

ABSTRACT

The Impact of Spiritual Mentoring Among African American Males at Eastern Kentucky University

by

Harvey Cozart

Academic and social integration into university culture can be very difficult for African American students who are the minority on campus. I think that without support and guidance, African American male students can become withdrawn and isolated and struggle with their own personal identity, self-esteem and academic achievement. Many African American males struggle academically, socially, and spiritually at predominately white universities. Lang stated that African American males proportionately to their peers do not graduate from college, and that there exists a large disparity in the number of African American males who enroll in college and those who graduate (1988). Colleges and universities need to work harder at addressing the academic survival of African American male students. There are very few programs in predominately white institutions that offer guidance and social support in the context that most African American males would need to be successful in school. Cuyjet suggests that there is a lack of research in the area of retention and mentoring of African American male college students on a predominately white college campus (1997). African American male college students are the least successful group at navigating and succeeding in higher education. For myriad reasons, most African American male college students do not fare well on college and university campuses (Cuyjet, 1997).

The purpose of this study was to investigate how mentoring impacted African American males at Eastern Kentucky University in the areas of Christian identity formation, education, and personal identity formation within a college ministry context during the span of the mentoring relationship/experience from 2003 to 2007.

I randomly selected 10 to 12 African American males who attended Eastern Kentucky University and were a part of a past spiritual mentoring experience within a college ministry context from 2003 to 2007. I then conducted interviews with the males that I selected. Interviews were carried out in person and by phone on an individual basis. The use of interviews served as one of the primary sources for data collection. The interviews were both open ended and focused-interviews that were semi-structured. This project relied upon several methodological tools traditionally used in case study research, including documentation, interviews, and observations. This study was a pre-intervention study, in order to help universities and campus ministries develop a more effective way to engage African American males at a predominately white institution.

As a result of my research, I discovered four major findings. First, subjects seem to thrive when connected with a group of their African American peers within the positive mentoring environment generated through Collegiate, Black and Christian. Second, subjects began to grow in their confidence as a leader when given opportunities to lead. They also grew in their ability to lead. Third, subjects began to make positive life decisions and grew spiritually when engaged in learning scripture and taking spiritual retreats that focused on growing in their faith. Lastly, subjects began to develop a greater desire to excel academically even before college, through the pressure of family or a desire to leave the negative environments in their hometowns.

The findings of this study demonstrated that mentoring had a significant impact on African American males that attended the spiritual mentoring program at Eastern Kentucky University. These findings demonstrated mentoring can play a significant role in the life of a person and encourages growth and balance. Mentoring can bring about positive change and can empower those being mentored to discover their identity and spiritual direction.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

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by
Harvey Cozart
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CHAPTER 1
NATURE OF the PROJECT
Overview of the Chapter

In this chapter, I discussed the nature of my study by stating an autobiographical introduction, statement of the problem and the purpose of my study. I then described the research questions I chose and the reason this study mattered. Next, I listed the definition of key terms I used in my dissertation and how I defined the boundaries of this study. I gave a brief description of my review of relevant literature and my data collection method. I concluded this chapter with a summary of my dissertation.

Autobiographical Introduction

My experience as an African American male at Eastern Kentucky University was difficult in some respects. I was raised in the rural south among other African American peers. I had both parents in my home and was always encouraged by my family to excel in whatever I did. Unfortunately among my peers, higher education was not something that was often strived for. Morale was very low in regards to pursuing higher education. Many of my African American male peers never pursued college after graduating high school. Our high school did little to support or educate any of the African American students in the importance of higher education. Because of my basketball talent I earned a scholarship to a two-year junior college and then another scholarship at a four-year university. Being a minority at Eastern Kentucky University was a major challenge for me. I found myself being unsure of who I was or whom I could trust. Felt overwhelmed by the pressure of trying to culturally adapt to such a large predominately white school. I often tried to search for some type of guidance or support that could understand my context, but found none. Academically, I struggled to keep my GPA

consistently up. There were inward struggle of identity formation and self-esteem. Some of these struggles were related to my own lack of discipline but other influences and surroundings shaped my thinking during that time of my life. I had no true spiritual relationship with Christ at that time. When I eventually graduated from college and began to follow Christ, I knew that at some level I wanted to help other black male college students who may be struggling like I did. A few years later I served as a campus minister at Eastern Kentucky University. I was the director for a Christian Fellowship Organization of black students. Our leadership and ministry were predominately African American men and women. One of my main roles was to mentor and shepherd young black male college students within our group. During that time I began to see the deep need for mentoring programs for African American males on campus. Many of the black males that I mentored grew up without fathers in their homes and were labeled at-risk kids coming into college. **According to 2011 U.S. Census Bureau data, 64% of African American children live in father-absent homes. Children who live absent their biological fathers are, on average, at least two to three times more likely to be poor, to use drugs, to experience educational, health, emotional and behavioral problems, to be victims of child abuse, and to engage in criminal behavior than their peers who live with their married, biological (or adoptive) parents.** African American males students at Eastern Kentucky University struggled with identity, self-esteem, and academics. There seemed to always be this longing for approval or a deep need to be affirmed by some older black male with whom they could identify. Some faced the academic pressure of meeting certain requirements, but because they never developed study habits in high school, they would often be put on academic probation or drop out of school. Some of the black male students I encountered dealt with financial hardship and couldn't afford to stay in college. I knew some students that

were reading on a fifth grade level in college. Many young black males were overlooked in high school or excused from academic achievement because of their athletic abilities. Steps must be taken that will assist African American students completing their degrees and developing healthy personal and spiritual identities. Academic and social integration into university culture can be very difficult for African American students that are the minority on campus. I think that without support and guidance, African American male students can become withdrawn and isolated and struggle with their own personal identity, self-esteem and academic achievement.

African American male students need a resource that recognizes the uniqueness of their experience and needs, while offering them potential solutions to their academic problems. Attrition is often not due to lack of ability, but to a lack of a social support system that is both accessible and knowledgeable regarding African American male college students. (Wright and McCreary, 1997, p.48) The plight of African American male college students is the subject of increasing concern in higher education based upon the growing attrition rate of the group.

Attrition rates for African American male college students reportedly range from 40% to 75% (Hunt et al., 1994). Only about 12% of African American males who attend college actually would receive a degree (Irvine, 1990). There are many college campuses with academic intervention programs designed to address the attrition rates of minority students. However, many campus administrators are perplexed by the reluctance of African American males to use the services available to them. Instead of creating new and innovative programs that will attract African American males to use the services, programs tend to maintain established practices (Wright and McCreary, 1997). Developing strong Christian organizations that emphasize mentoring minorities can improve retention among African American males.

African American male college students have the lowest male-female ratio of all minority groups. Regardless of the reasons that so few African American males make it to college, those who do arrive on campuses may need some special assistance to help them adjust and succeed (Cuyjet, 1997).

This study focuses on how mentoring impacted African American males at Eastern Kentucky University in the areas of Christian identity formation, education, personal identity formation within a college ministry context during the span of the mentoring relationship/experience.

Statement of the Problem

Many African American males struggle academically, socially, and spiritually at predominately white universities. Lang stated that African American males do not graduate from college proportionately to their peers and that there exists a large disparity in the number of African American males who enroll in college and those who graduate (1988). Colleges and universities need to work harder at addressing the academic survival of African American male students. There are very few programs in predominately white institutions that offer guidance and social support in the context that most African American males would need to be successful in school. Cuyjet suggests that there is a lack of research in the area of retention and mentoring of African American male college students on a predominately white college campus (1997). African American male college students are the least successful group at navigating and succeeding in higher education. For myriad reasons, most African American male college students do not fare well on college and university campuses (Cuyjet, 1997).

