller (1990:1) asserts that name Deuteronomy is an indication of the subject matter of the book, therefore Deuteronomy could mean

- *elleh haddebarim*, "These are the words."
- *seper debarim*, "the book of words."
- *seper tokahot*, "the book of hortatory directives,"

The meaning of the word Deuteronomy could also be "repetition of the law" or "second law" (Davies, 2013:1b). DeCanio, (2007:1) maintains that Deuteronomy is not an addition to the law, but rather a narration by Moses about the past, present and future story of God journeying with His chosen people Israel

### **6.3.2 Structure of Deuteronomy**

The story of the book of Deuteronomy starts on the banks of the Jordan River where Moses prepares the Israelites to enter the Promised Land. As his last earthly interaction with the nation of Israel, he talks to them before ascending mount Nebo, where he passed on to be with God Bergen (2009:53). Manley (1957:23) maintains that Deuteronomy is made up of a series of speeches made by Moses to the children of the Israelites who were led off out Egypt into the land that God promised them. Mcconville (1984:162) contends that Moses speeches in Deuteronomy is filled with promise and demand. Myers (2014:28) states that the content of the speeches of Moses contains elements of the

- historical – its purpose being to instruct or educate Israel regarding God's journey with them as a nation from one generation to the next;
- legislative- its purpose is to exemplify the principals God wants the Israelites to live by; and the
- parenetic- which refers to certain fundamental religious and moral principles upon which the writer of Deuteronomy lays great stress

### **6.3.3 Contextual structure of Deuteronomy**

Barret (2009:14) states that there are significant issues about Deuteronomy that the CFC understand from a historical perspective, because the modern context lacks a suitable awareness of them. One such subject is the matter of the different contexts of Deuteronomy.

According to DeCanio (2007:2, Barret, 2009: 61), the story of Deuteronomy does not only have a physical context but also a

- Historical element which refers to the events that took place on the plains of Moab. The Exodus generation had died and Moses led the children of the deceased generation through a covenant renewal ceremony in preparation of them entering the Promised Land. God wanted to make sure that this generation of Israelites is fully aware of the covenant He made with their forefathers and that He had no intention to renege on his promise.
- Socio-Cultural Element. Deuteronomy forms part of the Pentateuch. The Pentateuch is also known as the first five books of the Bible, Torah, law books or the books of Moses. In Numbers, the book preceding Deuteronomy, the Israelites were living as nomads wandering around the Sinai Desert for almost 40 years. Living a nomadic life and the original Exodus generation dying off in the desert, had a profound effect on the thoughts, feelings and behaviour of the current nation of Israel who was about to enter the Promised Land;
- The theological element refers to the detail of the renewal of God's covenant with Israel. Despite Israel's disobedience and troublesome struggle to trust God, He still honours the promises He made to Abraham regarding the nation of Israel. This act shows that God is incorruptibly faithful to His word.

### **6.3.4 Literary Characteristics**

Apart from being aesthetically beautiful interpretations of human experience from a divine perspective, Deuteronomy addresses an audience that will in future experience, or has experienced, the pain of exile (Biddle, 2003:80). Deuteronomy has more than one literary form apart from the speeches made by Moses (Shmid *et al.*, 2012:5). It consists of blessings-chapter 33; psalms/hymns and songs-chapter 32; guidelines for daily living chapters- 12-28; exhortations-chapter 6-11 as well as historical narrative -chapters 1-4 and 34 (bible.org, 2019:1b)

### **6.3.5 How Deuteronomy is divided**

In an attempt to identify and separate smaller blocks of literature and to place them in the most suitable classification, various methods were used. Park (n.d., 2) maintains that two approaches are used to outline Deuteronomy.

#### **6.3.5.1 Approach 1**

One approach is to outline Deuteronomy along the three farewell speeches of Moses. An example of how Deuteronomy is divided into the orations of Moses will be summarised next. DeCanio (2007:2) whose division is based on his understanding of where one oration of Moses begins and ends divided Deuteronomy like this:

- Introduction: Chapter 1:1-5;
- Moses' First Message: Chapters 1:6-4:49;
- Moses' Second Message: Chapters 5-26;
- Moses' Third Message: Chapters 27-30 and
- Epilogue: Chapters 31-34

Christensen (1996:539) delineates Deuteronomy as follows:

- The outer frame: part 1—a look backwards Deuteronomy 1–3;
- B. The inner frame: part 1—the great peroration Deuteronomy 4–11;
- X. The central core Deuteronomy 12–26;
- Bu. The inner frame: part 2—the covenant ceremony Deuteronomy 27–30 and
- Au. The outer frame: part 2—a look forward Deuteronomy 31–34

#### **6.3.5.2 Approach 2**

The second approach to understanding the structure of Deuteronomy was to compare it to text shaped by the second-millennium BC suzerainty vassal treaties of the ancient Near East (Park, n.d., 2; Van Rooy, 2005:265, Woods, 2011:46). Suzerainty vassal treaties were usually agreed upon between nations who were conquered through war and the nations who conquered them (Dizon, 2012:1, Craigie, 1976:15). According to these treaties, the nations who were conquered functioned independently from their conquerors, but to a limited degree. Recounting the story of

Deuteronomy using these treaties as the backdrop, aided in assembling the events that transpired during Moses's final days on the plains of Moab. The renewal of the covenant is also compared to a treaty between God and his chosen people. Only, the limitations of a treaty with God encompassed a generous and loving God wanting the best for the nation of Israel, not to invoke the fear and trepidation an earthly vassal treaty would.

An example of how Deuteronomy is divided into treaty or covenant document form is the following division (Woods, 2011:36)

- The preamble, which provides the setting in which the Great King presents the covenant text to the vassal, Deuteronomy 1:1-5;
- The historical prologue, which recounts the past relations between the two contracting parties, Deuteronomy 1:6-4:49;
- The general stipulations, which present the basic principles of expectation of behaviour that underlie the relationship, Deuteronomy 5:1-11:32;
- The specific stipulations, which provide interpretation or amplification of the general stipulations, usually in terms of actual cases or precise requirements, Deuteronomy 12:1-26:15;
- The blessings and curses, which spell out the results of faithful adherence to or disobedience of the terms of the covenant, Deuteronomy 27:1- 28:68;
- The witnesses, that is, persons or other entities to which appeal can be made as to the legality of the covenant instrument and the commitments made by the contracting parties, Deuteronomy 30:19;31:19 and 32:1-43;

The conclusion regarding the literary form and outline of Deuteronomy is that the composite nature of the book of Deuteronomy has been dealt with by many modern scholars, but no final solution has been reached. There is a general agreement in regards to Deuteronomy 4:44–28:68. It is believed that these chapters constituted the original book, which was later supplemented by an additional introduction (1:6–4:40) and by varied material at the end of the book as described in chapters. 29–30 (Weinfeld, 2008:168-183). This is why in point 4 onwards I will therefore apply the story line of Deuteronomy as a basis for perspectives regarding the mentoring of children.



### **6.3.6 The storyline of Deuteronomy as listed in the New International Version**

I am listing the storyline because in the section after this one, I will be looking at the segments of Deuteronomy that specifically focusses on children. The storyline will assist in plotting these segments into the bigger picture of Deuteronomy.

- Preamble, Deuteronomy 1:1–5;
  - Historical Prologue, Deuteronomy 1:6-4:43;
- Stipulations of the Covenant, Deuteronomy 4:44-26:19;
- The Great Commandment: The Demand for Absolute Allegiance Deuteronomy 4:44-11:32;
  - God's covenant Lordship, Deuteronomy 4:44-5:33;
  - The principle of consecration, Deuteronomy 6;
  - The program for conquering Canaan, Deuteronomy 7;
  - A call to commitment in the new land, Deuteronomy 8;
  - The lesson of the broken tablets, Deuteronomy 9:1-10:11;
  - Another call to commitment, Deuteronomy 10:12-11:32;
- Supplementary Requirements, Deuteronomy 12-26;
  - Ceremonial consecration, Deuteronomy 12:1-16:17;
  - Human leaders in God's righteous kingdom; Deuteronomy 16:18-21:21;
  - Sanctity of God's kingdom, Deuteronomy 21:22-25:19;
  - Confessions of God as Redeemer-King, Deuteronomy 26;
- Ratification; Curses and Blessings; Deuteronomy 27–30;
- Leadership Succession under the Covenant, Deuteronomy 31–34;
  - Change of Leadership, Deuteronomy 31:1–29;
  - Song of Moses, Deuteronomy 31:30-32:47;

- Moses' Testamentary Blessing on the Tribes, Deuteronomy 32:48-33:29 and the
  - Death of Moses and Succession of Joshua, Deuteronomy 34;

In conclusion, Craigie (1976:281) asserts that the storyline of Deuteronomy is summarised as Moses guiding the Israelites to

- *look back* at the faithfulness of God;
- to *presently* remember the blessings that will accompany obedience;
- the *presently* remember consequences that will follow disobedience and
- to *look ahead* to how God will journey with them into the Promised Land.

## 6.4 Perspectives from Deuteronomy

### 6.4.1 Introduction

The book of Deuteronomy was used to extract perspectives regarding PYD and mentoring for children between the ages of six to twelve years. The methodology used to extract perspectives from Deuteronomy will be the normative task of Osmer's Practical Theological reflection

The outcome of the normative task is to answer the question "*what ought to be going on?*" What ought to be going on regarding the role of Christian mentoring for six to twelve year old children in the milieu of the HRV? What seems to be God's perspective on Christian mentoring for children between six and 12 years old?

Osmer describes the normative task of Practical Theological interpretation as that of "prophetic discernment" which entails both divine disclosures as well as the human shaping of God's word (Osmer, 2008:129). He additionally states that the normative task can be conducted along three lines namely

- the theological interpretation which is defined as 'the use of theological concepts to interpret episodes, situations and contexts' (Osmer, 2008:131)
- the use of ethical norms to reflect on and guide practice which translates to all human beings having equal moral worth and dignity (Osmer, 2008:131)
- looking at examples of good practice who relates to the specific episodes, situations and contexts in question (Osmer, 2008:132)

*To get these perspectives I need to ask:*

- What are the normative perspectives in Deuteronomy regarding the role of adults in the lives of children in Deuteronomy?
- What are the appropriate behaviours and standards guiding the interaction between adults and children in the context of Deuteronomy?
- What are the sustainable good and wise interactions that happened between adults and children in the context of Deuteronomy, and how can these good and wise interactions inform the practice of mentoring six to twelve year old children in the HRV

These three questions served as my compass to obtain the perspectives on the role of adults in the lives of children from Deuteronomy.

#### **6.4.2 Why Deuteronomy?**

I chose to use Deuteronomy as the lens to provide a normative perspective on this research project. I have made this decision because:

Deuteronomy is the one book in the Bible that mentions children the most. Muller (2015:73) asserts that the concepts children and small children are mentioned 52 times in Deuteronomy. I am intrigued at the frequency of the use of the concept children and decided to explore it further. Miller Mclemore (2014:14) that no book in the bible apart from Deuteronomy displays a greater concern for the faith formation of children.

Vogt (2008:35) argues that Deuteronomy presents a view of community life in Israel with a special emphasis on human life and dignity, the value of social relationships and the treatment of the poor. The word poor also always precedes the terms widows and orphans (2008:39). I am arguing that it seems as if an investigation into the value of social relationships and the importance of the provision and creation of caring communities for poor children, orphans or fatherless children, may help to enhance mentorship for children between the ages of six to twelve years old in the HRV.

Bunge (2008:350) maintains that proper theological insights and Christian tradition is needed for any faith community who wants to support parents (and in this instance all adults who mentor children in the context of the HRV) with best practices for the formation of their faith. Christian mentoring should also be highlighted as best practice in Christian faith communities. For this to happen we need to take into account theological perspectives on parenting and children to lay a theologically informed foundation for Christian mentoring for children between six and twelve years old. Mentoring by definition is not parenting, but the aim of this chapter is to glean normative perspectives from Deuteronomy. The context of Deuteronomy is community and

family. Some of the normative perspectives from this context is applicable to the context of children and mentoring.

## **6.5 The concept of child in Deuteronomy**

### **6.5.1 How children feature in Deuteronomy**

The concept of child in the context of Deuteronomy should firstly be looked at. The reason for this is that the concept as it is understood today is not the same as it was then. Today the concept children, within the South African context are understood as all people under the age of 18<sup>123</sup>. This study is aimed at describing the role of Christian mentoring for six to twelve-year-old children in the context of the HRV, therefore the explanation of the concept children in Deuteronomy is important. The scope of information regarding children in the context of Deuteronomy is very broad. Only information about children in the Deuteronomic context that pertains to what is important to support the research question will be highlighted

Brueggeman (2008:411) states that in the context of the ancient world, the backdrop of the book Deuteronomy, children just like widows and orphans were the most vulnerable segment of the population.

Miller (2008:45) emphasizes that children are given prominent attention in Deuteronomy, especially regarding what and how they are being educated. It was of utmost importance for parents to make sure their children knew the law. The word children (literally 'sons') occur forty-seven times in Deuteronomy specifically in Deut. 1:39; 4:9, 10, 25, 40; 5:9, 14, 29; 6:2, 7, 20, 21; 7:3, 4, 11:2, 19; 21; 12:12, 18, 25, 28, 31; 13:7; 16:11, 14; 18:10; 21:15, 16, 17, 18, 20; 23:8; 24:16; 28:32, 41, 53, 54, 55, 56, 57; 29:21, 28; 30:2; 32:5, 20, 46; 33:9 and 24. The word small children occur seven times specifically in Deuteronomy 1:39, 2:34, 3:6, 3:19, 20:14; 29:11 and 31:12. In the next section, the context and meaning of the verses mentioned will be further expounded. Verses listed all come from the NIV Bible.

I am aware that more than one commentary can be written about my chosen texts. Furthermore, trying to summarise the verses as I will be doing is not by far sufficient enough to comprehend its full meaning. For this research project, however, I only need to know what was said and the meaning thereof strictly about the research question.

My rationale for listing, summarising how they fit into the greater context of Deuteronomy is:

- To understand in what way they refer to children

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<sup>123</sup> Cross-reference Chapter 1.2.1

- To investigate how these references could add insight into perspectives on mentoring children between six and twelve years old in the context of the HRV;
- This research project aims to provide a practical theological perspective on Christian mentoring, therefore it cannot be done without asking “What seems to be God’s perspective for Christian mentoring for children between six and 12 years old?”

**Table 6-1: List of Verses mentioning children in Deuteronomy**

Scripture Reference	Verse	Summary of Verse
Deut. 1:39	39 And the little ones that you said would be taken captive, your children who do not yet know well from the bad—they will enter the land. I will give it to them and they will take possession of it	According to Weinfeld (1991:452) this text does not refer to small children. Here it refers to the young men not yet of responsible age, which according to Numbers 14:31 is twenty years and over. Hence the importance of the role of adults to prepare children to be equipped to make informed choices once they come of age.
Deut. 4:9	9 Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to your children and their children after them.	Miller (2008:46) states that the root word of “torah”, is to instruct or to teach. Moses’s role in Deuteronomy could therefore be likened to that of a teacher , since he is conveying instructions to the Israelites as to how to live in the new country they were about to move into. Hence also Moses’s emphasis on teaching and instructing children so that they’re hearts may remember God’s goodness just like their parents hearts.
10	10Remember the day you stood before the LORD your God at Horeb, when he said to me, “Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children.”	God commands the Israelites to remember the day at Horeb when they were called to gather together to listen to his words with the purpose to remember to follow him in the new land they will live in and to teach their children about God’s journey with them. God did this, to ensure that the Israelites will remember their identity and live according to this identity  This scripture describes here what

Scripture Reference	Verse	Summary of Verse
		<p>Hemming and Madge (2011:39-40) defines as the formation of a child's religious identity. This identity is forged through, affiliation and belonging; behaviours and practices; beliefs and values; and religious and spiritual experiences.</p> <p>The physical gathering of different generations before God's throne creates the perfect environment and opportunity for the formation of a child's religious identity and faith.</p> <p>Remembering God's ways with them and teaching this remembering to the children plays a vital role in this process of forming their religious identity.</p>
40	40Keep his decrees and commands, which I am giving you today, so that it may go well with you and your children after you and that you may live long in the land the LORD your God gives you for all time.	<p>Moses tells the Israelites to be obedient to what God asks of them. If they are obedient they will be blessed, they will be rewarded a long life in the land God gave to them. Their children and grandchildren's blessings are dependent upon their obedience to Gods commands.</p> <p>VanHoozer <i>et al.</i>, (2005:304) states that God is ultimately a God of relationships. That is why Moses never kept on speaking of the grace of God towards them and how this grace was expressed in so many concrete forms towards Israel. That is also why Moses gave the Israelites so many examples of how God blessed them in the past, is blessing them now and will be blessing them and their children for generations to come. God was building and living in a relationship with them</p>
Deut. 2:34	34At that time we took all his towns and completely destroyed them—men,	God helped the Israelites to win a war against King Sihon, Og and the other

Scripture Reference	Verse	Summary of Verse
	women and children. We left no survivors.	enemies of the Israelites. God's judgement over nations who stood up against Israel was so severe that He did not even spare the lives of their enemies' children.
Deut 3:6	6We completely destroyed them, as we had done with Sihon king of Heshbon, destroying every city—men, women and children.	
19	19However, your wives, your children and your livestock (I know you have much livestock) may stay in the towns I have given you,	God will bless the Israelites by giving them new towns to live in and property to enjoy. When that happens their whole family must stay in the towns given to you by God. All the possessions including the livestock of their enemies will belong to them.
Deut. 5:9	9You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me,	God is jealous He will punish the children of the Israelites for the sin of their fathers, for generations to come, in the event of the Israelites being disobedient to Him.
14	14but the seventh day is a Sabbath to the LORD your God. On it, you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your ox, your donkey or any of your animals, nor any foreigner residing in your towns, so that your male and female servants may rest, as you do.	It was important to God that the Israelites work hard, but He also honoured their efforts by providing them with a day of rest. The day of rest was reserved for the whole family and everyone who worked for them and lived with them. The day of rest, was also set aside as a day of remembrance. Miller (2012:182) states the importance of Moses repeating that the Israelites must remember, and that they must tell their children about God and His deeds lies in the significance of "keeping the memory alive" for coming generations. Keeping the memories of the journey of Israel alive had was so important that a day of rest and remembering was set aside to do so, by God. Even though, keeping these memories alive happened informally as part of day to day activities it was important that the Israelites also do it formally.
29	29 Oh, that their hearts would be inclined to fear me and keep all my	God wanted the children to know who He was and what He has done for the

Scripture Reference	Verse	Summary of Verse
	commands always, so that it might go well with them and their children forever!	nation of Israel. It was a prerequisite for revering God and staying faithful to Him. He wanted to bless the nation of Israel for future generations for the rest of their lives.
Deut. 6:2-4	2 so that you, your children and their children after them may fear the LORD your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life	God wanted the Israelites and their children to know who he was and what He has done for them. By retelling the stories of God's goodness the nation of Israel will enjoy blessings and long life for generations to come. Moran (1963:81-82) calls the love between Israel and God a "profane love", implying that this love is both a command by God to Israel to love Him, but can also be defined in terms of loyalty, service and obedience. The description of these verses describes the love relationship between God and Israel.
7	7Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. 8Tie them as symbols on your hands and bind them on your foreheads. 9Write them on the doorframes of your houses and on your gates.	Barton and Muddiman (2014:22) paints a picture of the social setting of the context of the Israelite describing just how adults would convey the stories of old in their homes during evenings as part of family time. This statement reiterates how God wanted learning about Him and His mighty acts on behalf of Israel to be normal part of everyday conversations.  Furthermore, Van Hoozer <i>et al.</i> , (2005:297) states that the law as described in Deuteronomy has a twofold function, firstly to maintain external order and to convict people of sin. The law had to act as a mirror for the Israelites in which they could evaluate community life and their relationship with God.
20	20In the future, when your son asks you, "What is the meaning of the stipulations, decrees and laws the LORD our God has commanded you?"	
21	21tell him: "We were slaves of Pharaoh in Egypt, but the LORD brought us out of	



Scripture Reference	Verse	Summary of Verse
	Egypt with a mighty hand.	
Deut. 7:3	3Do not intermarry with them. Do not give your daughters to their sons or take their daughters for your sons,	The Israelites will live amongst people who do not know and serve God. God was adamant that they should not intermarry with unbelievers. Unbelievers will cause the Israelites to lose their faith in God and to forget what He has done for them. Children of the Israelites will then be enticed to serve the God of the unbelievers.
4	4for they will turn your children away from following me to serve other gods, and the LORD's anger will burn against you and will quickly destroy you.	Mcbride (2015: 232,236) states that as part of the Pentateuch, Deuteronomy served with the rest of the Pentateuch as the constitution of Israel. This constitution set them apart from other nations living around them. It ensure the existing in a special relationship with their God, with a special set of requirements by God for their benefit. Labelling Deuteronomy, a constitution or polity, emphasizes why it is so important to teach it to children.
Deut. 11:2	Remember today that your children were not the ones who saw and experienced the discipline of the LORD your God: his majesty, his mighty hand, his outstretched arm;	It remains the responsibility of the adults, not only the parents of children to constantly tell children what God has done for them, the miracles, also the punishment for disobedience and how God in His mercy constantly pursued a relationship with His people.
19	<sup>19</sup> Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up	Retelling and teaching children about God and what He has done should be done all the time and everywhere, it should be part of the normal day to day activities of the family and of community life.  Miller (1992:8) reiterates how important the educational responsibility towards children was in Deuteronomy. This responsibility was not only handed to parents but to all adults that were part of children's lives.
21	<sup>21</sup> so that your days and the days of your children may be many in the land the LORD swore to give your ancestors,	The blessings that will follow Israel's obedience to God will last longer than what the Israelites can imagine (cf. Van

Scripture Reference	Verse	Summary of Verse
	as many as the days that the heavens are above the earth	Rooy Deuteronomy 31).
Deut. 12:12	<sup>12</sup> And there rejoice before the LORD your God—you, your sons and daughters, your male and female servants, and the Levites from your towns who have no allotment or inheritance of their own.	God chose Israel to be in a special relationship with him. Therefore He is taking such care in making sure all of Israel (therefore the special mention of children and slaves) rejoice before him. He is also taking special care in giving clear instructions as to who should be in attendance, food, where and how the food should be eaten because rejoicing before God is an extension of Israel's commitment to God and God showing that He is well pleased with them. (Tigay, 1996:7)
18	<sup>18</sup> Instead, you are to eat them in the presence of the LORD your God at the place the LORD your God will choose—you, your sons and daughters, your male and female servants, and the Levites from your towns—and you are to rejoice before the LORD your God in everything you put your hand to.	
Deut. 20	<sup>14</sup> As for the women, the children, the livestock and everything else in the city, you may take these as plunder for yourselves. And you may use the plunder the LORD your God gives you from your enemies.	For the reader of Deuteronomy in 2020 bible text such as this one is hard to digest. The complete destruction of the enemies of Israel which included the killing of women and children is hard to hear.  God granted permission to the Israelites to take the livestock, women and children of their enemies for them as property in the event of them winning a battle.
25	<sup>25</sup> Do not eat it, so that it may go well with you and your children after you, because you will be doing what is right in the eyes of the LORD.	God is strict and specific even in telling His people what to eat and what not to eat. The adults should be diligent in following these commands so that the children can learn from their example. Van Hoozer et al., (2005:301) states that when one reads Deuteronomy, it is imperative that what we read is interpreted correctly. Moses whilst it may sound as if his orations was all about a set of rules handed down to Israel, was in fact trying to do the exact opposite. He wanted to instil deep gratitude in the generation that was about to claim the promised land. At the same time he guided them in applying the covenant made at Sinai to the new

Scripture Reference	Verse	Summary of Verse
		situation on the other side of the Jordan.
28	<sup>28</sup> Be careful to obey all these regulations I am giving you, so that it may always go well with you and your children after you, because you will be doing what is good and right in the eyes of the LORD your God.	Once again the Lord is reiterating the importance of the role the adults must play in serving Him. Their example should spur on the children to do the same as the children will see with their own eyes how obedience was beneficial to the adults. He wanted the adults to be careful in how they served God.
31	<sup>31</sup> You must not worship the LORD your God in their way, because in worshipping their gods, they do all kinds of detestable things the LORD hates. They even burn their sons and daughters in the fire as sacrifices to their gods.	The Lord commands the Israelites to not worship the Gods of their neighbors, because following these God's would require them to act in a detestable way before God. So detestable that it will put the lives of their children in danger. He was clear that they should only do what He tells them to.
Deut. 13:7	, <sup>7</sup> gods of the peoples around you, whether near or far, from one end of the land to the other)	
Deut. 16:11	<sup>11</sup> And rejoice before the LORD your God Almighty at the place he will choose as a dwelling for his Name—you, your sons and daughters, your male and female servants, the Levites in your towns, and the foreigners, the fatherless and the widows living among you.	The Lord Himself will choose a place of gathering for His people. He invites the adults, the children, the foreigners, the poor, the widows and the children. Making sure that the people understood that His place of gathering was not just reserved for certain people. It is an open invitation for all.
14	<sup>14</sup> Be joyful at your festival—you, your sons and daughters, your male and female servants, and the Levites, the foreigners, the fatherless and the widows who live in your towns	Feasts are an important element in worshipping God. He once again extends the invitation to be part of these feasts to adults, the children, the foreigners, the poor, the widows and the children. He especially mentions the Levites who led the people in worshipping Him.  Weinfeld (1991:87) reiterates that the importance of the feasts and the ceremonies that came with commemorating past was not only enjoyable and educational, but also opened the door for more conversation between adults and children as to why these events in the lives of Israel was

Scripture Reference	Verse	Summary of Verse
		celebrated.
Deut. 18:10	<sup>10</sup> Let no one be found among you who sacrifices their son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft,	God lists several sins that are practised by the neighbours of Israel and commands them not to part take in any of it. He knew the consequences of such actions could cost them their lives and their relationship with Him.
Deut. 21:15	<sup>15</sup> If a man has two wives, and he loves one but not the other, and both bear him sons but the firstborn is the son of the wife he does not love,	Children, especially children at a measure of disadvantage were close to God's heart. He especially put measures in place to ensure their fair treatment. He proofs that he is the God of the underdog.  Miller (1992:27) attributes the fair treatment of children to an awareness of the rights of children and a process where the absolute jurisdiction over the lives of their children by fathers are removed and placed in the hands of city elders. This shared responsibility between fathers and city elders fostered a greater consciousness of children and their needs.
16	<sup>16</sup> when he wills his property to his sons, he must not give the rights of the firstborn to the son of the wife he loves in preference to his actual firstborn, the son of the wife he does not love.	
17	<sup>17</sup> He must acknowledge the son of his unloved wife as the firstborn by giving him a double share of all he has. That son is the first sign of his father's strength. The right of the firstborn belongs to him.	
18	<sup>18</sup> If someone has a stubborn and rebellious son who does not obey his father and mother and will not listen to them when they discipline him,	
20	<sup>20</sup> They shall say to the elders, "This son of ours is stubborn and rebellious. He will not obey us. He is a glutton and a drunkard."	Children are in constant need of guidance and instruction since they are developing beings( Bunge 2006:565) Therefore it is the responsibility of not only the parents but trusted people in the community, like the mentors of children, to assist parents in raising them.
Deut. 23:8	<sup>8</sup> The third generation of children born to them may enter the assembly of the LORD.	God always wants children in His presence. God is a God of inclusion for whom the most all regardless of their standing in the community is important (Schweitzer, 2017:7) even the coming generations.
Deut.24:16	<sup>16</sup> Parents are not to be put to death for their children, nor children put to death for their parents; each will die for their own sin.	God sees adults and children as equals before Him. They may share equally in His blessing, but also, each will be punished for their own sin.'
Deut.28:32	<sup>32</sup> Your sons and daughters will be given to another nation, and you will wear out	These verses cover the consequences of disobeying the covenant made

Scripture Reference	Verse	Summary of Verse
	your eyes watching for them day after day, powerless to lift a hand.	<p>between God and Israel (Head, 1997:219). Disobedience will impact the children of Israel especially badly. God knew that the potential for the growth of the nation of Israel lies with its children. In punishing Israel through its children the blessed future they could have will be in jeopardy. The punishment is described explicitly, its consequences hair raising and tragic for the children Israel.</p> <p>The results of levels of depravity and disobedience to God will be uncanny and deeply evil.</p> <p>God presents Israel with a choice, blessings for obedience or absolute heartache and destruction for disobedience.</p> <p>Davis (2018:171) asserts that there is an ongoing debate regarding blessings and curses in the context of Deuteronomy, some scholars' state that blessings and curses serves to define Israel's identity over against its local neighbors. While others maintain that the description of blessings and curses could be part of the structural "vassal treaty style of writing of the composition of Deuteronomy.</p>
41	<sup>41</sup> You will have sons and daughters but you will not keep them, because they will go into captivity.	
53	<sup>53</sup> Because of the suffering, your enemy will inflict on you during the siege, you will eat the fruit of the womb, the flesh of the sons and daughters the LORD your God has given you	
54	<sup>54</sup> Even the most gentle and sensitive man among you will have no compassion on his own brother or the wife he loves or his surviving children,	
55	<sup>55</sup> and he will not give to one of them any of the flesh of his children that he is eating. It will be all he has left because of the suffering your enemy will inflict on you during the siege of all your cities.	
56	<sup>56</sup> The most gentle and sensitive woman among you—so sensitive and gentle that she would not venture to touch the ground with the sole of her foot—will begrudge the husband she loves and her own son or daughter	
57	<sup>57</sup> the afterbirth from her womb and the children she bears. For in her dire need she intends to eat them secretly because of the suffering your enemy will inflict on you during the siege of your cities	
Deut. 29:21	<sup>21</sup> The LORD will single them out from all the tribes of Israel for disaster, according to all the curses of the covenant written in this Book of the Law.	
28	<sup>28</sup> In furious anger and in great wrath the LORD uprooted them from their land and thrust them into another land, as it is now."	
Deut. 29:11	<sup>10</sup> All of you are standing today in the presence of the LORD your God—your	God extends the invitation to come into His presence to the important people in