Purpose of the Project

The purpose of this study was to investigate how mentoring impacted African American males at Eastern Kentucky University in the areas of Christian identity formation, education, and personal identity formation within a college ministry context during the span of the mentoring relationship/experience from 2003 to 2007.

Research Questions

In order to explore how mentoring impacted African American males at Eastern Kentucky University the following research questions were formulated and used in personal, semi-structured interviews with African American males at Eastern Kentucky University.

Research Question #1

1. *How did the spiritual mentoring program affect African American males at Eastern Kentucky University regarding personal identity formation and their experience as an ethnic minority at a predominantly white Institution?*

Research Question #2

2. *How did the spiritual mentoring program affect African American males at Eastern Kentucky University with regard to their education?*

Research Question #3

3. *How did the spiritual mentoring program affect African American males at Eastern Kentucky University with regard to their Christian identity formation?*

Rationale for the Project

There were several reasons for this study. The first reason for this study was to find structured ways for predominately white universities to retain African American males within the

institution and improve the disparities that exist among African American males who attend predominately white institutions. Second, was to help predominately white campuses develop supportive environments that foster academic achievement and personal growth for African American students. Third, was to develop potential ministry-based models that will effectively work with the spiritual and personal identity formation of African American male students through mentoring programs. Fourth, was to help create new models of mentoring African American collegiate students and inform current existing models. Fifth, was to draw attention to a population that is in need of Christ-centered transformation. Even though Christ is actively at work among African American males, they still face urgent issues that open the door of a holistic missions opportunity for the Church.

Definition of Key Terms

Mentoring- has been defined as a formal and intentional relationship generally targeted toward a specific group or student population (Haring, 1997; Haring, 1999). Mentoring is reported to help students adjust to the university culture and assist in the development of identity formation.

Identity- has been defined as a construct used to describe the struggle to find meaning and purpose when culturally significant and ideological social systems clash with personal and group experiences (Frable, 1997).

Identity Formation- is the individual becoming aware of his or her inherent characteristics and position within his or her immediate culture.

African American male- is any male student who self identifies as being black or of African descent and is a U.S. citizen.

Retention- efforts directed at keeping students enrolled in college for the purpose of graduating.

White Institution- Educational institutions of higher education that service a majority population that is white or Caucasian.

Religious beliefs- Are individuals attitudes, values, and beliefs regarding spirituality.

Self-esteem- An individual's confidence in his or her own worth or abilities.

Attrition- the action or process of gradually reducing the strength or effectiveness of someone or something through sustained attack or pressure.

Spiritual mentoring- is the act of pouring one's self into someone else spiritually, so that person will mature as a Christian.

Education- is the process of giving systematic instruction at a school or university.

Personal identity formation- is identity shaped in one's character, behavior, experiences and personality

Christian identity formation-identity shaped in one's morals, faith and religious beliefs.

Campus Ministry- A Christian para-church organization that is structured around groups that fellowship, worship God and study the bible.

Collegiate, Black and Christian (CBC)- A Christian organization on the campus of Eastern Kentucky University that primarily served the social and spiritual needs of African American students on campus.

Delimitations

This study focused on how mentoring impacted African American males at Eastern Kentucky University in the area of Christian identity formation, education, personal identity formation within a college ministry context during the span of the mentoring relationship/experience. This investigation included 10 -12 African American male graduates and non-graduates who attended Eastern Kentucky University and engaged in the mentoring

program during the span of 2003 to 2007. This was a single mentoring program within a campus ministry context on the campus of Eastern Kentucky University.

Review of Relevant Literature

Grant-Thompson and Atkins suggested that mentoring is important for African American male college students on predominately white college campuses because they are more likely to drop out of college than African American males who attend historically black colleges (Grant-Thompson and Atkins, 1997). A need for mentoring programs for students of color at college and universities exists. Despite mentoring programs existing, many do not work. Many programs fail because the faculty and staff members fail to understand the level of time commitment needed to create a successful mentoring relationship with students. The concept of mentoring goes far beyond advisement (Johnson, 1996). Mentoring should be learning centered in its approach to working with students. If learning is not at the center of a mentoring relationship, then interactions are reduced to transactions. The mentor and the student should share the learning process. As the student matures and develops, it is important to reevaluate the relationship as to allow more autonomy for the student (Zachary, 2000). Mentoring is important for African American male college students on predominately white college campuses because they are more likely to drop out of college than African American males who attend historically black colleges. African American males who attend predominately white colleges and universities are likely to encounter feelings of alienation. African American male college students, like other students, need successful role models with whom they can identify. Mentoring provides an effective strategy to address the needs of African American male college students on predominately white college campuses and can help improve the retention rate of the group (Grant-Thompson and Atkins, 1997). Mentoring has been defined as a formal and

informal intentional relationship generally targeted towards a specific group or student population (Haring; 1997, Haring ,1999). Mentoring is reported to help students adjust to the university culture and prepare them for the culture of their chosen field (Lee, 1999). The vision of a mentor included a teacher who facilitated the student's advancement, served as a guide, and who helped the student successfully navigate culture, customs, and resources. There is limited research exploring African American male student's perceptions of mentoring and mentoring effects on their persistence. Mentoring was of particular importance in determining the success of first generation, poor students because it communicated hope, the importance of education, built confidence in the protégé, and conjoined the student to the college environment (Levine, 1996). The mentor was viewed as a role model who provides technical information on how to do something, or models what a protégé should do in certain situations (Houston, 1990). Importantly, mentoring is "an activity having less to do with showing others what we can do than with helping them perceive what they can do" (Enerson, 2001, p. 8). Mentorship may occur through a formal program or materialize through an informal process. The difference between a formal program and informal process is that the former provides a structure that lends itself to an orientation, a system of monitoring program activities, organizational support, assigning mentors to a student, recognition, and rewards (Lahman, 1999). A formal mentoring program also requires a solid and committed relationship. On the other hand, an informal process has the mentor provide a similar function, except he or she has not been assigned officially to a specific person (Terrell and Hassell, 1994). Informal mentoring occurs through personality congruence and happenstance and develops into a relationship where the mentor and protégé learn to trust and depend on one another (Wilson, 1999).

Data Collection Method

In this study, I randomly selected 10 to 12 African American males who attended Eastern Kentucky University and were a part of a past spiritual mentoring experience within a college ministry context from 2003 to 2007. I conducted interviews with African American males who attended Eastern Kentucky University and were engaged in the spiritual mentoring program at the university. Interviews were carried out in person and by phone on an individual basis. The use of interviews served as one of the primary sources for data collection and relied on both open ended and focused-interviews that were semi-structured. This project relied on several methodological tools traditionally used in case study research, including documentation, interviews, and observations. This study was a pre-intervention study in order to help universities and campus ministries develop a more effective way to engage African American males in a predominately white institution.

My data analysis came through the interviews. Once the interviews were conducted, the responses were gathered and analyzed by looking at the data from the open- ended questions used in the interviews. I looked for repeated words or phrases, meanings and themes that came out of the interviews and compared them to the meaning, words and themes that emerge from the relevant literature. I then saw how they matched or differed from the relevant literature.

Participants

In this study I randomly selected 10 to 12 African American males who attended Eastern Kentucky University and were a part of a past spiritual mentoring experience within a college ministry context from 2003 to 2007.

Type of Research

This study was a qualitative, pre-intervention study in order to help universities and campus ministries develop a more effective way to engage African American males in a predominately white institution.

Data Collection

I conducted interviews with 10- 12 African American males who attended Eastern Kentucky University and were engaged in the spiritual mentoring program at the university. The use of interviews served as one of the primary sources for data collection and relied on both open ended and focused-interviews that are semi-structured. This project relied on several methodological tools traditionally used in case study research, including documentation, interviews, and observations.