Scripture Reference	Verse	Summary of Verse
	leaders and chief men, your elders and officials, and all the other men of Israel, <sup>11</sup> together with your children and your wives, and the foreigners living in your camps who chop your wood and carry your water.	the community and also the children, women, foreigners and other lowly people.
Deut. 30:2	, <sup>2</sup> and when you and your children return to the LORD your God and obey him with all your heart and with all your soul according to everything I command you today	Van Rooy (263:2005) asserts that the covenant God made with His people was dependent on their faithfulness to God through living a life of obedience. The consequences of this covenantal blessing was also dependent upon the relationship the people of the covenant had with each other.  The blessings for living in obedience to God is thus clearly spelled out.
Deut 31:	<sup>12</sup> Assemble the people—men, women and children, and the foreigners residing in your towns—so they can listen and learn to fear the LORD your God and follow carefully all the words of this law.	
Deut. 32:5	<sup>5</sup> He will bring you to the land that belonged to your ancestors, and you will take possession of it. He will make you more prosperous and numerous than your ancestors.	
20	<sup>20</sup> and that you may love the LORD your God, listen to his voice, and hold fast to him. For the LORD is your life, and he will give you many years in the land he swore to give to your fathers, Abraham, Isaac and Jacob.	According to Fox <i>et al.</i> , (2009:222) the nature of God's relationship with Israel can be explained in terms of God's love for Israel, God's motivation for redeeming Israel from Egypt, that they were chosen by God and on the basis of the promises He made to their forefathers.  Throughout Deuteronomy there is evidence of how this God initiated relationship with the nation of Israel unfolded. Relationships is important to God and because of His relationship with them and the promises He made to them, He wanted the adults to equip children with knowledge of knowing Him, serving Him and living in such a way that the nations around them will also know their God.
Deut. 33:9	<sup>9</sup> He said of his father and mother, 'I have no regard for them.' He did not recognize his brothers	One of the consequences of failure to obey God is that a person may become indifferent about loving his own family
24		

Scripture Reference	Verse	Summary of Verse
	<sup>24</sup> About Asher, he said: "Most blessed of sons is Asher; let him be favored by his brothers, and let him bathe his feet in oil.	Such indifference has the potential to destroy families. God gave specific blessings to each of the tribes of Israel.

### 6.5.2 Models of good practice

Models of good practice regarding the role of Christian Mentoring for six to twelve-year-old children in similar contexts to the HRV are difficult to find<sup>124</sup>. I will, therefore, utilise Deuteronomy as “the” model of good practice for what Christian mentoring for young children ought to look like.

Children has a very special place in the book of Deuteronomy. The word children appears numerous times, but does not refer to actual children all the time. Chapter one verse 39 is one such example. The concept children is used in two ways in Deuteronomy. One way is to refer to actual children and the other way is to refer to the nation of Israel as children.

The context of children in Deuteronomy was hugely different from today. Therefore it is important to give some background as to who these children were. Just like children today, they were also born into families. Deuteronomy 7 speaks of children as being a sign of the blessing of God upon their parents. The naming of a child would reflect the circumstances in which it was born and what the child’s family believed and understood about God (Albertz and Schmitt, 2012:246). Family, as the concept is understood in 2019, looked different than in Deuteronomy. Today we have many different family structures. According to Davis two types of family units were present during the time of Deuteronomy. Firstly there was the *bet ’ab*, or “house of the father”, which consisted of approximately five to ten people. However all families also belonged to a clan or *mishpahah*, that consisted of approximately 120 people (2018:394). In the context of Deuteronomy, there was strict social rules that declared fathers the sole head of their families, a social system which could be described as patriarchy. Ademiluku (2018:2) summarises patriarchy as follows:

“Patriarchy was originally used to describe the position of the father as a household head but it has progressively been used to refer to the systemic organization of male supremacy and female subordination. Patriarchy is a system of social stratification and differentiation based on sex which provides

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<sup>124</sup> This matter received attention in Chapter 4 –Theme 6, 3.1.1.6

material advantages to males while simultaneously placing severe constraints on the roles and activities of females; with various taboos to ensure conformity with specified gender roles"

Under the rule of patriarchy, restraints were also placed on the roles and activities of children, especially girl children. In paternalistic or patriarchal families such as the families of ancient Israel, children obtained their value from their lineage and sex. They were subsequently engaged with as an extension of their families standing in the community and on the grounds of them being male or female. They were also given value as per their biological father's approval and acceptance of them (Alberts and Schmitt, 2012:287a). In the event of their father not wanting them because of a birth defect or because they were born female, he also had the right to choose how the child should be disposed of (Alberts and Schmitt, 2012:287b). Legal matters regarding children were usually handled within the families of the clan of birth (Wilson, 1983:234).

In the context of Deuteronomy, children furthermore functioned as characters in narratives and served as metaphors, abstractions, symbols, and illustrations (Parker, 2019:130). Bunge (2006:563a) furthermore asserts the view that has been upheld through Deuteronomy that children were part of the community from the start and were treated accordingly.

Parents were likewise called upon to lovingly raise the children God blessed them with, since they are gifts from God and sources of joy (Bunge, 2006:563b). This, they have accomplished in ways that will be looked at more closely later in this chapter.

The concept adolescent or teenagers were not developed yet and therefore does not feature as the bridging developmental stage between childhood and adulthood in the context of Deuteronomy<sup>125</sup>.

### **6.5.3 Christian mentoring is about relationships**

One of the names of Deuteronomy is "book of the law" as referred to Deuteronomy in chapter 29 verse 21. Law in this instance implies instruction and teaching rather than a set of rules (Deuteronomy 4 verse 9 and 12 verse 12). Here the instruction stems from the relationship God had with Moses and the Israelites. God is a God of relationships and wanted Israel to experience first-hand how He conducts His relationship with them so that they could conduct the relationship they have with each other based on what God's relationship with them look like.

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<sup>125</sup> Cross-reference Chapter 5 section 5.1



Van Hoozer et al., (2005:304) asserts Deuteronomy instructs Israel and all subsequent readers on his:

- Holiness (32:51),
- Passion (jealousy) for his covenant and relationship with his people (4:24; 5:9; 6:15; 9:3; 32:21),
- Faithfulness (7:9),
- Presence (1:45; 4:7; 6:15; 7:21; 31:17),
- Compassion (4:31), and
- Covenant love (4:37; 7:7–8, 13; 10:15, 18; 23:5).

Barton and Muddiman (2014:8) further states that the law in Deuteronomy were not just to be enacted and observed jurisprudentially but are also to be a subject for constant meditation and delight. Teaching and modelling the law to children as described in Deuteronomy 6 and 7, also involved making sure children learn that these words came from a loving God who wanted the best for Israel.

#### **6.5.4 Christian mentoring puts children first**

Christian mentoring is about putting children first. Children today are also human beings with agency and rights. Something that was not actively pursued in ancient Israel, since the physical context and how life was lived in general had a different set of norms and values. Although child rights did not exist in ancient Israel, God's concern for children in Deuteronomy should be duly noted. Even though Deuteronomy 1v 39 does not refer to children, but rather to the nation of Israel as children, there is enough mention of children to reiterate God's concern for their well-being as shown in the column under 5.1

#### **6.5.5 Christian mentoring needs mentors as wounded healers**

As was said before, the exegesis is done from a Reformed perspective, taking into account the world of the author and the world of the implied readers. Also taking into account that only the principles that come out of the exegesis can be applied to the world of today. But this is done also from the belief that God does not change and that his will for children, as stated in Deuteronomy, can also be applicable to the life of children today when the socio-historical situations are taken into account. When we speak about the relationship of God's people (the church) to God, we take into consideration that Christians came into the same covenant relationship to God as Israel through their faith in Jesus Christ.

Being on the cusp of entering a vastly different context than the one they were used to, causes a certain measure of uncertainty and vulnerability for the Israelites. Big changes were ahead of them (cf. 6.6). Children were vulnerable then, and today in 2019 is still in a position of vulnerability<sup>126</sup>. Even though contexts and time frames may differ the fact of the vulnerability of children is as controversial then as it is now.

Vulnerable children need mentors who are not perfect but mentor them in full dependence on God. Like Moses, mentors should be willing to maintain a close walk with God in their private as well as their public personas. Making mistakes and failing is part of Christian mentoring. Throughout the history of the Pentateuch, Moses had awe-inspiring successes, but also knew the pain of failing publicly. Throughout his successes and failures, his walk with God remained intact that is why he could continue leading and mentoring in the face of great challenges. Christian Mentoring will require leadership knowing that they are dependent on God for each step in the process (Deuteronomy 18:10).

#### **6.5.6 The responsibility for the well-being of children rests with all adults.**

When God called the nation of Israel to gather before Him, His intention was for all to be present. That included children, slaves, foreigners as well as women and men as described in Deuteronomy 6:7 and 21:18. This is an indication that God regarded children as having agency and being articulate enough to contribute positively to the discourse of the faith community. Having the children present at these gatherings for the whole nation also meant an excellent opportunity for children to learn from adults and adults to learn from children about what to expect and do when in the presence of God.

Deuteronomy has a very strong focus on children knowing the Law of Moses. The interesting aspect of this matter is however that God wanted the adults to share stories of their encounters with Him, stories of how He blessed, saved and even dealt with disobedience in the lives of adults. He wanted adults to constantly interact with children and vice versa. He required all adults not only the parents of children to love Him publicly and in their homes. He wanted the adults as well as children to carry on their bodies signs of his faithfulness. Signs like circumcision for boys and men, tefillin (little black leather boxes with scrolls in them) that contains His word and tallits or prayer garments to be worn during prayers (Gasquet, 2016:122). These physical signs of the story of God bestowed upon the children of Israel were intended to stimulate formal and informal conversation about God as well as providing children with a multitude of evidence that God is faithful and trustworthy. The intent of these visible signs

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<sup>126</sup> Cross-reference chapter 1 section 2 – Background of the Research problem

furthermore was that should the children be exposed to these stories, they will surely transfer them to the next generation.

The aim of mentoring here, is the transference of faith, habits and rituals of faith and intergenerational relationships.

Christian mentoring will require continuous visible and audible markers to stay current and on track according to Deuteronomy 6:2 – 11:19. These signs could take the contextual form unique to the HRV and its mentees. It would be best if mentees and mentors develop these signs or rituals together and pass it on together.

The biggest hurdle to this happening is that a paradigm shift is needed regarding the custodianship of our children. Once all adults within the faith community accept that they with parents are collectively responsible for the well-being of our children another hurdle towards Christian mentoring would be overcome.

The data pointed out that youth who had informal mentors at home, enjoyed spending time with them, whilst listening to stories from their mentor's past. This is already an important "sign or ritual between the mentees and mentors". Eating together, attending events (birthday parties, baptisms, school functions, weddings and birthday parties) in the community together with adults are important spaces where the transference of faith and skills can happen in a natural setting.

This research project wanted a description of Christian mentoring that develops as part of PYD programs. The empirical research however pointed out that what youth perceived as mentoring was what happened between them and adults who frequented their homes and lives (cross-reference chapter 5- 5.4.4), similar to what is being described under 6.3.

#### **6.5.7 Christian mentoring happens within the context of Christian Faith Communities.**

This research project leans heavily on the mentoring being framed within the context of the whole faith community and in the context of relationships. Deuteronomy is a fitting biblical backdrop of the importance of God engaging with the whole community, it is emphasized in more than one place throughout the book. The word mentoring is not mentioned in Deuteronomy at all, but the involvement of the nation of Israel in the lives of children is important.

God cares deeply for vulnerable people groups<sup>127</sup>. In chapter two of this research a situational analysis of children in the HRV was conducted. It proved numerous circumstances and influences that cause children to be vulnerable. It seems as if an investigation into how God expressed His care, by placing the care of vulnerable people and especially children at the centre of community life. Deuteronomy 10 v 18, 14 v 28 – 29 and 24 v 17-19 is very clear about God's concern and intentions for the care for orphans, foreigners and widows:

- Deuteronomy 10 v 18 states: “<sup>18</sup> He defends the cause of the fatherless and the widow, and loves the foreigner residing among you, giving them food and clothing.”
- Deuteronomy 14 v 28-29 states: “<sup>28</sup> At the end of every three years, bring all the tithes of that year's produce and store it in your towns, <sup>29</sup>so that the Levites (who have no allotment or inheritance of their own) and the foreigners, the fatherless and the widows who live in your towns may come and eat and be satisfied, and so that the LORD your God may bless you in all the work of your hands.
- Deuteronomy 24 v 17-19 states: “<sup>17</sup> Do not deprive the foreigner or the fatherless of justice, or take the cloak of the widow as a pledge. <sup>18</sup>Remember that you were slaves in Egypt and the LORD your God redeemed you from there. That is why I command you to do this. <sup>19</sup>When you are harvesting in your field and you overlook a sheaf, do not go back to get it. Leave it for the foreigner, the fatherless and the widow, so that the LORD your God may bless you in all the work of your hands. “

These verses shows the paradigm shift and the adjustment in attitude that needs to happen in the minds and hearts of the community of Israel toward vulnerable peoples such as children and widows. It also shows what the behaviours and interactions of the community should look like towards vulnerable people. These examples of how to think about, talk about and interact with especially children could serve as part of the strategies discussed in chapter seven concerning the role of Christian mentoring for children between the ages of six to twelve years old in the HRV.

When Deuteronomy refers to the instruction or education of children, it is referred to within the context of community. Therefore implying the collective responsibility of the rearing and education of children were that of all the adults (Deuteronomy 6 verse 20; 21 verses 15, 16 and 18; 23 verse 8). The vulnerable people in the community were close to God's heart. Within the context of Deuteronomy this happened through the involvement of the elders. Firstly through blessings that will happen to Israel because of the promises God made to their forefathers and

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<sup>127</sup> An indication of God's care for vulnerable people can be found in the scriptures mentioned under point 4.2.2 of this chapter.

how their ancestors served God (Deuteronomy 32 verse 5). Secondly the elders were to assist parents with raising their children especially in instances where discipline was needed (Deuteronomy 21 verses 18 and 20).

The Israelites could be likened to a modern-day Christian Faith community even though they were from Jewish descent. Christian Faith communities are normally made up of an intergenerationally diverse group of people. What these people have in common are the same believe structure, norms and values which is tied to their faith. This was the situation with the Israelites as well. Nowhere in the whole of Deuteronomy is there any mention of the well-being of children being enhanced without the presence of the women, men, families, slaves, foreigners and the poor. It is therefore essential and non-negotiable to try to pursue Christian mentoring in isolation. Christian mentoring happens against the backdrop of the faith community, which is part of a local, national and international context.

#### **6.5.8 A Christian mentor's journey with God matters.**

God is a God of relationships who lovingly reaches out to people in various ways. He used Moses, Joshua and countless leaders and prophets after them to convey His messages to whom it was intended for. BUT these prophets were not just messengers, all of them knew God closely. They fully understood that delivering these messages to its intendeds would not happen without having a close walk with God. On the banks of the Jordan river, Moses was not only talking to a nation that was familiar with hearing the voice of God he was talking to people who each had their unique journeys and encounters with God. These encounters should be shared reciprocally between adults and children in a formal and informal space.

For Christian mentors, it is crucial to live in such close proximity with God that you have stories to share with your mentees of your daily walk with God. This is the one distinguishing characteristic that makes Christian mentoring different from other types of mentoring as pointed out by participants to the research project in chapter four and five.

#### **6.5.9 Christian Mentoring requires bold visionary leadership**

The definition of visionary leadership is quite complexed. There is no shortage of attempts to define this complex concept. For this research project, I opted to choose the definition of Hartman who renders a description of what a visionary leader looks like (2018:26a). This description depicts a visionary leader as someone with:

- A strongly rooted moral compass;
- Ability to get things done;

- Listens to learn;
- Develops other people;
- Analyses effectively;
- Engaging and open and
- Delegates effectively

Moses had all these qualities. His moral compass was his faith in God, he lead the Israelites out of Egypt and into the desert for 40 years, he knew how to listen to God and his people, he developed Joshua to follow him up as leader as per the instructions of God in Numbers 27:18-20, his analysis of situations were effective by staying in tune with God, he delegated effectively as per the training and advice he received from his father in law, Jethro in Exodus.

When Moses assembled the people on the plains of Moab he knew that he would not enter Canaan with them. In obedience to God and with the future of Israel in mind, he did what was necessary and right to ensure that handing over to the new leader Joshua and leaving would not be more difficult and sensitive a matter to the Israelites than it already was. He put the Israelites first and made sure they were fully aware of what was about to happen and what their response to it ought to be before he dealt with his issues. Even though the prospect to join his forefathers is a joyful one, knowing that one is about to die, no matter how favourable the conditions in which it happens is in no way easy. Yet, he did what he had to because he knew full well that the future of Israel depended on him stepping aside.

Visionary Leadership also requires being bold, which will result in leaders telling their followers not what they want to hear, but what they need to hear. I am sure that at the time Moses told the people that they would go into Canaan without him, that there were people in the group who may have been upset because they loved him and would miss him not being with them anymore. They've built a relationship with him and invested in each other's lives. They've grown to love and trust each other.

The journey of visionary leadership in Christian mentoring today happens in a different context and time frame, but it is still important for leaders to have similar qualities as described by Hartman (2018:2b).

#### **6.5.10 The process of Christian mentoring will be difficult.**

Once you embark on the process of Christian mentoring there will be many hurdles to overcome. Just like with Moses and the Israelites:

- That they had to take the Promised Land through the act of war. (Deuteronomy 20)
- Giants were living in the land they were promised. (Deuteronomy 2:8-23)
- Their current leader Moses will not be entering Canaan with them. (Deuteronomy 34)
- They had to learn to trust a new leader, Joshua – someone they grew up with and knew, but they had to learn to get used to him being the leader of the whole of Israel. (Deuteronomy 31)
- The children of the Israelites were no strangers to being called upon with their elders to appear before God. They grew up with it. What was different now was that they along with their parents, uncles, aunts and neighbours were about to go to the process of new leadership, war and moving from a nomadic lifestyle into a context where they would be living in more permanent fixed physical settings. This was certainly new to them. (Deuteronomy 1).

The challenges encountered on the journey of Christian mentoring in any context could be daunting and numerous. One of the first challenges in the context of the HRV is to first gain a description of Christian mentoring that could serve as a baseline for further discussion, investigation and research.

#### **6.5.11 Celebrate the victories of your journey**

Deuteronomy 12:12-18 and 16:14 give evidence of how important it was to God that all the Israelites, celebrate and participate in celebrating before God. Whether it is, to give thanks for a successful harvest, on the occasion of the birth of a child, or as part of being grateful just to be in the presence of God. Celebrating as a collective is godly mandated. To God celebrating together also served as another tool for the Israelites to teach their children about their legacy and faith.

God placed special emphasis on using a variety of ways in which to make the different generations of Israel part of their walk with Him. For the Israelites the list of feasts are different than those of the CFC, but they were serious about making children part of every aspect of these feasts. They understood the value and the future impact it had to make sure children knew and understand why certain celebrations was needed and in place. Some celebrations are already mandated by the CFC. They are Holy Communion, the baptism sacrament, Easter celebrations, Christmas, lent and other feasts that are part of the different denominations of the CFC. These celebrations must always include children and not just in a decorative manner.

### **6.5.12 God is concerned about vulnerable people groups (widows, orphans, foreigners)**

Deuteronomy, 10:18. 26:12 and 24:17-19 echoes the importance of vulnerable people to God. He wanted to make sure that the Israelites gets the message that these people groups were important, that they needed to be taken care of, that vulnerable women and children should be included in the activities of the whole nation. God is a God of inclusion.

The situational analysis in chapter two describes how vulnerable children in this context are<sup>128</sup>. Their challenges even though different are also just as numerous as those orphans and widows in Deuteronomy.

### **6.5.13 Christian mentors raise other mentors**

Moses knew that he was not going to lead the Israelites indefinitely. It was never God's intention for him. Whilst leading he raised up Joshua as the new leader per the instructions of God as described in Deuteronomy 34:9. Nowhere in Deuteronomy do we read that formal training to be the next leader of the Israelites happened. There were no leadership schools, seminars or courses and course material like we have in 2020. This is one of the biggest differences described between some other contexts where Christian mentoring is practised and the context of the HRV<sup>129</sup>. Within the context of the HRV leaders of mentors who engage with children between the ages of six to twelve years, mostly do not have specific training for Christian mentoring for their staff. Some of them cannot even read or write, but them being illiterate does not take anything away from their ability to do really good work with the children. Christian mentoring therefore happens to a large extent instinctively, unintentional<sup>130</sup> and informal, but this is also where the difference between the training of mentors in some other context and the HRV ends.

The spotlight must be placed on training Christian mentors for it to happen. Most of what Moses taught Joshua was learnt through the reciprocal relationship they had with each other and the relationship they had with God. It was crucial for Moses to be very intentional and specific in the way he prepared Joshua to lead the Israelites (Croft and Butler, 2015:62). He and God knew exactly what Joshua needed to lead the Israelites into Canaan and intentionally through relationships, modelling and osmosis did Joshua acquire the skill set needed to lead Israel.

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<sup>128</sup> Cross Reference 4.1.10-4.1.19 of Chapter 2

<sup>129</sup> Cross-Reference chapter 5- 5.4.3

<sup>130</sup> Cross-Reference chapter 5 –5.4.3, 6.2, 7.2,



## **6.6 The Intersections between Christian mentoring and mentoring in Deuteronomy**

The characters who feature in the story of Deuteronomy were not Christians. They were Israelites preparing to move into Canaan, but this research project is done from a practical theological perspective and therefore it is important to use scripture as a compass to inform actions and strategies regarding Christian mentoring. Mentoring in Deuteronomy have elements of PYD Theory. PYD theory is discussed in chapter five under point 5.4.1.

### **6.6.1 Deuteronomy's approach to mentoring is strength based**

The main characteristic of mentoring, found in Deuteronomy is that it was ultimately a strength-based approach<sup>131</sup> and strategy that happened informally as part of the daily activities of the community of Israel (Broadbend and Papadopoulos, 2009:231). All caring adults of different generations, as instructed by God, were involved in investing in the well-being of children and the transference and formation of faith (Deuteronomy 25:18).

### **6.6.2 PYD theory is based on three theoretical systems**

These three theoretical systems are human development, community organization and development, and social and community change (Benson et al., 2004:901b) [\\_ftn6](#). It would thus be safe to deduct that what happened in the context of Deuteronomy regarding informal strength-based mentoring falls securely under the theories of social and community change and the theory of human development.

It is not just once that we see Moses emphasising that the well-being of children is the responsibility of all adults, we see it in more than one place in Deuteronomy as laid out in the above table. According to RECAP (2007: 1) "at the most basic level, mentoring is defined by the relationship created between the mentor and mentee" or in the case of Deuteronomy, what happens between the caring adult in the faith community and the children. The role of the community in Israel is crucial to the development of children as described in Deuteronomy 20:28.

### **6.6.3 PYD programs, Informal and Formal mentoring**

The Bible does not mention that there were PYD programs or something similar involved in this process. Usually when mentoring happens through a PYD program it is regarded as formal mentoring. What could probably be likened to formal mentoring would be the situation of the children who came from the Levite tribe. According to Deuteronomy 18, they were the tribe that the Levite priests belonged to, the tribe that was concerned with the preparation of the

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<sup>131</sup> Cross Reference 5.4.1 in chapter 5

gatherings before God and of the work in the temple. In 1 Samuel 1:1, Samuel's father Elkanah is described as coming from the Levite tribe. The story of Samuel is very well known. It was the norm for sons of Levites to inherit the title of Levite priest from their fathers. Therefore, Hannah, taking her young son Samuel – only three years old at the time, to the temple after he was weaned to live a dedicated life to God, was not unusual. Whilst living in the temple the high priest, Eli, mentored him regarding temple work and the Jewish faith. Though the story of Samuel and Eli is recounted in 1 Samuel, Leucher, (2007:429) states that 1 Sam 1:1 was a much later accretion and part of a post-Deuteronomistic literary unit spanning to 1 Samuel 1-8. It is possible that there were more children like Samuel that were raised by Levite priests and formally mentored, but their stories are not recounted in Deuteronomy. What happened to Samuel and others like him is described as formal faith based mentoring (Henricksen *et al.*, 2016:3).

#### **6.6.4 Mentoring is powerful in the advancement of the Christian faith**

Thomas and Trevathan (2005:1a) contends that mentoring involves a variety of essentials that promotes the Christian faith. These are

(i) Mentoring is a Christian virtue

“Christian virtues, then, are those acquired excellences of women and men that are extolled, analysed, empowered, and rooted in the Christian faith” (Thomas and Trevathan, 2005:1b)

One such virtue is hospitality. In the context of Deuteronomy and mentoring for six to twelve-year-old children in the HRV, that hospitality implies being available for poor and orphaned children. It also implies being a caring adult that is willing to enter into a relationship with younger children for the purpose of mentoring them. Being a caring adult does not ask for a qualification, it just requires a willingness to display kindness and concern for others. In this instance younger children.

(ii) Mentoring causes flourishing

One of the reasons Moses repeatedly instilled telling and teaching children regarding the goodness of God was that he knew it would cause these children to flourish, which would intern mean future generations would flourish and be blessed as well. A very strong emphasis is placed on blessings and curses especially in Deuteronomy 28. Obedience to God and living the way He requires held the promise of blessings for Israel.

The evidence provided regarding mentoring practice in chapter 5 (theme 6) is witness to the benefits of what Christian mentoring could mean to the CFC and the community at large.

(iii) Mentoring assumes four foundational convictions

- Men are created for the glory of God and must therefore live to glorify God in all aspects of their existence. Being hospitable, kind and caring to others is implied in glorifying God.
- Instruction and direction are offered and received in the context of loving relationship with one another.
- Living in reverence of God will inspire new ways of looking at life and building the CFC.

Living life committed to honouring God will help Christians to better understand what God requires of them

## **6.7 Conclusion**

Perspectives from Deuteronomy have similarities to the literature regarding mentoring for six to twelve old children in the context of the HRV. It also holds differences of which the biggest one is the application of mentoring practices being informal and as part of the CFC at large as opposed to being done through a set programme.

In Chapter 7 I will focus on the pragmatic task of Osmer's process of practical theological reflection.

## CHAPTER 7: PRACTICAL IMPLICATIONS FOR CHRISTIAN MENTORING OF SIX TO TWELVE YEAR OLD CHILDREN IN THE HEX RIVER VALLEY

### 7.1 Introduction

This study aims to compose a description of Christian mentoring for children between six and twelve years old in the HRV. In chapter one an overview of the research journey was conducted. Chapter two comprised of a situational analysis of the HRV and specifically children between six and twelve years old. Chapter's three to five was made up of the methodology of how to utilize focus group and semi structured interviews in qualitative research in the context of the HRV. This was followed by the process of data analysis and explaining and engaging with the available literature about the situation concerning Christian mentoring for younger children in the HRV. Chapter six was dedicated to normative perspectives from Deuteronomy to shed light on Christian mentoring practices from a theological perspective.

### 7.2 The pragmatic Task

In this chapter I made recommendations and discussed the practical and academic implications of this research study. Richard Osmer's four tasks of Practical Theological reflection was used as a method to position this research study within the genre of Practical theology. LifeandLeadership.com (20011:1) summarises Osmer's guideline to practical theological reflection in the following manner:

**Table 7-1: 4 Tasks of Practical theology - table**

Tasks	Name of tasks	Question of Task	Explanation of the outcome of the task
Task one Priestly Listening	The Descriptive- Empirical Task	"What is going on?"	This is grounded in a theology of presence, attending to others in their particularity within the presence of God
Task two Sagely Wisdom	The Interpretive Task	"Why is this going on?"	This is grounded in a spirituality of sagely wisdom: guiding others in how to live within God's royal rule.
Task three Prophetic Discernment	The Normative Task	"What ought to be going on?"	This is grounded in a spirituality of discernment, helping others hear and heed God's Word in the particular circumstances of their lives and world.
Task 4 The		"How might we	This is grounded in a spirituality of servant leadership, taking risks on behalf of the

Pragmatic Task Servant Leadership		respond?"	congregation to help it better embody its mission as a sign and witness of God's self-giving love
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The pragmatic task and how it can unfold concerning Christian mentoring for six to twelve year old children is explained in this chapter.

Osmer (2008:176a) describes the pragmatic task as “the task of forming and enacting strategies of action that influence events in ways that are desirable”. In other words, this task focusses on leading change (2008:176b). At the forefront of leading change is the leader or leaders of a church, organization or community, simply because they have been appointed or chosen for those positions and have decision making powers. They are also the people whom the rest of a congregation, organization or community look up to for leadership. Part of this task places a strong emphasis on the role of the leader or leaders of a congregation or in this research project the CFC of the HRV.