Data Analysis

My data analysis came through the interviews. Once the interviews were conducted, the participant's responses were gathered and analyzed by looking at the data from the open- ended questions used in the interviews. I looked for repeated words or phrases, meanings and recurring themes that came out of the interviews and marked them with colored highlighters, then compared them to the meaning, words and themes that emerged from the relevant literature. I saw how they matched or differed from the relevant literature. Conclusions were drawn from the comparison.

Generalizability

Anyone should be able to follow my research using the same method and get similar results. Hopefully, this study will help others develop greater ways to positively impact African American students in university settings.

Overview of Dissertation

The purpose of this study was to explore how mentoring impacted African American males at Eastern Kentucky University in the area of Christian identity formation, education and personal identity formation within a college ministry context during the span of the mentoring relationship/experience. Chapter 2 presented a literature review on the biblical and theological foundations, as well as contemporary examples of mentoring. Chapter 2 further focused on the plight of African American males and their experience in predominately white institutions. Chapter 3 provided the description of the research design for this study. Chapter 4 presented the findings of the research. Chapter 5 summarized and interpreted the findings of the research.

CHAPTER 2 LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

The sections of this chapter feature a review of relevant literature about mentoring, its biblical and theological foundations, the plight of African American males in America; both historical, social and in the context of a predominately white university, and campus ministry. This study focused on how mentoring impacted African American males at Eastern Kentucky University in the area of Christian identity formation, education, personal identity formation within a college ministry context. An attempt was made to weave these themes together to establish a context and framework for this study, so that the reader might be better positioned to understand and interpret the findings from this study. The literature review concluded with a summary of the literature presented.

Description of Literature Surveyed

Mentoring

What exactly is mentoring? I would like to define the word "mentor" to better understand its importance. The term "mentor" first appeared in Greek mythology when Ulysses asked a wise man named Mentor in Homer's *Odyssey* to care for his son, Telemachus, while Ulysses was fighting in the Trojan War. Mentor taught the boy "not only in book learning but also in the wiles of the world" (Engstrom, 3). Egeler suggests that mentoring is the relational process in which the mentor, who knows or has experienced something, transfers that something (resources of wisdom, information, experience, confidence, insight, relationships, status, etc.) to a mentee,

at an appropriate time and manner, so that it facilitates development or empowerment (75).

Mentoring has been defined as a formal and informal intentional relationship, generally targeted towards a specific group or student population (Haring; 1997, Haring, 1999).

Mentoring is a lifelong relationship, in which a mentor helps a protégé reach his or her God-given potential (Biehl, 19). Both Biehl and Egeler agree that mentoring is a relational process, which is highly important to build trust between mentor and protégé. Bennett and Purvis suggest that mentoring has the ability to build a greater level of trust, respect, and depth between people. When mentors and the people they're mentoring establish a deep level of trust, they become willing to expose their real questions, weakness, and problems (76). Biehl states that at its essence, mentoring is a relationship. It is not primarily a contract, a deal, an agreement, or a legal battle if something goes astray. It is a relationship between two people. This is a relationship in which a lot of the public and even the private masks we wear are dropped over time so that mentor and protégé can communicate at a behind-the-mask level (21). Some have defined mentoring as the process whereby an older person helps a younger person succeed. I think there is truth in that, but rather than being about success of the protégé, mentoring should be about significance. Hendricks described the difference is that success means reaching your goals, whereas significance involves making a difference in the lives of people (105). I agree with Hendricks that mentoring should be deeper than reaching a goal, but being significantly involved in the life of another person. Bennett and Purvis describe mentoring as getting excited about helping someone else become successful by being an example, sharing experience, and passing on expertise in an encouraging manner (76). Mentors have the ability to see positive change in their protege, especially if they are actively involved in encouraging the mentee's growth and development (Engstrom, Jenson, 11). Mentoring has been defined as a

formal and informal intentional relationship generally targeted towards a specific group or student population (Haring; 1997, Haring, 1999).

Mentoring has the ability to build a greater level of trust, respect, and depth between people. Mentor leaders understand that leadership is not about authority, direction, or control, though each, in its proper place and time, is appropriate. Instead, the focus of the mentor leader is on adding value to people's lives (Dungy, 101). Mentoring is the act of teaching, advising, or guiding someone who is less experienced, connects students with positive role models (Lavant, 1997). I think the strength in an informal mentoring process is it dependent upon the relational aspect to become effective. Houston suggested that the mentor is viewed as a role model who provides technical information on how to do something, or models what a protégé should do in certain situations (Houston, 1990).

The concept of mentoring goes far beyond advisement (Johnson, 1996). Zachary suggested mentoring should be learning centered in its approach to working with students. If learning is not at the center of a mentoring relationship, then interactions are reduced to transactions. The mentor and the student should share the learning process. As the student matures and develops it is important to reevaluate the relationship as to allow more autonomy for the student (Zachary, 2000). I think this is a healthy way of looking at the mentoring process. Both mentor and protégé should seek to learn and grow in their relationship. If the relationship becomes one-sided, being that the mentor always gives information, but never seeks to learn anything from his or her protégé, the relationship could become ineffective and unhealthy.

Mentoring Styles

Stanley and Clinton in their book "Connecting: The Mentoring Relationships you Need to Succeed in Life", mention several different style or models of mentoring. They are:

Contemporary Style, Historical Style, Counseling Style, Teaching Style, Sponsoring Style, Discipling Style, Spiritual Guiding Style, and Coaching Style. In the Historical model, the mentor is no longer living, yet mentors a protégé through his or her legacy. The Contemporary model is someone living who mentors, without a deliberate effort, simply by living a life that provides a model for a protégé. In the Counseling model, the mentor strives to empower the protégé through timely advice and correct perspectives on oneself, others, circumstances, and ministry. In the Teaching style, the mentor strives to empower the protégé through the knowledge and understanding of a particular subject. In the Sponsoring Style, the mentor strives to empower the protégé through career guidance and protection, as the protégé becomes a leader within an organization.

In the Discipling Style, the mentor strives to empower the protégé through understanding the basics of following Christ. In the Spiritual Guiding Style, the mentor strives to empower the protégé through accountability, direction, and insight for questions, commitments, and decisions affecting spirituality and maturity. Finally, in the Coaching Style, the mentor provides motivation and imparts skills and application to meet a specific task or challenge (95-97). Each style has its place, but I personally feel that Spiritual Guiding Style will have the biggest impact on the protégé because of the significance that spirituality plays in the life of a person.

Biblical Foundations

Most training or passing down of knowledge within the bible happened in a mentoring context. In Proverbs 7-9, God is portrayed as a feminine wisdom figure who desires to teach, direct, guide, love and care for all who would have a relationship with her (Sellner, 31). God has always been our mentor, guiding us and instructing us through a relationship with him. I would

like to discuss some of the biblical models of mentoring in the Old and New Testament scriptures and the difference it made among leadership development.

Biblical Models

Old Testament Models

In the Old Testament, there are many characters in that developed mentoring relationships with their protégé. For example, in 1Samuel 2:11, Samuel grew up under Eli the priest and became his apprentice. The fact that Samuel wore a linen ephod as a boy (1Sam. 2:18) shows that he was training to become a priest. Only the priest would wear the linen ephod. Samuel assumes the role as a protégé and Eli the role as a mentor. In 1 Samuel 3:8, Samuel goes to Eli a third time after hearing a voice call out to him, thinking that Eli had called him. Eli began to give Samuel advice that would help him to know and understand of the word of the Lord. Eli imparts wisdom and advice to Samuel, who immediately uses it to respond to God's call. This is usually what is expected in a mentor, /protégé relationship.