Osmer (2008:174-177) furthermore reiterates that leading change requires leaders to have three qualities to ensure that the process of leading change achieves its desired outcome. They are:

### 7.2.1 Competent Leadership

Competent leadership explains exactly what the name means. Does the leader and leadership team possess the skill set needed to lead an organization? Tulung *et al.*, (2016:42) states that leadership entails being the head, thinkers and movers of a group, in other words they should be competent. The skills referred to here are normal management skills but also special skills when extraordinary situations arise (Cf. 1.9; 3.3; 5.2.2.6; 6.2.6; 6.4.8).

- Can leaders put the well-being of children between the ages of six to twelve years old first before their own agendas and differences? Adjusting the course of Christian mentoring for six to twelve year old children in the HRV will require leaders of different PYD programs to work together in order for this to happen. The process can also happen in individual PYD programs but so much more will be accomplished if all the leaders in the HRV work together for the sake of children (Cf. 4.4.1.2.8; 6.4.8)?
- Are leaders teachable and willing to open themselves up to consider a stronger focus on Christian mentoring for children between six and twelve years old (Cf. 5.2.2.6, 6.5.8)?

- Can leaders in full dependence on God, envision with Him a more effective, out of the box way to tend to the well-being of children between six and twelve years old (Cf. 2; 6.4.1; 6.4.4; 6.5.5)?
- Can leaders of the different PYD programs find common ground from which they can evaluate the current practises and theology of the situation of PYD programming and its desired outcomes (Cf.1.9)?
- Can leaders forge creative, intentional, contextualised strategic alliances for the benefit of enhancing Cristian mentoring for six to twelve year old children? Leaders of Israel stood together because that is what was required of them and they understood the value of instilling in their children, the values, culture and customs of being Jewish.

In stating the obvious competencies needed by leaders, I am aware that a more detailed process is needed to break down how each of these competencies can be achieved. The bottom line remains, that for change to happen in PYD programming, the services of competent leaders are needed.

Looking at the data to answer the question of whether we have competent leaders to facilitate a process of change in regards to Christian mentoring in PYD programs for six to twelve year old children in the HRV, the answer is unclear. The interview guide did not attest the competency of leaders to facilitate such a process therefore the answer is unclear (Cf. 3.4). What however remains certain, is that a collective effort by all role players in the CFC is needed to bring about sustainable change to the state of Christian mentoring for children in this context.

### **7.2.2 Transactional leadership**

This refers to whether a leader or leaders have the ability to influence others through a process of trade-offs (2008:176). Furthermore, the process of transactional leadership refers to the ability of a leader to facilitate a process of reciprocal giving and taking (Cf. 4.4.1.2.8; 6.4.4; 6.4.8).

In the CFC it is not uncommon for role players to have their own interest at heart. Transactional leaders gain support for their agenda by responding to the needs of others in their organization or church. At its heart, a transactional leader rewards people in return for following them (Kabeyi, 2018:191). Within the context of Christian mentorship for six to twelve year old children in the HRV, all the participants that took part in the empirical research came from different organizations and churches. What they have in common is that they all are Christians who love children and have their best interest at heart. The Christian worldview and its emphasis on relationships are therefore not lost on them. That is where the intersection between a Christian

worldview and Christian mentoring comes into play. Relationships are also a crucial part of being a Christian. Christian mentoring also has as its core, the value and practice of relationships<sup>132</sup> (Cf. 2.4.5; 4.1.6.5; 5.2.2.6, 6.5).

Christian mentors, unlike other mentors, barter with a different set of chips. They barter with trust, a Christian worldview and relationships. For the HRV this implies that leaders have good relationships with the people in their organization, church and the rest of the community. This trust would ensure that their followers trust leaders enough to be willing to consider talking about or spending part of their budget on, or facilitating a process of Christian mentoring for children between six and twelve years old. (Cf. 6.4.2, 6.5.1, 6.5.3, 6.5.6, 6.5.7)

### **7.2.3 Transforming Leadership**

Transforming leadership involves deep change (Osmer, 2008:177a). Osmer (2008:177b) further asserts that this style of leadership involves the following leadership proficiency (C.f. 5.2.2.10; 6.4.8; 6.4.9)

“It is leading an organization through a process in which its identity, mission, culture and operating procedures are fundamentally altered.”

This description denotes that deep change touches on changes on every fundamental level of the organization. This process takes skill, time, objectivity and regular evaluation to ensure that the process of change is still on track. This process furthermore requires, a level of maturity from leaders to admit when change is needed and to work together with role players in order to achieve that change. It may also require letting go of the known and trusted and embrace the unknown and the new. It requires embracing the comfortable for the uncomfortable, investing time and money in a process of change that will lead a congregation on a path that will for their immediate future not bring in benefits in the form of monetary or physical rewards.

Deep change in organizations and the CFC means the taking of risks and the willingness to stick to the agreed upon strategies when it is difficult to keep the rest of the team on board.

This research project is a descriptive one, only focussing on describing the role of Christian mentoring for children between six and twelve years old. It tells the story of what Christian mentoring looked like in the past and what it looks like currently in the HRV.

This implies that the findings of this research can act as a baseline for introductory conversations concerning Christian mentoring for younger children. It therefore will be a while before conversations regarding the possible contextualised future implications of Christian

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<sup>132</sup> Cross-reference 5.4 of Chapter 5.

mentoring for six to twelve year old children can be explored. This does not mean that deep change for Christian mentoring in the CFC in the HRV is not urgent, it simply challenges leaders with evidence of the current state of Christian mentoring and at the same time beckoning the question of how they will proceed.

### **7.3 Limitations of this research**

This research was conducted pertaining to Christian mentoring through PYD programs for six to twelve year old children in the HRV.

- Participants that were part of the focus groups and semi structured interviews were mentors of their PYD program, but not all of them were part of the leadership of the organization, NGO, or church that they came from. They provided information that would assist in compiling a description of Christian mentoring. Including community leaders who are part of the management of organizations, NGO's, organizations or churches that host PYD programs and parents could have added more depth and diversity to the eventual description of Christian mentoring.
- Findings of this research project are context bound and cannot be generalised for application in other contexts. Some principals for Christian mentoring in a poverty stricken context can however be gleaned from the research, that could be used in other contexts.
- The majority of participants were Afrikaans speaking coloured people and Xhosa speaking people who were available for focus groups and semi structured interviews. Few white people participated in the research project. Therefore findings are not completely representative of the whole community of the HRV. The partial absence in the participation of white people can be ascribed to the fact that most white young people that met the criteria for participation in the focus groups and semi structured interviews were away, at university or already on vacation, or unwilling to participate. White mentors were also not available, some of them did not answer their phones when contacted by the mediator of this research project. We gave up trying to contact them after several phone calls. For the semi-structured interviews for mentors, it was easier to find mentors willing to participate.

### **7.4 Practical implications of this study**

Some recommendations were made in chapter's four to six and will therefore only be reflected upon. Practical implications will also be clustered in groups.



#### 7.4.1 PYD

- The leadership and mentors in the CFC at large must be more intentional in how they approach work with children (Cf. 1.2; 4.1.6.4; 4.1.6.8). There is still a strong emphasis on intervention in the lives of children based on perceived needs and on the deficits of children (Cf. 5.2.2.6). Interventions need to be strength based and more strategic and inclusive of all children between the ages of six to twelve years, not just children who have a specific need or display problem behaviour. From the beginning of Deuteronomy it was important to God that all of the people of Israel, including children and infants, parents and non-parents gather before the throne of God when He wanted to talk to the Israelites. The bible does not directly state it, but there most likely have been conversation amongst the Israelites about what God communicated to them at these gatherings. It is highly likely that children were part of these conversations, perhaps around the dinner table, the house altar, whilst working in the field or cleaning the house. In being part of the conversation children could also air their views and raise questions about what they needed more clarification of. Therefore the needs of children could be heard and taken into consideration.
- A leadership team from the community lead by representatives from the CFC, but representing the whole community should be established to plan, steer and facilitate the process of the positive development of all children in the Hex (Cf. 6.4.5). In the beginning of the book Deuteronomy, Israel had Moses, (who was an Israelite himself) as their leader – who led Israel with the unique leadership gifts given by God to him. Then followed Joshua who even though he was mentored by Moses had a different leadership style. The different tribes of Israel also all had leaders with other leaders that helped them lead. Leadership as practiced in Deuteronomy was a matter of being attuned to what God required. All the leaders of Israel were Israelites who knew and understood the context and needs of their people.
- Advocacy regarding the positive development of all children, especially children between six and twelve years old, must become a collective effort by all leaders in the CFC (Cf. 5.3.9) This should be done intentionally and on more than one platform within the community. All adults need not be mentors or leaders, but they should be made aware that children need mentoring to navigate through the joys and challenges life presents (Cf. 5.2.2.9).
- All churches in the CFC regardless of size or budget need to accept their role in the positive development of children. The CFC is the most accessible body in the community that can model relationship, because the positive development of children needs relationships as its driving force. Transference of faith, values and norms for children happen through relationships (Cf. 4.4.1.3; 5.2.2.9; 6.4.5; 6.4.6).

- A paradigm shift regarding the inclusivity, value and agency of children as full members of the CFC is crucial, it needs to start with the leaders of the CFC, mentors, children's workers, parents and caring adults. In Deuteronomy God viewed children to be as much part of the nation of Israel as their parents and other adults were. He made no distinction between adults and children as to who should be included in the matters of the whole nation and who should not (Cf. theme 8; 4.4.1.2.2, 6.5.13).
- Children between six and twelve years old must also be part of the conversation about Christian mentoring alongside leaders, mentors and parents. There cannot be a conversation regarding Christian mentoring for six to twelve year old children if there are no children present (Cf. 5.2.2.10; 6.4.5)

#### **7.4.2 PYD programs**

- PYD programs are one vehicle through which Christian mentoring can happen. At present PYD programs in the HRV are not utilised to its full value. Children receive spiritual input, but a more holistic approach to PYD programming that includes a purposeful focus on Christian mentoring is needed. This approach can ultimately enhance the overall well-being of children, teach them life skills, resilience, transfer faith and a Christian worldview. On the long run it can add more value to children's lives and the broader community (Cf. 5.2.2; 5.2.2.1; 5.2.2.3; 5.2.2.6; 5.2.2.8).
- Strategies for more defined, deliberate, measurable PYD program outcomes in the CFC needs to be formulated and implemented to keep track of how children's lives are being impacted because of the different premeditated outcomes envisioned and implemented to achieve them (Cf. 5.2.2.9; 5.2.3). I am aware that not all PYD programmes have the same purpose, but I am certain that they all can impact the lives of children more effectively, especially regarding mentoring, if they are more nuanced (Cf. 1.7; 5.2.3.1; 5.2.5)
- The focus of PYD programs needs to shift from a needs based approach to a more appreciative strength based approach that is aimed at and inclusive of all children (Cf. 5.2.3.1.1; 5.2.5, 6.6.1)
- Further studies as to how to mentor a group of children should be invested in. Alternatively peer mentoring and more involvement of volunteers in PYD programs should be encouraged so that more children between the ages of six to twelve years old can be mentored. The involvement of more volunteers speak to the issue of the unintentionality and lack of future planning of current PYD programs (Cf. 4.5.1.4). Christian mentoring beyond PYD programs should be fortified, because neighbours and immediate family of children

fulfil a mentoring role in the lives of children. Christian mentoring must become a community enterprise. Informal mentoring such as what is currently happening in the CFC should be further explored (Cf. 2.4.5; 3.14.3; 4.4.1.2.5)

### **7.4.3 Mentoring in the CFC**

- Leaders in the CFC must make time with parents and mentors to study the Bible about Christian mentoring. Deuteronomy is an excellent place to start, but more places in scripture talk about mentoring. The foundation for Christian mentoring should be built on Scripture in order for mentors and leaders to stay focussed and encouraged in their mentoring journey. The process of Christian mentoring can become long and arduous, having the right motivation and foundation to begin the process could benefit the CFC greatly (Cf. 6.3; 6.3.2; 6.4).
- In Deuteronomy it was common practice for adults to model their walk with God publicly for the whole nation especially younger people to see and learn from. Christian mentors in the HRV must realize that the first step of Christian mentoring begins with letting your everyday sitting, talking, standing, sleeping, relating, making mistakes and fixing them, eating, and walking journey with God serve as a model for younger children to learn from. A huge part of Christian mentoring is conducted in everyday engagement and less mentoring is done through formal sit downs with mentees (Cf. 6.4.1; 6.4.4; 6.4.7).
- Christian mentors need training in the skill of mentoring children between the ages of six to twelve years old. That is apart from other skills that would equip them better to facilitate current and future PYD programs. This is where the leadership of the CFC should be more serious to invest as they are in charge of the budgets of their organization or church (Cf. 4.1.6.5, 6.5.1, 6.5.6, and 6.6.1).
- Christian mentors must take initiative and invest in their personal and professional development. There are affordable available resources such as, trained mentors from other contexts, literature that is written about mentoring in poverty stricken contexts. With the dawn of the internet and the availability of free resources, more effort should be taken on their part. They should not try to copy models or frameworks for mentoring from other sources, they should take what is available and alter it to suit the context of the HRV (Cf. 5.2.2.8; 4.5.1.3, 6.5.6).

- The situation in the HRV is such that formal mentoring programs for six to twelve years old, is not at this stage<sup>133</sup> viable or cost effective. What is however prevalent, is informal mentoring, where caring adults mentor children unintentionally and without knowing that, mentoring is happening between them and children. Participants from both the youth and mentor focus groups have mentioned this mentoring trend (Cf. 1.2; 4.1.6.4; 4.5.1.4; 6.4.5).
- It is important that leaders and mentors in the CFC make time to listen to the mentoring stories of youth that were part of PYD programs when they were between the ages of six to twelve years old. There is a lot to be learnt from these stories.
- There are big differences in how mentors said they mentored children and what the youth who were part of mentoring processes experienced as mentoring. This is an issue that needs further investigation (Cf. 6.4.5).
- Christian mentors and ideally the leadership of the CFC should invest in initiatives to raise more mentors to mentor children between six and twelve years old (Cf. 4.1.6.4; 5.2.2.8, 6.5.9, 6.5.10, 6.5.13, ).

#### **7.4.4 Academic Implications**

- More academic research for the study of Christian mentoring of children between the ages of six and twelve years old in poverty contexts are needed. There is too little academic research and writing done on the matter, especially in a rural South African context (Cf. 5.2.4).
- The majority of literature available regarding Christian mentoring for children between six and twelve years old are written from first world perspectives. The voices of South African academics and practitioners need to be heard to inform unique local perspectives on the topic. The available literature provides a good baseline for South African research and is well advanced in their coverage of mentoring (Cf.1.11). We therefore need not have the conversation regarding mentoring from scratch.