Another model of mentoring that is found in the Old Testament is in 1Kings 17, the story of Elijah the prophet, who became a spiritual parent to his successor, Elisha. Elijah was a prophet sent by God to oppose the worship of Baal and the princess Jezebel and King Ahab. He called for the people in the land to repent and prophesied a drought on the land. God did mighty miracles through Elijah and the mantle he wore as a prophet. Eventually, God spoke to Elijah and named his successor, Elisha. In 1Kings 19: 15, Elijah was told by God who will be his successor. Elijah immediately searched after his protégé and begun to mentor him. Hendricks suggested three ways in which Elijah began to mentor Elisha. First, Elijah took the initiative. In 1Kings 18:19, Elijah found Elisha, and when he found him, he threw his cloak around him as a symbol that Elisha would succeed him as a prophet. Next, Elijah made himself available to

Elisha. In 1Kings 19:21, it says that Elisha left his home and family and set out to follow Elijah and became his attendant. In this manner, Elisha attached himself to Elijah, and it became evident that the seasoned prophet spent considerable time grooming his young protégé. The third and last thing Elijah did to influence Elisha lead by example. Elijah gave Elisha plenty of opportunity to observe him in action, even seeing Elijah taken up in a fiery chariot (2Kings 2:1-12)(100). In 2Kings 2:9-10, the spiritual son Elisha received an impartation of double anointing from his mentor. In this passage, Elisha saw Elijah taken up to heaven and received a double portion of Elijah's anointing by inheriting Elijah's mantle. Elisha demonstrated the fruitfulness of their mentoring relationship by emulating exactly what he had seen Elijah do, striking the Jordan river and watching it part. There is no question that God was with Elisha just like he was with Elijah. But one can see that within the course of the mentoring relationship, Elijah had made a great impact and difference within Elisha's life.

Finally, the last mentoring model that I will use from the Old Testament is in Deut. 31:1-8. Moses tells the people of Israel who his successor will be. All the time leading up to this moment, Moses had trained Joshua to take his place to lead the children of Israel into the promise land. The protégé was being prepared to stand in the place of his mentor to eventually fulfill a greater purpose. Moses showed his practical wisdom as a leader by choosing as his successor a man very different from himself, one with the experience and skills of a military leader, necessary for the invasion of Canaan that lay ahead, Joshua, son of Nun, of the tribe of Ephraim. He was chosen by Moses to be 'one who shall go out before them and come in before them, who shall lead them out and bring them in; that the congregation of the Lord may not be as sheep which have no shepherd'(Num. 27:17) (Adair, 43). In Joshua 1, God confirms His decision to have Joshua as Moses' successor by stating that He will be with Joshua just as He

was with Moses. As Joshua began to lead the people, he reminded the people all that Moses had commanded and all that he had been taught by Moses. This shows that Moses' mentoring model was successful because of Joshua's obedience to complete Moses' task.

New Testament Models

In the New Testament, Jesus becomes one of the prime examples of a mentor and his disciples his protégés. Here are a few examples in which Jesus demonstrates his ability to lead and mentor those who follow him. One biblically- based example of mentoring is from the gospel of Luke. In Luke 5:1-11, Jesus gives us an example of a learning moment for Peter, who was engaged in conversation with Jesus. Jesus asked Peter to let down his nets for a catch in which Peter reluctantly agreed. It is during this process that Peter discovered the authority and power of Jesus, but was challenged by Jesus to search for a deeper purpose to life other than fishing. Jesus invites Peter and the other disciples that were with him to a mentoring journey by casting a compelling vision for them to partake. Fishing was a major industry around the Sea of Galilee. James and his brother, John, along with Peter and Andrew, were the first disciples Jesus called to work with Him. Bennett and Purvis suggest that Jesus' call motivated these men to get up and leave their jobs immediately. These men were thoroughly convinced that following Him would change their lives forever (90).

Jesus initiated the mentoring process by inviting these men to follow him through casting a vision that his protégé wanted to be a part of and through His vision casting, they began to follow him to start a mentor relationship with Jesus.

In John 13, Jesus models mentoring through serving. Jesus stepped down from his place at the Passover meal to set an example for his disciples. He took up the towel and washbasin of a slave to model his mission and show the disciples what it truly means to serve one another in

love. In John 13:15, He said in the upper room after washing their feet, ‘I have set you an example that you should do as I have done for you.’ Earlier in the same passage he said, “you call me teacher and Lord, and rightly so, for that is what I am.” Engstrom suggests that Jesus demonstrated as a mentor not to abandon your responsibilities as the leader even as you demonstrated your desire to serve to help grow your protégé (157). Unlike mentors who are considered successful today, Jesus did not organize His team in order to be served. He never asked them to make Him look good. They were never required to wait on Him. Just the opposite was true: He served them. The master built them up, encouraged them, corrected them, and stretched them as they struggled to receive the truth and obey the will of God (Engstrom, 57). Jesus was the ideal mentor and leader. Although he had the right to exert authority over his protégés, he continually served them and allowed them to be a part of his work. From his life and work, we can glean many principles for mentoring. Specifically, Jesus was humble, willing to make sacrifices, and he was a leader (Engstrom and Jenson, 117). Like all great mentors, most of their teaching moments were through life experiences. Jesus did the same, by illustrating an example to his disciples about his mission to humanity and how they should seek to serve humanity and one another. Wilkes suggests that for Jesus, the model of mentor leadership was servanthood. He was never self-serving. He led first as servant to his father in heaven, who gave him his mission. If we take a high-level look at Jesus’ life, we see that everything he did was in service to this mission (10). Jesus’ purpose in mentoring those under him was that they would be like Him. He set examples that he hoped his disciples would follow. Great mentors hope that their protégé would catch their teachings and model their character in their own lives. In John 15:15-17, as a mentor, Jesus shared what his life experience and his God have taught him and commissioned us to do likewise. Jesus also told us that the disciple

should grow to be like his teacher (Matt 10:24-25)(Seller, 31). In Mark 10:43-45, Jesus said, “whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all”(Engstrom, 157). As a mentor, one seeks to serve the protégé by pouring into him or her and building a relationship with him or her that will lead to growth and maturity. To be a “servant of all” meant that no distinctions would be made as to whom one should serve or not serve. Such servanthood implied an unqualified availability to all who have need of service. Then, Jesus “took a child, and put him in the midst of them” as an illustration of the kind of humble attitude God expected in a leader (Adair, 139). Jesus himself said, “For the Son of Man also came not to be served but to serve, and to give his life as a ransom for many”(Mark 10:45). Jesus’ model of mentoring was based mostly on relationships and he strategically placed certain values over each relationship. He invested more time into certain protégés than others. This was strategic, because he understood where each person was spiritually and knew who could be trusted with the information that He passed on. He loved all of those whom He mentored, but for His mission to be successful, He knew whom He could instruct to carry out His plan to spread God’s kingdom. Kreider suggested that Jesus’ model of mentoring was achieved through various levels of relationship investments. He spent much of his time with an inner circle of friends, which were James, John and Peter. Beyond this tight-knit circle, Jesus closely mentored the 12 disciples, with whom he traveled day to day. Beyond those friendships, He was in relationship with the 72 disciples he sent out “two by two ahead of him to every town and place where he was about to go” (Luke 10:1). Lastly, Jesus was a spiritual father to the 120 faithful believers who waited in the upper room for the promised Holy Spirit (112). I used this model of mentoring in my ministry and saw much fruit from this concept. Earlier in my ministry, it was a struggle to grow those whom I was ministering to and see a numerical growth

as well. Once I began to adapt this model and strategically began to invest my time and energy into certain protégés, the ministry began to explode. I found that those whom I began to pour myself into began to pour themselves into others and they began to model the very thing that I was modeling. Kreider shared that Jesus knew kingdom values were more caught than taught, so he initiated close relationships with followers who were ready to catch. For example, in Matt. 10:1, Jesus chose the Twelve and gave them authority. Next, he spent the majority of His time building, nurturing and preparing the twelve to fulfill the Lord's purpose for their lives. We see this throughout the scriptures; one example is found in Luke 10, where Jesus teaches His disciples to pray, and in John 5, where He multiplies the bread and allows them to participate in this miracle. Lastly, when they were ready, He released them to live out the Kingdom values they had caught and to continue His mission of initiating, building and releasing even more disciples, who would, in turn, all do the same. There is an example of this in Matt. 28 and Acts 1:8, where Jesus commissions his disciples (114). Jesus ministered to many, but he focused on a few. Because Jesus understood the secret of living forward, spiritual multiplication happened through intentionally influencing a few people at a time. He knew that by concentrating on a few faithful men they would leave behind them a legacy of people whose influence would extend beyond a generation or two; in fact, a legacy that would continue to multiply until His return (Engstrom and Jenson, 1).