### **7.5 Conclusion to this research study**

This research study aimed to describe the role of Christian mentoring for children between the ages of six to twelve years old. An empirical investigation through focus groups and semi-

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<sup>133</sup> Cross reference Situational analysis Chapter 2 and chapter 5. Formal mentoring would require structured programming, trained mentors, resources to evaluate the mentoring process, resources evaluate how and if children progress through the mentoring process.

structured interviews to understand Christian mentoring for six to twelve year old children in the HRV were conducted.

A comprehensive literature study was also conducted to explore the theoretical underpinnings of PYD, PYD programs and Christian mentoring. Special attention was given to literature relating to children between six and twelve years old. This research study was conducted within the discipline of practical theology using four tasks of Practical Theological reflection (descriptive-empirical, interpretive, normative, pragmatic) as explained by Richard Osmer.

## **7.6 Reflections on the research problem and research question**

The research problem addressed in this study, focussed on children between the ages of six to twelve years old living in the HRV in the Winelands District of the Western Cape Province of South Africa. The HRV is a poverty context where children face a multitude of socio-economic challenges. To be able to navigate through and overcome these challenges, we have to ask ourselves what can be done and who can help children to develop in a positive way. Research regarding Christian mentoring for children between six and twelve years old in a South African context is very difficult to find. Very little African and South African research regarding the matter has been published.

The research question “What role can Christian mentoring fulfil in the positive development of children between the ages of six to twelve years through PYD programs in the Hex River Valley?” was investigated. The sub questions were

Sub-questions that arise from the Research Question, as related to the four tasks of Practical Theology described by Richard Osmer (2008:4), are as follows:

- What is the situation and needs of children between the ages of six to twelve years old in the Hex River Valley?
- What is the situation regarding PYD programs for children between the ages of six to twelve years with specific references to the role of Christian mentoring in the Christian Faith Community of the Hex River Valley?
- What is going on in the available literature in connection with the concepts and theories about PYD, PYD Programs and Christian mentoring regarding children between six to twelve years old?
- Why is the situation of children between the ages of six to twelve years, PYD programs and Christian mentoring in the Hex River Valley as it is?

- What perspectives from Deuteronomy 6 can give insight into the practice of PYD and Christian mentoring directed at children between the ages of six to twelve years in the Hex River Valley?
- What recommendations can be made to establish a better praxis of PYD programs and Christian mentoring for children between the ages of six to twelve years old in the Hex River Valley?

### **7.7 Reflections on the aim and objectives of this research study**

Objectives of this research helped the researcher and readers of this dissertation to know the research plan of this research. The objectives link with the theoretical framework of this research. Based on the aim of this research the following objectives have been pinpointed:

- To describe, analyse and evaluate the available literature in connection with the concepts and theories about PYD, PYD Programs and Christian mentoring regarding children between six to twelve years old. (Descriptive Task)
- To describe the situation and needs of children between the ages of six to twelve years old in the Hex River Valley. (Descriptive Task)
- To describe, analyse and evaluate the current understanding and practices of PYD Programs and mentoring in the Hex River Valley, with specific reference to the Christian faith community. (Descriptive Task)
- To understand why the situation of children between the ages of six to twelve years, PYD programs and Christian mentoring in the Hex River Valley is as it is. (Interpretive Task)
- To formulate Biblical perspectives from Deuteronomy 6, that can shed light on the practice of PYD and Christian mentoring directed at children between the ages of six to twelve years in the Hex River Valley. (Normative Task)
- To determine what should change to establish a better praxis for PYD programs and Christian mentoring for children between the ages of six to twelve years old in the in the Hex River Valley? (The Pragmatic Task)

### **7.8 Dissemination of research findings**

When participants agreed to participate in this research, I communicated to them that the findings of this research will be made available in hard copy or electronically. They can decide what format they prefer and I will make sure that they get it. I will also write an article about the

findings that will be published in an academic journal. Writing an academic article to be published, is also in line with the regulations of the North-West University for the completion of this research project. As an employee of Petra Institute, the findings of this research will also be used as part of my work.

## **7.9 Conclusion**

This research study focused on Christian mentoring for children between six and twelve years old in the HRV.

In chapter one, the research journey was explained. I also motivated my academic and personal convictions for embarking on this research journey. The practical theological framework and empirical research methodology were also summarised.

In chapter two an extensive situational analysis of the situation of children in the Hex River Valley was done. Different ways of conducting a situational analysis was discussed. The history of the HRV, its demographics as well as Bronfenbrenner's ecological systems theory that supports the notion that a child's development is influenced by their environment was discussed. In return, children also influence their environment to a certain extent. The situation of children between six and twelve years old in the HRV was then further expounded through the lens of Bronfenbrenner's ecological systems theory.

In chapter three the empirical methodology used in this research project to conduct focus groups and semi structured interviews was discussed. The research design was a descriptive one. The data collection process, the role of the mediator and the different interview guides was detailed. The process of the dissemination of data, ethical considerations, management of data and the pilot study was unpacked.

In chapter four, the process of data analysis was explained. The QACDAS used to assist in the analysis of data was also explained. Classic content analysis and constant comparison analysis and the development of themes for mentors and youth was elucidated.

In chapter 5 the question of why the situation of PYD, PYD programs and Christian mentoring in the Hex River Valley is as it is, was explicated. This was done through an exploration of available literature about PYD, PYD programs and Christian mentoring. The literature was brought into conversation with empirical data. Each time the question why the situation of children in the HRV was as it is was answered by reflecting upon the literature and looking at the data.

Chapter six discussed the normative task of practical theological interpretation by asking what ought to be going on within Christian mentoring in the context of the HRV. The practical and theological implications for Christian mentoring in the HRV were also looked at.

In chapter seven practical implications for this research study and the Hex River Valley was explored. The practical implications were clustered in groups to demonstrate the different levels of change needed for Christian mentoring to become part of the CFC's approach for work with children between the ages of six and twelve years.

The research study concludes by stating that Christian mentoring is not part of the DNA of PYD programs. It is something that happens on the peripheries of the CFC, at the homes of children through neighbours and family. Christian mentoring happens by chance and is a by-product of good relationships, children have with people close to them. This fact decries the state of relationships between the leaders and children who are part of PYD programs. The people who are mentors to our children do so unintentionally and unknowingly. The few leaders within the CFC who do intentionally mentor children are people that received training about child development and ministry to children.

The CFC in the HRV needs to begin to serve our children holistically, not just one or two dimensional. As of yet, Christian mentoring for children between the ages of six and twelve years old is a powerful unused, unexplored, neglected strategy. The CFC is therefore losing out on ensuring the well-being of children, having more effective ways of transferring faith and the chances of more children participating in every level of the life of the CFC.



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## **ANNEXURES**

### **APPENDIX A: ORIGINAL FOCUS GROUP INTERVIEW GUIDE FOR MENTORS**

#### **FOCUS GROUP INTERVIEW GUIDE FOR ADULTS WHO MENTOR PYD PROGRAMS IN THE HRV.**

- A. OPENING: In this section group members are introduced to each other using ice breakers. The purpose being to make members feel at ease and welcomed in this space.

Play two ice breakers. (Mingle-mingle; person to person)

Play one name game. (Hello, how are you?)

Participants were then orientated regarding the process of this session, the duration of thereof and thanked for coming to this session

- B. INTRODUCTORY QUESTIONS: In this section participants connected further with each other, were made to feel more at ease, and developed mutual trust through sharing information regarding their involvement with children.

1. Tell us a little bit about yourself and your involvement with children?

- C. TRANSITION QUESTIONS: In this section questions were asked that prepared participants to talk about the key questions in section D.

2. How would you describe the situation of six to twelve year old children in the HRV? (What makes them happy, what are some of the challenges they face)

- D. KEY QUESTIONS: These Questions dealt with the central issue of the research.

3. You were or are currently involved as leaders of Sunday school, Sport Clubs Youth Choirs, Cultural Clubs or a dance group. For our time together we will call these programs Positive Youth Development Programs. What are some of the things in these PYD programs you are aware of, that you think help children to develop in a positive way?

4. What comes to mind when you hear the word mentoring?

5. As leaders or past leaders in PYD programs in the community, in what way would you say mentoring is part of the PYD programs, for six to twelve year old children in this context?

6. You were invited to be part of this focus group, because you are Christian leaders of PYD programs. Would you say there is a difference between Christian mentoring and other types of mentoring?

7. How would you describe the difference if any?
8. How did you or are personally mentoring six to twelve year old children that were or are part of your PYD program?
9. What could mentors do differently or better to mentor six to twelve year old children in this context?

E. CLOSING QUESTIONS: These Questions serves as a means for participants to make closing remarks to the discussion.

10. Is there anything else anyone would like to add to the discussion?

At the end of the session they were once again thanked for attending and for the contributions they made during our session.

## **APPENDIX A 1: REVISED INTERVIEW GUIDE FOR MENTORS (ENGLISH)**

### **FOCUS GROUP INTERVIEW GUIDE FOR ADULTS WHO MENTOR PYD PROGRAMS IN THE HRV.**

- A. **OPENING:** In this section group members are introduced to each other using ice breakers. The purpose being to make members feel at ease and welcomed in this space.

Play two ice breakers. (Mingle-mingle; person to person)

Play one name game. (Hello, how are you?)

Participants were then orientated regarding the process of this session, the duration of thereof and thanked for coming to this session

- B. **INTRODUCTORY QUESTIONS:** In this section participants connected further with each other, were made to feel more at ease, and developed mutual trust through sharing information regarding their involvement with children.

1. Tell us a little bit about yourself and your involvement with children?

- C. **TRANSITION QUESTIONS:** In this section questions were asked that prepared participants to talk about the key questions in section D.

2. How would you describe the situation of six to twelve year old children in the HRV?  
(What makes them happy, what are some of the challenges they face)

- D. **KEY QUESTIONS:** These Questions dealt with the central issue of the research.

3. You were or are currently involved as leaders of Sunday school, Sport Clubs Youth Choirs, Cultural Clubs or a dance group. For our time together we will call these programs Positive Youth Development Programs. What are some of the things in these PYD programs you are aware of, that you think help children to develop in a positive way?

4. What comes to mind when you hear the word mentoring?

5. How do you think leaders lead six to twelve year old children in PYD programs in the HRV?

6. You were invited to be part of this focus group, because you are Christian leaders of PYD programs. Would you say there is a difference between Christian mentoring and other types of mentoring?

7. How would you describe the difference if any?

8. In what way were you a leader to six to twelve years old in your (Sunday school, children's club etc.) PYD program?

9. What could mentors do differently or better to mentor six to twelve year old children in this context?

E. CLOSING QUESTIONS: These Questions serves as a means for participants to make closing remarks to the discussion.

10. Is there anything else anyone would like to add to the discussion?

At the end of the session they were once again thanked for attending and for the contributions they made during our session.



## **APPENDIX A 2: AFRIKAANS REVISED INTERVIEW GUIDE FOR MENTORS**

### **FOKUS GROEP VRAELYS VIR MENTORS VAN POSITIEWE JEUG ONTWIKKELINGS PROGRAMME IN DIE HEKS RIVIER VALLEI**

F. OPENING: In hierdie afdeling word groep lede bekend gestel aan mekaar deur die gebruik van ysbrekers. Die doel hiervan is om groeplede welkom en op hulle gemak te laat voel.

Speel twee ysbrekers. (Mengelmossie en Mens tot Mens)

Speel een naam speletjie. (Hallo hoe gaan dit?)

Deelnemers word ingelig oor die proses van die sessie, hoe lank dit sou duur en ook bedank vir hulle deelname en daarwees.

B INLEIDENDE VRAE: In hierdie afdeling het deelnemers nog meer van mekaar leer ken, en was meer op hulle gemak gestel. Hulle het deur die deel van inligting oor hulle betrokkenheid by kinders meer oor mekaar leer ken.

1. Vertel ons iets oor jouself en jou betrokkenheid by kinders?

C. OORGANGS VRAE: In hierdie afdeling was daar vrae gevra wat die deelnemers gehelp het om voor te berei om die sleutel vrae in afdeling D te kan beantwoord.

2. Hoe sal jy die situasie van kinders tussen ses en twaalf jaar oud in die Heks Rivier Vallei beskryf? (Wat maak hulle gelukkig? Wat is van die uitdagings wat hulle moet hanteer)

D. SLEUTELVRAE: Hierdie vrae handel oor die kern van die navorsing.

3. Jy is, of was in die verlede deel van die Sondagskool, sport klub, jeugkoor, kultuur klubs. of dans groep. Vir ons tyd saam vandag gaan ons die tipe programme waarvan jy deel was, Positiewe Jeug ontwikkeling programme noem. Watter dinge wat deel vorm van die program, help kinders om positief te ontwikkel?

4. Waaraan dink jy wanneer jy die woord mentorskap hoor?

5. As leiers of voormalige leiers van Positiewe Jeug ontwikkelings programme in die gemeenskap, op watter maniere sou jy sê is mentorskap deel van sulke programme vir kinders tussen ses en twaalf jaar oud in hierdie konteks.

6. Jy was genooi om deel te wees van hierdie fokusgroep, omdat jy 'n Christen leier van 'n Positiewe Jeug ontwikkelings program is. Sou jy sê daar is 'n verkil tussen Christen mentorskap en ander tipe mentorskap?
7. Indien wel, hoe sou jy die verskil beskryf?
8. Hoe mentor jy of het jy in die verlede ses tot twaalfjarige kinders gementor?
9. Wat kan mentors anders of beter doen om ses tot twaalfjarige kinders in die Heks Rivier Vallei te mentor?

E. SLOT VRAE: Hierdie vrae se doel is om deelnemers te help om hul slot bydraes tot die fokus groep bespreking te gee.

10. Is daar nog iemand wat iets wil bydrae tot die bespreking?

Aan die einde van die sessie, bedank ek hulle weer dat hulle die bespreking bygewoon het en dat hulle 'n bydrae gelewer het tydens die besprekings.

## **APPENDIX B FOCUS GROUP INTERVIEW GUIDE FOR YOUTH**

FOCUS GROUP INTERVIEW GUIDE FOR YOUTH WHO HAVE BEEN PART OF POSITIVE YOUTH DEVELOPMENT PROGRAMS AS CHILDREN BETWEEN THE AGES OF SIX TO TWELVE YEARS.

### **A OPENING:**

Play two ice breakers. (mingle-mingle; person to person)

Play one name game. (Hello, how are you?) Participants were then orientated regarding the process of this session, the duration of the session (70min), the purpose of the session, of what will be discussed and what their role and mine were. They were thanked for coming to this session

### **B INTRODUCTORY QUESTIONS: 1. Tell us a little bit about yourself?**

**C TRANSITION QUESTIONS: 2. How would you describe the situation of six to twelve year old children in the HRV when you were between six and twelve years old? (In other words, What made six to twelve year old children happy, what are some of the challenges they face?)**

3. You were invited to be part of this focus group, because you were part of a Sunday school, Sport Club Youth Choir, Cultural Club or a dance group when you were between six and twelve years old. For our time together we will now call these programs that you were part of, Positive Youth Development Programs. Name some of the PYD programs that was available for you to attend when you were between six to twelve years old?

### **D KEY QUESTIONS:**

4. Why did you choose to attend..... (PYD program) for as long as you did?

5 What are some of the things in the PYD programs you attended or that was available for you to attend, that helped you to develop as a person?

6. What comes to mind when you hear the word mentoring?

7. What role did the leader or mentor of the PYD program you were part of play in your life.

8. Share some of the positive experiences you had with your mentor?

9. What could your mentor have done differently or paid more attention to, to aid in your positive development?

10. The PYD programs you were part of was part of the Christian Faith Community. Would you say there is a difference between Christian mentoring and other types of mentoring?

11. How would you describe the difference between Christian Mentoring and other types of mentoring?

E      CLOSING QUESTIONS:12. Is there anyone who has a final comment or question?

At the end of the session they were once again thanked for attending and for the contributions they made during our session.

## **APPENDIX B1 REVISED INTERVIEW GUIDE FOR YOUTH (ENGLISH)**

### **FOCUS GROUP INTERVIEW GUIDE FOR YOUTH WHO HAVE BEEN PART OF POSITIVE YOUTH DEVELOPMENT PROGRAMS**

#### **A OPENING:**

Play two ice breakers. (mingle-mingle; person to person)

Play one name game. (Hello, how are you?)

Participants were then orientated regarding the process of this session, the duration of the session (70min), the purpose of the session, of what will be discussed and what their role and mine were. They were thanked for coming to this session

#### **B INTRODUCTORY QUESTIONS: 1. Tell us a little bit about yourself?**

**C TRANSITION QUESTIONS: 2. How would you describe the situation of six to twelve year old children in the HRV when you were between six and twelve years old? (In other words, What made six to twelve year old children happy, what are some of the challenges they face?)**

**3. You were invited to be part of this focus group, because you were part of a Sunday school, Sport Club Youth Choir, Cultural Club or a dance group when you were between six and twelve years old. For our time together we will now call these programs that you were part of, Positive Youth Development Programs. Name some of the PYD programs that was available for you to attend when you were between six to twelve years old?**

#### **D KEY QUESTIONS:**

**4. Why did you choose to attend..... (PYD program) for as long as you did?**

**5 What are some of the things in the PYD programs you attended or that was available for you to attend, that helped you to develop as a person?**

**6. What comes to mind when you hear the word leader/mentoring?**

**7. What role did the leader or mentor of the PYD program you were part of play in your life.**

**8. Share some of the positive experiences you had with your leader/mentor?**

**9. What could your leader/ mentor have done differently or paid more attention to, to aid in your positive development?**

**10. The PYD programs you were part of was part of the Christian Faith Community. Would you say there is a difference between Christian mentoring and other types of mentoring?**

**11. How would you describe the difference between Christian Mentoring and other types of mentoring?**

E CLOSING QUESTIONS: 12. Is there anyone who has a final comment or question?

At the end of the session they were once again thanked for attending and for the contributions they made during our session.

## **APPENDIX B 2: AFRIKAANS FOCUS GROUP INTERVIEW FOR YOUTH**

FOKUS GROEP VRAELYS VIR JEUG WAT AS KINDERS TUSSEN SES EN TWAALF JAAR  
OUT DEEL WAS VAN POSITIEWE JEUG ONTWIKKELING S PROGRAMME IN DIE HEKS  
RIVIER VALLEI

A. OPENING: In hierdie Afdeling word groep lede bekend gestel aan mekaar deur die gebruik van ysbrekers. Die doel hiervan is om groeplede welkom en op hulle gemak te laat voel.

Speel twee ysbrekers. (Mengelmossie en Mens tot Mens)

Speel een naam speletjie. (Hallo hoe gaan dit?)

Deelnemers was toe ingelig oor die proses van die sessie, hoe lank dit sou duur en was ook bedank vir hulle deelname en daarwees.

B INLEIDENDE VRAE: In hierdie afdeling het deelnemers nog meer van mekaar leer ken, en was meer op hulle gemak gestel.

1. Vertel ons iets oor jousef ?

F. OORGANGS VRAE: In hierdie afdeling was daar vrae gevra wat die deelnemers gehelp het om voor te berei om die sleutel vrae in afdeling D te kan beantwoord.

2. Hoe sal jy die situasie van kinders tussen ses en twaalf jaar oud in die Heks Rivier Vallei beskryf? (Wat maak hulle gelukkig? Wat is van die uitdagings wat hulle moet hanteer? )

3. Jy is, of was in die verlede deel van die Sondagskool, sport klub, jeugkoor, kultuur klubs. of dans groep. Vir ons tyd saam vandag gaan ons die tipe programme waarvan jy deel was, Positiewe Jeug ontwikkeling programme noem. Wat was van die Positiewe Jeug ontwikkeling programme se name wat beskikbaar was toe jy tussen ses en twaalf jaar oud was en waarom het hulle gegaan?

G. SLEUTELVRAE: Hierdie vrae handel oor die kern van die navorsing.

4. Waarom het jy besluit om .....program by te woon?
5. Wat was van die aktiwiteite wat julle gedoen het by ..... wat jou gehelp het om positief te ontwikkel.
6. Waaraan dink jy wanneer jy die woord mentor/leier hoor?
7. Watter rol het die leier/mentor van jou Positiewe Jeug ontwikkeling program in jou lewe gespeel?
8. Deel met ons van die positiewe ervaringe wat jy saam met jou mentor/leier gehad het?
9. Wat dink jy kon jou leier/mentor van jou Positiewe Jeug ontwikkeling program anders of beter gedoen het of meer aandag aan gegee het om jou te help om meer positief te ontwikkel?
10. Die Positiewe Jeug ontwikkeling programme waarvan jy deel was, was deel van die Christen geloofsgemeenskap in die Heks Rivier Vallei. Dink jy daar is 'n verskil tussen hoe Christen mentorskap en ander tipe mentorskap?
11. Indien wel hoe sou jy die verskil beskryf?

H. SLOT VRAE: Hierdie vrae se doel is om deelnemers te help om hul slot bydraes tot die fokus groep bespreking te gee.

10. Is daar nog iemand wat iets wil bydrae tot die bespreking?

Aan die einde van die sessie, bedank ek hulle weer dat hulle die bespreking bygewoon het en dat hulle 'n bydrae gelewer het tydens die besprekings.

## APPENDIX C PERMISSION TO USE PREMISES FOR FOCUS GROUP



Basilea NPC (Reg. nr. 1989/003808/08), trading as Petra Institute  
VAT no. 4500251527

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■ Tel (+27+13) 751-1166/ 750-1575 ■ Cell (+27) 82 446 2274; 082 906 2071; (+27) 79 511 7875 ■ Fax (+27+13) 750-0906  
■ E-mail [info@petra.co.za](mailto:info@petra.co.za) ■ Web [www.petra.co.za](http://www.petra.co.za); [www.petramountain.co.za](http://www.petramountain.co.za)

3 April 2018

To whom this may concern

Herewith we grant permission to Viola Fransman to use the classroom at Petra Institute for Children's Ministry De Doorns for conducting focus group interviews.

We wish her all the best for her studies

Blessings

Maria Visser

Coordinator of Training Petra De Doorns

Directors: Rev. D Coetsee (Managing Director), Mr. HBH Loubser (General Manager: Support Service), Dr. JS Malherbe (Board Chairperson), Rev. JA Huisamen, Dr. SF de Beer, Mrs. NA Sibiya, Prof. FA Swanepoel

■ Public Benefit Organisation Exemption No. 18/11/13/2528 ■ HWSETA ETQA Decision No: HW592PA0400034  
■ American Fund for Charities registration number AFC774 ■ UK Fund for Charities registration number UKFC: R2049



## **INTERVIEWS**

### **APPENDIX D: AGREEMENT TO ACT AS MEDIATOR FOR RESEARCH PROJECT**

Herewith I Julene E Plaatjies, agrees to act as mediator for the research project of VJ

Fransman student nr 26717247 "The role of Christian Mentoring in PYD programs in the

I agree that my tasks as mediator are the following:

Facilitate a process of recruiting participants for focus groups and semi structured interviews that meets the requirements for participation to this research project.

To place an advertisement in the local community newspaper, invite participants via church bulletin boards, ask pastors or church leaders to personally invite participants from the pulpit as part of their Sunday morning announcements.

To contact the potential participants, give them an overview of the research and ask them to avail themselves for this research.

To make sure that potential participants know that participation in this research project is entirely voluntary and that they will not be remunerated nor be disadvantaged in any way should they choose to decline participation.

To make sure that special care was taken to explain to potential participants that they could exit whenever they wanted to regardless of where in the process they were.

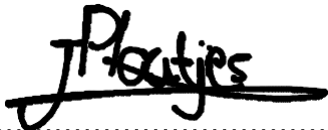
To provide participants with consent forms, explain these forms to them and inform them that they have a week in which to decide whether they consent to this research or not.

To contact the participants a week after they received the informed consent form and arrange that consent forms be signed in the presence of the researcher or mediator.

To answer any questions regarding the informed consent forms during the week participants had the forms.

To liaise with the leaders/ gate keepers of the different PYD programs or churches in the CFC that needs to grant their permission for members to be part of this research project.

To make sure that participants chosen were representative of all the organizations and churches in the CFC that (choirs, dance schools or groups, sports groups, church, education) constitutes the community of the HRV. To protect the privacy and confidentiality of participants by not divulging any personal information, or information of the potential participant lists, or those participants who consented to participate in the focus group sessions.



10 June 2018

Signed.....Date:.....

De Doorns

## APPENDIX F REQUEST FOR DEVIATION FROM ORIGINAL ETHICS APPROVAL

### APPENDIX F: Request to deviate from original ethics approval

From: Viola Fransman [mailto:viola@petracol.org.za]  
Sent: 25/10/2018 11:32  
To: rudy@nhk.co.za  
Subject: Viola Fransman 26717247

Geagte dr Denton

Ek het in Maart hierdie jaar goedkeuring van die etiek komitee gekry om voort te gaan met my empiriese navorsing. Die goedkeuring was vir twee verskillende tipes fokusgroepe en vir ongestruktureerde onderhoude.

Hoe verder ek aan my empiriese metodologie hoofstuk gewerk het, en na gesprek met beide dr Yates en dr Grobbelaar, het ek besef dat my beplande en goedgekeurde metodologie nie heeltemal gaan werk nie. Dit het nodig geword om 'n paar geringe aanpassings aan die beplande metodologie te doen.

1. Ek het besef die ongestruktureerde onderhoude is onnodig want ek is nie besig met 'n in-diepte ondersoek nie.
2. Met die opstel van die lys van potensiele deelnemers het ek ontdek dat daar talle kundiges is wat getrek het en nie meer in die Hex Rivier Vallei woonagtig is nie. Dit sal dus nie vir hulle moontlik wees om deel te wees van die beplande fokusgroepe nie.
3. Bogenoemde persone kan waardevolle kundige bydraes lewer tot die navorsing. Ek wil hulle dus graag insluit in die navorsing deur met hulle semi-gestruktureerde onderhoude aan die hand van die vrae vir die fokusgroepe, te voer

Ek wil in die lig van bogenoemde veranderinge by u hoor of daar enige iets is wat ek moet doen voor ek met navorsing kan aangaan of nie..

By voorbaat dank.

Viola Fransman

## **APPENDIX G DR DENTON'S ANSWER**

Viola

Baie dankie vir jou e-pos. Ek sal voorstel dat jy aangaan met jou navorsing soos jy dit nou beplan en die studie afhandel.

Groete

Rudy

## **APPENDIX H SEMI STRUCTURED INTERVIEW GUIDE FOR EXPERT YOUTH**

### **Appendix H: Semi Structured Interview Guide for expert youth**

A. I will introduce myself to the respondent and refer to previous phone or video calls by the mediator when she contacted this participant to explain the research process and gain informed consent for this interview. My interview guide will be as follows.

1. Tell me a little bit about yourself?
2. How would you describe the situation of six to twelve year old children in the HRV when you were between six and twelve years old? (In other words, What made six to twelve year old children happy, what are some of the challenges they face?)
3. I am having this conversation with you were because you were part of a Sunday school, Sport Club Youth Choir, Cultural Club or a dance group when you were between six and twelve years old. (I will only use the name of the club or organization the youth in question was part of) For this conversation we will now call these programs that you were part of, Positive Youth Development Programs. Name some of the PYD programs that was available for you to attend when you were between six to twelve years old?
4. Why did you choose to attend..... (PYD program) for as long as you did?
- 5 What are some of the things in the PYD programs you attended or that was available for you to attend, that helped you to develop as a person?
6. What comes to mind when you hear the word mentoring?
7. What role did the leader or mentor of the PYD program you were part of play in your life.
8. Share some of the positive experiences you had with your mentor?
9. What could your mentor have done differently or paid more attention to, to aid in your positive development?
10. The PYD programs you were part of was part of the Christian Faith Community. Would you say there is a difference between Christian mentoring and other types of mentoring?

11. How would you describe the difference between Christian Mentoring and other types of mentoring?

In closing I will enquire of the participant whether there is anything she or he would like to add and then thank them for their time.

## **APPENDIX I: SEMI STRUCTURED INTERVIEW GUIDE FOR MENTORS**

1. Tell me a little bit about yourself and your involvement with children?
2. I am aware that you do not reside in the HRV anymore. From your time living there, how would you describe the situation of six to twelve year old children in that context? (What makes them happy, what are some of the challenges they face)
3. You were involved as a leader of ..... Sunday school, Sport Clubs Youth Choirs, Cultural Clubs or a dance groups. (I will select the organization that is applicable to the interviewee). For the purpose of this interview we will call these programs Positive Youth Development Programs. What are some of the things in the PYD programs in the HRV, that you think help children to develop in a positive way?
4. What comes to mind when you hear the word mentoring?
5. As a past leader in PYD programs in the HRV, in what way would you say mentoring was part of the PYD programs, for six to twelve year old children?
6. You were a Christian leader of PYD program. Would you say there is a difference between Christian mentoring and other types of mentoring?
7. How would you describe the difference if any?
8. How did you personally mentor six to twelve year old children that were or are part of your PYD program?
9. What could mentors do differently or better to mentor six to twelve year old children in this context?
10. Is there anything else anyone would like to add to the discussion?

## **APPENDIX J: INFORMED CONCENT (AFRIKAANS)**

### **Appendix J: Afrikaans Informed Consent Form for mentors**

#### **TOESTEMMING TOT DEELNAME AAN 'N NAVORSINGPROJEK**

Jy word hiermee uitgenooi om deel te wees van 'n navorsingprojek wat deel vorm van my doktorale studies aangaande die rol van Christen mentors in die Positiewe Jeug ontwikkeling s Programme vir kinders tussen ses en twaalf jaar oud in die Hex Rivier Vallei. Neem asseblief tyd om die inligting deur te lees, dit verduidelik die detail van die projek. Indien daar enige vrae is wat jy mag hê, voel vry om dit te vra.