Another character in the New Testament who modeled a great mentoring relationship was Barnabas. Barnabas was most known for his close relationship with Paul. In the scriptures, Barnabas demonstrated qualities of a mentor based on his relationship with Paul. We first met Barnabas in Acts 4:36-37. Apparently, the name Barnabas was a nickname (meaning "Son of Encouragement") given him by the apostles. Barnabas was a generous man with a pure heart; he

genuinely wanted to encourage others, without any selfish motives. Egeler states that a true mentor who wants to impact the next generation will not seek personal benefit or recognition from a mentoring relationship. His or her sole motive is to contribute to the kingdom of God (140). In Acts 9, it was Barnabas who sought Saul out after his conversion. From the beginning, Barnabas saw something in Saul and initiated the mentoring relationship by seeking Saul out and defending his character. In Acts 9:26-27, we see Barnabas taking Saul to the apostle and defending Saul's claim to conversion, and negotiating access for him to the fellowship of believers (Biehl, 33). Egeler discussed that the mentoring steps Barnabas took were; taking time to check out Saul's story, discerning Saul's potential, linking or bridging between Saul and the apostles, and risking his own reputation among the apostles by speaking on Saul's behalf (141). We read about Barnabas and Saul teaching and ministering in the churches together, but we also get a glimpse into Barnabas personal ministry to Paul. We see this in the shift of teaching roles. I think that Paul was probably a great communicator, but in order for him to have an audience that took some convincing from Barnabas to the crowd and Barnabas' willingness to step back and allow for Paul's gifts to be used. Egeler discussed that in Acts 11:22-30, we see the balance between Barnabas's more public, large-group exhorting ministry and his more intensive personal mentoring with Saul. After a period of ministering in Antioch and seeing its great potential for receiving the gospel, Barnabas did not assume he could do it all. Instead, he saw a fit between Saul's gifts and abilities and needs in Antioch. Serving as a 'divine contact', he thrust Saul into a context where his apostolic call to reach the Gentiles had an opportunity to flourish (140). It is also important to note that by this time Barnabas had acquired sufficient influence with the apostles that his speaking on behalf of Paul was enough for Paul to be accepted. He was respected for his life, ministry and judgment, a sign of spiritual authority (Clinton and Rabb, 24).

Together, Barnabas and Paul taught. Here again, Barnabas played a mentoring role wherein he took the lead but also provided opportunities for Paul to learn and grow over the period of a year (Clinton and Rabb , 23). Later, in Acts 12:25, we see a mentor to protégé dispute arise and discover some different dynamics within the dispute. The dispute arises because Barnabas wanted to take John Mark with them on their missionary journey. Paul disagreed with this decision. Egeler suggests that in Acts 12 the passage briefly explains how Barnabas brought into the mix a second protégé, his nephew John Mark. Obviously, Barnabas had the ability to spot emerging new leaders as well as older ones (141). This is one of the great gifts of a mentor, the ability to see something special in their protégé. In Acts 15:36-41, we find a mentor's heart colliding with a visionary's passion. Barnabas was equally committed to Paul's vision, but he saw the implementation of the vision with mentor's eyes. For Barnabas, developing harvest workers was as important as reaping the harvest. Paul saw John Mark's abandonment of their first mission as a major failure and was adamant that he not accompany them on another. Barnabas moved by a mentor's compassion and Paul moved by a missionary's passion. Years later, however, Paul indirectly affirmed Barnabas's restorative work with John mark when he commented on how useful John Mark was to him in his ministry (2 Tim. 4:11) (Egeler, 142). Barnabas' mentoring relationship with Paul was a very successful one and Paul modeled this same idea to many of his protégés as well. In fact, Paul seemed to be echoing Barnabas when he wrote to Timothy, "The things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" (2 Tim. 2:2). By mentoring Paul, Barnabas was engaging in a ministry of multiplication. The world has never been the same, which demonstrates that every time you build into the life of another person, you launch a process that ideally will never end (Biehl, 33). While it is not mentioned why John Mark chose

to leave the group, considering that Barnabas, an encourager and John Mark's cousin, led the group at the beginning of the journey. It is likely that John Mark was not happy with Paul's emerging leadership. This is in stark contrast to Barnabas' maturity in allowing another person to take the lead over him. One of the great expressions of a mentor is seen in Barnabas' reaction to this authority switch. By this time, Barnabas had almost completed his mentoring role with Paul. We hear no more of Barnabas other than two indirect references. In 1 Corinthians, Paul mentions Barnabas in connection with teaching on apostleship and giving. From this mention three things can be assumed; 1) Barnabas was still involved in ministry, 2) Paul and Barnabas had at least made some bridging of their relationship, and 3) Barnabas was using a tent-making strategy in his apostolic role. A second mention in Colossians 4:10 shows that Barnabas' work with John Mark was not in vein. His mentoring function, particularly the discernment quality of seeing potential in yet-to-be-developed leaders, was vindicated. Paul was a mentor to many disciples. He often took on this role as an apostle to the Gentiles. He called himself a "master builder" who was simply laying the foundation for others to build upon (1 Corinthians 3:10). The New Testament also uses the building metaphor to describe the process of mentoring. In 1 Corinthians 3:10, Paul refers to himself as "a wise master builder" and warns others contributing to the building process to use the proper materials. Peter encourages building our spiritual house with Christ as the cornerstone (Bennett, 25).

Williams suggests that in Paul's letters to the various churches, his words of teaching assume a mentoring role toward his readers. In Paul's letter to the Corinthian church, he addressed them as a loving father who is deeply concerned for his children. The letter is packed with practical wisdom for solving all social problems in accordance with the moral principles of Christianity; love, bearing the burdens of the weak, purity of heart and life, brotherhood and

unity of Christians (88). The letter reflects the characteristics of a mentor imparting wisdom to his protégé. In 1Corinthians 4:14-17, Paul calls himself a father to his readers there by demonstrating to them the nature of the relationship that he has with the Corinthian church. Paul's mentoring model takes the form of a father figure loving his children. Stedman suggests that Paul is speaking to the Corinthians out of fatherly love, not hurt them, but to heal them. He also suggests that as an apostle, Paul recognizes his role as a leader/role model, whether he likes it or not and that people will imitate him whether he wants them to or not. Thus, he has made his decision to live his life as an example to others (76). In 1Corinthians 4:17, Paul also revealed to us his model of mentorship by calling Timothy his son. Most mentorship models that are relational naturally take the shape of a parent to child relationship. This seems to be the nature of Paul's relationship with Timothy. Paul challenged the Corinthian Christians to take up the mantle of being contemporary mentors by modeling their lives after his: "I urge you to imitate me. For this reason, I am sending you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church" (1 Corinthians 4:16-18). Paul takes on the full role of a parent by how he addresses them at the end of 1 Corinthians 4. His harsh, but tender words are a great example of how mentors have to be at times when relating to their protégés. They must speak hard truth at times, but it should be done in love and grace.