Deelname aan die projek is volkome vrywillig. Jy is welkom om deelname aan die projek te weier en sal op geen manier benadeel word vir jou keuse nie. Indien jy instem om deel van die projek te wees, en later in die proses voel dat jy nie meer kans sien om deel te wees nie, mag jy ook onttrek al het jy aanvanklik ingestem tot deelname.

Hierdie studie is goedgekeur deur die Navorsing Etiek Komitee van die Noord Wes Universiteit en word gedoen in ooreenstemming met etiese riglyne en beginsels van Etiek in Gesondheid Navorsing prosesse en strukture, soos voorgeskryf deur die departement van gesondheid (2015) en internasionale etiese riglyne wat van toepassing is op hierdie studie. Dit mag nodig wees vir die lede van die Navorsing Etiek Komitee of mense verbind aan die navorsing om die rekords aangaande die navorsing te ondersoek.

#### **1. WAAROM GAAN DIE NAVORSING?**

Hierdie studie word in die Hex Rivier Vallei gedoen. Ons gaan groep besprekings hou om die rol van Christen mentors vir kinders tussen ses en twaalf jaar oud in Positiewe Jeug ontwikkeling programme te bespreek.

Dit behels fokus groepe waarin groepbesprekings gedoen gaan word met 'n navorser en 'n navorsingsassistent. Die getal deelnemers aan die groep sal tussen 5 tot 8 persone wees. Daar gaan vier sulke groepbesprekings gedoen word.

#### **2. WAAROM WORD JY GENOOI OM DEEL TE WEES VAN HIERDIE PROJEK?**

Jy word genooi om deel te wees van die projek omdat jy 'n volwassene is wat vir ongeveer drie jaar lank 'n mentor/leier van 'n van Sondagskool, kinderbond, kinderkrans, kinderklub, kinderkoor, dansgroep, gebedsgroep, sportklub of 'n soortgelyke organisasie was vir ten minste drie jaar vir kinders tussen ses en twaalf jaar oud.

#### **3. WAT GAAN VAN JOU VERWAG WORD?**

Jy moet deel wees van 'n groepbespreking wat op ..... by Petra instituut vir Kinderbediening by Waterwese gehou word om ..... Die duur van die bespreking gaan 70 minute wees. Die bespreking gaan met 'n selfoon opgeneem word, waarna dit woord vir woord getik gaan word. Analise van die bespreking sal dan gedoen word om vas te stel wat die rol van Christen



mentors in Positiewe Jeug ontwikkeling Programme vir kinders tussen ses en twaalf jaar oud in die Hex Rivier Vallei is.

4. GAAN JY VERGOED WORD VIR JOU DEELNAME AAN DIE PROJEK?

Daar is geen vergoeding vir deelname aan die projek nie. Deelname is totaal vrywillig.

5. IS DAAR ENIGE RISIKO VERBONDE AAN DEELNAME AAN DIE PROJEK?

Die risiko is minimaal, die enigste risiko wat daar mag wees is dat deelnemers mekaar nie ken nie en aanvanklik effens ongemaklik in mekaar se teenwoordigheid mag wees.

6. HOE GAAN JOU PRIVAATHEID BESKERM WORD EN WIE GAAN ALMAL DIE OPNAMES EN GETIKTE KOPIEË VAN DIE GROEP BESPREKINGS SIEN?

Daar gaan aan elke deelnemer 'n kode toegeken word. Geen name en vanne van deelnemers sal in die navorsing gebruik word nie. Die navorsingsassistent het reeds dokumentasie onderteken dat sy jou anonimiteit sal beskerm. Sodra die navorsing voltooi is sal die universiteit en jyself 'n kopie hiervan kry. Vir die duur van die navorsing sal elektroniese sowel as harde kopieë van groepbesprekings deur die navorser veilig gehou word sodat niemand toegang tot die data kan kry nie.

7. HOE GAAN JY WEET WANNEER DIE RESULTATE VAN DIE NAVORSING BESIKBAAR IS?

'n Lys met jou naam en telefoon nommer is in die navorser se besit. Sodra die navorsing voltooi is kan jy 'n kopie daarvan per epos of 'n afdruk daarvan kry.

8. TOESTEMMING VIR DEELNAME VAN DIE LEIER VAN JOU KERK OF ORGANISASIE.

Party kerke of organisasies se leierskap vereis dat hulle lede toestemming van die leierskap moet kry om deel te wees van aktiwiteite soos hierdie navorsingsprojek. Indien jou leierskap vereis dat hulle toestemming vir jou deelname verkry moet word, sal hulle gekontak word om ook hulle toestemming te verkry.

Moet hulle toestemming verkry word? Ja/ Nee (onderstreep net die een wat op jou van toepassing is)

Vul asseblief nommer 1, 2 en 3 in, in die onderstaande kolom. Jou leier gaan nommer 4 invul wanneer sy/hy gekontak word.

1	Naam van die kerk/organisasie	
2	Naam van die leier	
3	Telefoon nommer	
4	Handtekening van leier	

Indien daar nog vrae is kan jy Julene Plaatjies by 072 436 4343 kontak. Jy kan ook die fakulteit van Teologie se Navorsing en Etiek komitee via mev Nadine Havenga by Nadine.Havenga@nwu.ac.za kontak, indien jy vrae oor die navorsing het

Ek..... stem om deel te neem aan die navorsing projek.

Geteken:.....Datum.....

## **APPENDIX K INFORMED CONSENT MENTORS (AFRIKAANS)**

### **TOESTEMMING TOT DEELNAME AAN 'N NAVORSINGPROJEK**

Jy word hiermee uitgenooi om deel te wees van 'n navorsingsprojek wat deel vorm van my doktrale studies aangaande die rol van Christen mentors in die Positiewe Jeug ontwikkeling s Programme vir kinders tussen ses en twaalf jaar oud in die Hex Rivier Vallei. Neem asseblief tyd om die inligting deur te lees, dit verduidelik die detail van die projek. Indien daar enige vrae is wat jy mag hê, voel vry om dit te vra.

Deelname aan die projek is volkome vrywillig. Jy is welkom om deelname aan die projek te weier en sal op geen manier benadeel word vir jou keuse nie. Indien jy instem om deel van die projek te wees, en later in die proses voel dat jy nie meer kans sien om deel te wees nie, mag jy ook onttrek al het jy aanvanklik ingestem tot deelname.

Hierdie studie is goedgekeur deur die Navorsing Etiek Komitee van die Noord Wes Universiteit en word gedoen in ooreenstemming met etiese riglyne en beginsels van Etiek in Gesondheid Navorsing prosesse en strukture, soos voorgeskryf deur die departement van gesondheid (2015) en internasionale etiese riglyne wat van toepassing is op hierdie studie. Dit mag nodig wees vir die lede van die Navorsing Etiek Komitee of mense verbind aan die navorsing om die rekords aangaande die navorsing te ondersoek.

#### **1. WAAROM GAAN DIE NAVORSING?**

Hierdie studie word in die Hex Rivier Vallei gedoen. Ons gaan groep besprekings hou om die rol van Christen mentors vir kinders tussen ses en twaalf jaar oud in Positiewe Jeug ontwikkeling programme te bespreek.

Dit behels fokus groepe waarin groepbesprekings gedoen gaan word met 'n navorser en 'n navorsingsassistent. Die getal deelnemers aan die groep sal tussen 5 tot 8 persone wees. Daar gaan vier sulke groepbesprekings gedoen word.

#### **2. WAAROM WORD JY GENOOI OM DEEL TE WEES VAN HIERDIE PROJEK?**

Jy word genooi om deel te wees van die projek omdat jy as kind tussen die ouderdomme ses en twaalf jaar oud deel was van Sondagskool, kinderbond, kinderkrans, kinderklub, kinderkoor, dansgroep, gebedsgroep sportklub of 'n soortgelyke organisasie vir ten minste drie jaar.

#### **3. WAT GAAN VAN JOU VERWAG WORD?**

Jy moet deel wees van 'n groepbespreking wat op ..... by Petra instituut vir Kinderbediening by Waterwese gehou word om ..... Die duur van die bespreking gaan 70 minute wees. Die bespreking gaan met 'n selfoon opgeneem word, waarna dit woord vir woord getik gaan word. Analise van die bespreking sal dan gedoen word om vas te stel wat die rol van Christen mentors in Positiewe Jeug ontwikkeling Programme vir kinders tussen ses en twaalf jaar oud in die Hex Rivier Vallei is.

4. GAAN JY VERGOED WORD VIR JOU DEELNAME AAN DIE PROJEK?

Daar is geen vergoeding vir deelname aan die projek nie. Deelname is totaal vrywillig.

5. IS DAAR ENIGE RISIKO VERBONDE AAN DEELNAME AAN DIE PROJEK?

Die risiko is minimaal, die enigste risiko wat daar mag wees is dat deelnemers mekaar nie ken nie en aanvanklik effens ongemaklik in mekaar se teenwoordigheid mag wees.

6. HOE GAAN JOU PRIVAATHEID BESKERM WORD EN WIE GAAN ALMAL DIE OPNAMES EN GETIKTE KOPIEË VAN DIE GROEP BESPREKINGS SIEN?

Daar gaan aan elke deelnemer 'n kode toegeken word. Geen name en vanne van deelnemers sal in die navorsing gebruik word nie. Die navorsingsassistent het reeds dokumentasie onderteken dat sy jou anonimiteit sal beskerm. Sodra die navorsing voltooi is sal die universiteit en jyself 'n kopieë hiervan kry. Vir die duur van die navorsing word elektroniese sowel as harde kopieë van groepbesprekings deur die navorser veilig gehou, sodat niemand toegang tot die data kan kry nie.

7. HOE GAAN JY WEET WANNEER DIE RESULTATE VAN DIE NAVORSING BESKIKBAAR IS?

'n Lys met jou naam en telefoon nommer is in die navorser se besit. Sodra die navorsing voltooi is kan jy 'n kopie daarvan per epos of 'n afdruk daarvan kry.

8. TOESTEMMING VIR DEELNAME VAN DIE LEIER VAN JOU KERK OF ORGANISASIE.

Party kerke of organisasies se leierskap vereis dat hulle lede toestemming van die leierskap moet kry om deel te wees van aktiwiteite soos hierdie navorsingsprojek. Indien jou leierskap vereis dat hulle toestemming verkry moet word vir jou deelname, sal hulle gekontak word om ook hulle toestemming te verkry.

Moet hulle toestemming verkry word Ja/ Nee (onderstreep net die een wat op jou van toepassing is)

Vul asseblief nommer 1, 2 en 3 in, in die onderstaande kolom. Jou leier gaan nommer 4 invul wanneer sy/hy gekontak word.

1	Naam van die kerk/organisasie	
2	Naam van die leier	
3	Telefoon nommer	
4	Handtekening van leier	

Indien daar nog vrae is kan jy Julene Plaatjies kontak by 072 436 4343. Jy kan ook die fakulteit van Teologie se Navorsing en Etiek komitee via mev Nadine Havenga by Nadine.Havenga@nwu.ac.za kontak, indien jy vrae oor die navorsing het

Ek..... stem in om deel te neem aan die navorsingsprojek.

Geteken:.....Datum.....

## APPENDIX L: ETHICS CLEARANCE CERTIFICATE



Private Bag X6001, Potchefstroom,  
South Africa, 2520

Tel: (018) 299-4900 Faks: (018) 299-4910

Web: <http://www.nwu.ac.za>

**Research Ethics Regulatory**

**Committee** Tel: +27 18 299 4849

Email : [Ethics@nwu.ac.za](mailto:Ethics@nwu.ac.za)

### ETHICS APPROVAL CERTIFICATE OF PROJECT

Based on approval by **Research Ethics Committee of Theology (TREC)** on **15/03/2018** after being reviewed at the meeting held on **15/03/2018**, the North-West University Research Ethics Regulatory Committee (NWU-RERC) hereby **approves** your project as indicated below. This implies that the NWU-RERC grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the project may be initiated, using the ethics number below.

<b>Project title:</b> The role of Christian mentoring in Positive Youth Development Programs in the Hex River Valley	
<b>Project Leader/Supervisor:</b> Dr J Grobbelaar & Prof. DR G. Breed <b>Student:</b> V Fransman	
<div style="border: 1px solid black; width: 100%; height: 15px; margin-top: 10px;"></div>	
<div style="border: 1px solid black; width: 100%; height: 15px; margin-top: 10px;"></div>	

**Application Type: Full Single Application**

**Commencement date:** 2018-01-01

**Expiry date:** 2018-12-31

**Risk:** Minimal

**Special conditions of the approval (if applicable):**

- ☐ Translation of the informed consent document to the languages applicable to the study participants should be submitted to the TREC (if applicable).
- ☐ Any research at governmental or private institutions, permission must still be obtained from relevant authorities and provided to the TREC. Ethics approval is required BEFORE approval can be obtained from these authorities.

**General conditions:**

*While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, please note the following:*

- ☐ *The project leader (principle investigator) must report in the prescribed format to the NWU-RERC via TREC: – annually (or as otherwise requested) on the progress of the project, and upon completion of the project*
  - without any delay in case of any adverse event (or any matter that interrupts sound ethical principles) during the course of the project. – Annually a number of projects may be randomly selected for an external audit.*
- ☐ *The approval applies strictly to the protocol as stipulated in the application form. Would any changes to the protocol be deemed necessary during the course of the project, the project leader must apply for approval of these changes at the TREC. Would there be deviated from the project protocol without the necessary approval of such changes, the ethics approval is immediately and automatically forfeited.*
- ☐ *The date of approval indicates the first date that the project may be started. Would the project have to continue after the expiry date, a new application must be made to the NWU-RERC via TREC and new approval received before or on the expiry date.*
- ☐ *In the interest of ethical responsibility the NWU-RERC and TREC retains the right to:*
  - request access to any information or data at any time during the course or after completion of the project;*
  - to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process.*
  - withdraw or postpone approval if:*
    - any unethical principles or practices of the project are revealed or suspected,*
    - it becomes apparent that any relevant information was withheld from the TREC or that information has been false or misrepresented, · the required annual report and reporting of adverse events was not done timely and accurately,*
    - new institutional rules, national legislation or international conventions deem it necessary.*
- ☐ *TREC can be contacted for further assistance via [Nadine.Havenga@nwu.ac.za](mailto:Nadine.Havenga@nwu.ac.za) or 018 299 1600.*

The RERC would like to remain at your service as scientist and researcher, and wishes you well with your project. Please do not hesitate to contact the RERC or TREC for any further enquiries or requests for assistance.

Yours sincerely



**Prof Refilwe Phaswana-Mafuya**

*Chair NWU Research Ethics Regulatory Committee (RERC)*