In Paul's letter to Timothy, we can see other examples of mentoring in his instructions to Timothy. Paul's first letter to Timothy is one of encouragement. He encourages Timothy in his youth to take his role and gifting as a leader seriously, to let no one despise him because of his youth. Williams suggests that Paul write to encourage Timothy because he was timid and had to meet many opponents of the gospel. He wants to impress young Timothy that in a world of

loose and low morals, the churches must be led by men of high ideals and pure character, who must be good teachers and administrators (435). Paul set up guidelines for Timothy to follow as a faithful soldier in Christ. The Apostle Paul in 2 Timothy 2:2-3 instructs his protégé to “entrust to faithful people what was entrusted to him and to endure hardship with us like a good soldier of Christ Jesus.” Bennett and Purvis suggests that the word ‘entrust’ implies something of value to be passed on. They ask the question, where does the value come from? Who gives it value? They both seem to suggest that the mentors establish the value and then pass it on to succeeding generations (77). In 2 Timothy 2:2, the apostle Paul shows how life- to- life relationships work in three directions. Paul mentored Timothy, and Timothy in turn mentored others. In addition, Timothy connected with “many witnesses”, evidently peers on the same spiritual journey, for sources of mutual encouragement, accountability, and protection (Bennett, 81).

Williams calls attention to how Paul addresses Timothy as “my son”, just as in 1 Timothy. He states that the word emphasizes the source of the relation, “a begotten one”. Here in 1 Timothy, it is a spiritual begetting. Paul knew that Timothy would need spiritual strength to meet the various types of false teachers (492). Paul’s letters to Timothy testify to the power of one person modeling Christian faith to another because what Paul taught, he lived. Timothy keenly observed his mentor, which gave Paul the confidence to tell him, to continue into what he has learned. Ultimately, Paul challenges Timothy to model Christian faith for others (Bennett, 88). Paul summarized his level of mentoring relationship with Timothy by saying, “You (Timothy) however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings, what kinds of things happened to me in Antioch, Iconium and Lystra, the persecution I endured. Yet, the Lord rescued me from all of them. This is Paul’s ultimate goal with his mentoring relationships with his spiritual sons is that they would

know all that he was trying to pass on to them. This is and can be the ultimate goal for most mentors, that they can pass on to those under them what has been passed on to them. The hope for Paul is that Timothy would execute all that he has learned and seen from Paul; which is what most protégé's desire from their mentors. The passage in Philippians 4:9 echoes the mentoring model that Paul uses. His exhortation to the church in Philippi is to model their lives after his: "whatever you have learned or received or heard from me, or seen in me, put it into practice. And the God of peace will be with you" (Phil. 4:9) (Egeler, 86). Philippians 3:17 says, "Join with others in following my example, brothers, and take note of those who live according to the pattern I gave you."

Theological Foundations

From the very beginning, God has always been father and creator to us. He serves as the original model of mentoring through his relationship with humanity. He has always acted as a loving parent to us and has passed down his wisdom to us, and a desire for us to pass it to others. In Gen. 1:26-31, before our loss of innocence, we lived in a beautiful garden with God as mentor and friend. In Luke's gospel, God calls Jesus His "son", thus signifying their relationship. Jesus lives out the relationship with his father through out His earthly ministry. Metzger and Coogan suggest that in the New Testament it might be said that the title, "Son of God" primarily express Jesus' unique relation to God (711). In scripture, God's people are referred to as His sons as well. This manner of speaking of God as a father and the correlative usage, son or sons of God has also been extended to cover the people of God. In Exodus 4:22 and Jeremiah 31:9, God calls Israel his firstborn son; Deuteronomy God is called the people's "father", and the Israelites appear as "sons" of God (Metzger, Coogan, 710). From the very beginning, God has always been father and creator to us. He serves as the original model of mentoring through his relationship

with humanity. He has always acted as a loving parent to us who has passed down his wisdom to us, and a desire for us to pass it to others. In Gen. 1:26-31 before our loss of innocence, we lived in a beautiful garden and with God as mentor and friend. In Luke's gospel, God calls Jesus His "son", thus signifying their relationship. Jesus lives out the relationship with his father throughout His earthly ministry. Metzger and Coogan suggest that in the New Testament it might be said that the title, "Son of God" primarily express Jesus' unique relation to God (711). In scripture, God's people are referred to as His sons as well. Krieder states that Jesus claimed that it is possible to know God in this way: "Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent"(John17: 3). God revealed Himself to us through Jesus Christ, and the entire gospel rests on this claim: that knowing God, through Jesus, brings abundant, eternal life. Our Father is a God of relationship.

The Need for Mentoring African American Students

Grant-Thompson and Atkins suggested that mentoring is important for African American male college students on predominately white college campuses because they are more likely to drop out of college than African American males who attend historically black colleges (Grant-Thompson and Atkins, 1997). African American males who attend predominately white colleges and universities are likely to encounter feelings of alienation. My experience as an African American student at Eastern Kentucky University, were feelings of alienation and not fitting in among peers. African American male college students, like other students, need successful role models to which they can identify. Grant-Thompson and Atkins also discussed that mentoring provides an effective strategy to address the needs of African American male college students on predominately white college campuses and can help improve the retention rate of the group (Grant-Thompson and Atkins, 1997). Mentoring is reported to help students adjust to the

university culture and prepare them for the culture of their chosen field (Lee, 1999). I agree with both Lee, Grant-Thompson and Atkins. Mentoring can have a significant impact among African American males who attend predominately white institutions. There is limited research exploring African American male students perception of mentoring and mentoring effects on their persistence. This study focuses on how spiritual mentoring impacted African American males at Eastern Kentucky University in the area of Christian identity formation, education, and personal identity formation within a college ministry context. Levine stated that mentoring was of particular important in determining the success of first generation, poor students because it communicates hope, the importance of education, builds confidence in the protégé, and conjoins the student to the college environment (Levine, 1996).

Model of Mentoring

A popular mentoring model that has been used among African American males at college campuses is S.A.A.B. The Student African American Brotherhood (S.A.A.B.) organization began on a campus in South Georgia. Dr. Tyrone Bledsoe worked on the campus many years ago and was familiar with the problems that existed on the campus. After working on college campuses in the south, the west, and the southwest the researcher noticed that similar issues existed for African American males on college campuses despite the geographic region. Dr. Tyrone Bledsoe founded S.A.A.B. on the campus of Georgia Southwestern State University in 1990. S.A.A.B. was started to support and assist African American male college students who needed special assistance during their collegiate years. The S.A.A.B. program attempts to address issues connected to the experience of African American males. The program takes on the challenge of supporting a student population that is often ignored for various reasons on many campuses (Wright and McCreary, 1997). Lavant, Anderson and Tiggs stated “The organization

was developed to provide student development intervention and support to African American men enrolled in college; it was further designed as a black male developmental model" (Lavant, Anderson, and Tiggs, 1997, p. 47). S.A.A.B. was designed to empower students to obtain skills and experiences that assist in college retention and post college success. One of the ways in which S.A.A.B. empowered, encouraged and supported African American males was through mentoring. This mentoring program functioned as formal process to help build retention among African American males. S.A.A.B. existed at one time on the campus of Eastern Kentucky University with a similar mentoring model listed above. The problem with this model was it didn't seek to build a strong relationship between mentor and protégé. Its main focus was on academic success and not the growth of the person or the relationship. S.A.A.B. eventually stopped functioning at Eastern Kentucky University because many of the African American males became disinterested. My study will establish that when models that are focused on the holistic growth of the person the mentor and protégé will stay engaged with one another.

African American Male College Experience in Predominately White Universities

When African-American male students enroll at predominantly white colleges and universities, many face serious acculturative stressors. According to Anderson (1991), acculturative stress can lead to the threat of having to abandon one's cultural beliefs, traditions, values and identity. This often causes psychological distress, low self-esteem, feelings of isolation, and depression, resulting in attrition and poor academic performance (Anderson, 1991).

Academic and social integration into university culture can be very difficult for African American students that are the minority on campus. I think that without support and guidance,

African American male students can become withdrawn and isolated and struggle with their own personal identity and self-esteem.

Wright and McCreary suggested that African American male students need a resource that recognizes the uniqueness of their experience and needs, while offering them potential solutions to their academic problems. Attrition is often not due to lack of ability, but to a lack of a social support system that is both accessible and knowledgeable regarding African American male college students (48). The issue can often be lack of social support, but the issue can also be deeper than that. It can also be due to lack of spiritual formation. My study has established that spiritual mentoring can indeed impact African American students in the area of academics. The plight of African American male college students is the subject of increasing concerns in higher education based upon the growing attrition rate of the group. Attrition rates for African American male college students reportedly range from 40% to 75% (Hunt et al., 1994). Only about 12% of African American males who attend college actually receive a degree (Irvine, 1990). Wright and McCreary suggested that there are many college campuses with academic intervention programs designed to address the attrition rates of minority students. However, many campus administrators are perplexed by the reluctance of African American males to use the services available to them. Instead of creating new and innovative programs that will attract African American males to use the services, programs tend to maintain established practices (Wright and McCreary, 1997). The reluctance of African American males to use services that the predominately white university provides doesn't surprise me. The reason is that there has been little effort or thought put into these programs. Jones and Michelle; Robertson and Mason; and Schwitzer suggested that the research on African Americans who attend predominately white institutions (PWIs), concluded that university administrators, faculty, and staff fail to identify

problems affecting African Americans on campus (Jones and Michelle 2006; Robertson and Mason 2008; Schwitzer et al. 1999). Currently, the design and structure of college campuses serve a predominately white student body and do not account for the cultural differences of a diverse student body (Robertson and Mason, 2008). Likewise, many students of color at PWIs enter and join the campus environment with an expectation to acculturate and excel with very little support and preparation (Jones and Michelle, 2006), Cuyjet suggested that the challenge for campus administrators is to create a welcoming, supportive environment that fosters high academic achievement for the group (1997).

The staggering low numbers of those who actually attend college further complicates African American male college students' attrition rates. African American male college students have the lowest male-female ratio of all minority groups. Regardless of the reasons that so few African American males make it to college those who do arrive on campuses may need some special assistance to help them adjust and succeed (Cuyjet, 1997).

Lang stated that, African American males proportionately to their peers do not graduate from college. There exists a large disparity in the number of African American males who enroll in college and those who graduate (Lang, 1988). Colleges and universities need to work harder at addressing the survival of African American male students and providing research that takes a deeper look into this issue. Cuyjet stated that African American male college students are the least successful group at navigating and succeeding in higher education. For myriad reasons, most African American male college students do not fare well on college and university campuses (1997). Much of the research on African American college students at predominantly white institutions indicates that African American students encounter difficulty in social and academic integration (Chavous, 2011). Several researchers have described African American

men as having low expectations for graduation (Meggeryesy, 2000). Research suggests that social factors such as homicide, incarceration, the high dropout rates, health problems, financial hardships, and the lack of positive role models prevent some African American males from doing well in college(Cuyjet, 1997). Those males who endured these social factors tend to carry emotional scars that affect their ability to acquire strategies to enhance their person and academic development (Howard-Hamilton, 1997). Cuyjet gives light to the social factors that may contribute to the low expectation of African American males in college. Howard-Hamilton lets us know that that these factors can carry emotional scars that can affect the performance and expectation of African American males. One of the deeper issues of identity formation may also be a contributing factor, both personal and spiritual.

Marcia suggested that the formation of an identity differs from the construction of one's identity. The formation of identity refers to the individual becoming aware of his or her inherent characteristics and position within his or her immediate culture. Identity could be conferred or constructed resulting in the individual having a sense of inner self (1993). Marcia also suggested that a conferred identity is the result o f the individual coming to the realization o f his or her individuality from parents, peers, or affiliated groups. The constructed identity is the result of the individual actively forming decisions about whom he or she would like to become as an autonomous individual and affiliate with. The individual who constructs his or her identity possesses a sense of self-initiation and self-direction, knowing who he or she is and how he or she came to be. That is, identity is experienced as a core that gives significance to one's world (Marcia, 1993). The issue of identity formation among African American males is one that universities need to take a seriously when considering minority students integrating into the culture of the university. Thorpe suggested that the university experience allows time for the

individual student to challenge ideological perspectives (e.g. religious, political, occupational, lifestyle) of the self, peers and teachers, as well as time to explore career and vocational interests in the development of an occupational identity (1992). As individuals progress through college, their efforts are directed towards finding where they fit within the university culture, which has provided a forum in which the individual could expand his or her worldview (Thorpe, 1992). The issues I have with Thorpe's statements are that for many African American males, predominately white institutions have not been intentional in providing a resource or forum for this type of development. Frable defines Identity as a construct used to describe the struggle to find meaning and purpose when culturally significant and ideological social systems clash with personal and group experiences (1997). The development of identity has been considered an ongoing process that can be altered.

This study focuses on how spiritual mentoring impacted African American Males at Eastern Kentucky University in the area of Christian identity formation, education, and personal identity formation within a college ministry context.

Tinto suggests that students need to be integrated into campus culture. This integration includes students unlearning their culture in substitution for the established campus culture (Tinto, 1993). In direct contradiction to this notion, Museus states that it has been shown that when underrepresented students are able to affirm their cultural identities, their chances for graduation increase (2008). Institutions that fail to incorporate the racial differences of their campus population decrease the academic and social involvement of those less represented (2008). I agree with Museus. In my experience, students who tend to have a strong sense of cultural identity are more confident in their approach to campus culture. Students of color, especially those from disadvantaged backgrounds, often have trouble meeting the academic

demands of college or finding a social niche at institutions of higher learning (Landry, 2003). The lack of academic preparation, absence of other students with similar cultural backgrounds, and financial need, coupled with the anxieties of being away from home, all contribute to freshmen students leaving school. The first year away from home and the unfamiliar settings are grueling for all college students. This need to assimilate to a new setting is especially difficult for students of color who sometimes experience stronger feelings of isolation and loneliness (Landry, 2003). African American males have a very high attrition rate, yet they are typically more reluctant than other populations to take advantage of academic support programs on campus. The problem is further exacerbated by the significant number of African American male college students who are “under-prepared” for the academic challenges of college. Likewise, many students of color at predominately white universities enter and join the campus environment with an expectation to acculturate and excel with very little support and preparation (Jones and Michelle, 2006). Robertson and Mason gave three recommendations to universities on how to support African-American male students at predominately white institutions. They discussed that precollege programs are academic enrichment and introductory curriculums, which give students of color exposure to the campus life while at the same time building on skills necessary to be successful. Some universities may not see a responsibility to the “precollege” student. This type of thinking may be part of the problem.

The second recommendation was for university administrators to make earnest and sincere efforts to recruit and retain African-American faculty and staff. The final recommendation was for universities to add courses addressing the needs of black people throughout the Diaspora (Robert and Mason, 2008). Cuyjet suggested that the relative absent of African-American men on college campuses lessens the opportunities for non-African Americans to engage in face-to-

face interactions that provide experiential learning about the true nature of other people (2006). Sue suggested that students of color find comfort and encouragement in seeing others who look like them in such professional roles. Seeing people of color in campus faculty and administrative leadership roles, or any role other than secretarial, janitorial, or food service, is encouraging to one's occupational and professional outlook (2006). Understanding and identifying African-American male culture can only benefit the efforts to retain African-American men in higher education (Cuyjet, 2006). According to Harris, the development of interpersonal relationships with peers is a significant determinant of adult interpersonal competence. Success within peer groups increases self-esteem and gives a sense of self-validation. Harris also believes that the low level of academic achievement among black male peer groups is because of the lack of acknowledgement for those who succeed academically as well as the peer glorification of black men who are disruptive or play sports (1995). Lavant suggested that promoting an environment of academic achievement within this group should put those who are academically successful in the forefront of their peer group (1997).

Mentoring from peer students or from faculty members is an effective tool in providing the support necessary to overcome the barriers that prevent many African-American men from successfully completing college. Mentoring is vital in contributing to the survival and empowerment of African-American men, and it also enhances their ability to make gains in higher education (Lavant, 1997). Successful student retention programs make the mentoring component a major factor in creating a supportive environment for students (Maton, 2000).

While a number of studies outlay the problems African-American male students face, many do not offer solutions to problems (Burt and Butler, 2011). This study focuses on how spiritual mentoring impacted African American males at Eastern Kentucky University in the area

of Christian identity formation, education, and personal identity formation within a college ministry context. Through this study possible new programs can be developed that would replace retention intervention programs with a stronger mentorship component. Having a mentorship element, with a deeper spiritual and personal focus to it may be a strength-based model that universities could use to retain African-American male students.

The Plight of African American Males in America

Historical

In order to better understand the plight of African American males in America it is necessary to review some of the history of the African Americans experience. Pifer stated that slavery and racism dictated the experience of black people in this country for hundreds of years before the civil rights movement. Slavery denigrated people of African decent to the level of animal or subhuman. Blacks experienced condescending attitudes considering them less intelligent than whites and not capable of comprehending formalized education (Pifer, 1973). Jim Crow Laws prevented blacks from the basic inalienable rights granted to all citizens of the United States of America (Franklin, 1980). Akbar stated that in order to stabilize this large pool of free labor in America, the Europeans attempted to destroy: the African language, so the kidnapped African peoples could not communicate with one another and form bands of resistance; the African religions, so the people would lose their spiritual power and faith; and all the other aspects of African culture, so the people would forget who they were (Akbar, 1984). The result was a significant destruction of African family patterns and practices, religions, economies, and other aspects of the culture. This reality has caused the African American male to wrestle with his own identity and place in America. Fanon stated that the process of oppression was to have the kidnapped African internalize a Eurocentric worldview, which placed

the European in a superior position while the African was relegated to a position of inferiority. Slavery helped to assure the exclusion of Africans from any possible benefits of a capitalist economy. This economic exclusion was fueled by "the fear of competition and the desire both to protect the poor-white class ... and to prevent it from sinking any lower" (Fanon, 1967, p. 88). Glasgow stated that a permanent underclass population defined by race was thus established in the United States (1982)

Social

In order to grasp the experience of African American males, it is necessary to look at the socialization process, the family structure, the experience with the criminal justice system, and education and economic opportunities afforded African Americans. Looking at these variables gives college and university administrators some insight into the unique issues that African American male students may bring with them when they arrive on campus (Wright and McCreary, 1997).

Hill (1993) contends that social stratification and racism are the key societal factors negatively affecting the African American family, and, in particular the black male. Many African American males find themselves on the lower rungs of the stratification ladder (this is not to argue that many African American women are not in a similar position), reaping the fewest benefits and receiving the most punishment (Hill, 1993). This is largely due to the history of oppression and systems of oppression placed upon African Americans. These inequalities and systemic walls have prevented many African Americans from advancing in America. Racism also plays a big part in societal factors negatively affecting African American people. Welsing (1991) theorizes that racism is a social structure built on the concept of white supremacy and is

promoted worldwide, in response to the worldwide numerical minority status of whites. Wilson (1991) describes:

The need by whites to maintain their highly positive self-perception compels them to deny, distort and rationalize their past criminal and immoral behavior towards Africans in America and their current complicity in maintaining the vast majority of African Americans in conditions of stifling subordination; to project stereotypical images onto Blacks as innately inferior in intellect, characters and morals, and on the young black male as innately crime-prone (p. 7).

Glasgow in his work on the black underclass contends that racism is at the core of social problems encountered by black males in America (1981). He viewed the issue of racism as being a structural problem, which for many young black males results in unemployment or underemployment. I think racism can be at a point a “structural problem”, but the heart of racism is a spiritual problem. This is why I feel that spiritual mentoring is so important, because it becomes an opportunity for African American males to grapple with this issue spiritually. For so many of these young "Brothers", the streets are where they spend their time, in a state of frustration and growing alienation from the resources of American society or the "good life." Wilson stated that racism also has been identified as a major underlying cause of criminality and violence in African-American communities (Wilson, 1991)

Violence and Crime

Violence committed by African American males is an escalating problem in America. The use of guns and violence in many African American communities has increased in recent decades to the point that it is an integral part of community life (Wilson, 1991; Gibbs, 1984; Canada, 1995; Ward, 1995). Even sites, such as schools, which were once considered safe

territory, are experiencing an increase in the appearance of guns and violence (Noguera, 1995). Socioeconomic position is an important determinant of mortality risk for black men (Smith, Wentworth, Neaton, Stamler and Stamler, 1996). According to Singh and Yu (1996) black males, especially ones with poor education and low income, are at increased risk of both injury and injury-specific youth mortality.) According to Murphy 75 % of all African American school dropouts in their early twenties are under the supervision of the criminal justice system (1991). Murphy states:

The average dysfunctional, poorly educated and violent child between 12-15 years old who is convicted of a crime and sentenced to ten years in an adult prison...will have as his role model an older, more sophisticated convicted criminal to help him develop during his formative years. And then he will be released back into the community, in his early to mid-twenties, at his peak of physical power, unsocialized, undereducated, and unemployable. He will be a model of the very person we, as society, wish to avoid. The author contends that a significant factor in African American violence and crime is the lack of knowledge and appreciation of African/African American culture.

Schiele (1998) labels the latter concept as cultural alienation. He purports that through the process of cultural oppression the dominant group's culture is forced on the oppressed group and the oppressed group's culture is rendered as marginal, illegitimate, or non-existent. It is through this process that the oppressed group's cultural and historical integrity is denied, with the intention explicitly and implicitly to nullify the humanity of people possessing cultural difference in this case people of African descent.

Family

The image of the African American family has drastically changed over the past 20 years. This image of the African American family is reinforced by the lower marriage rates, higher divorce and separation rates, and lower remarriage rates. This situation is further complicated by the lack of employment or underemployment of the African American male (Dickson, 1993). The negative images of African American males within the family structure, is very much a part of the African American male psyche. African American males are aware that most African American children are born out of wedlock and the majority of their African American children will spend their formative years with a single parent. African American males are also aware of how they are perceived by African American women because of such conditions (Hacker, 1995). In 1990, only 39% of all African American women between the ages of 30 and 34 were married and living with their husband. Current statistics on the African American family provide a bleak future for the situation because the statistics continue to decline. However, it is important to acknowledge that the family unit cannot be limited to the traditional gender roles in the black community. Extended family and other forms of headed households have emerged in this country. Despite the emergence of such family structures (female or male headed, gay or lesbian, or self selecting single households) the socialization of African American boys influence their perception of the role that they will fill as adults (Dickson, 1993).

Higher Education and Economic Opportunities.

African Americans are less likely than their white counterparts to go immediately from high school to college, despite most college students enrolling in college immediately after completing high school. The decision to enroll in college immediately after high school reflects the students' accessibility to higher education and the students' assessment of the relative value of

attending college as compared to entering the work force (National Center for Education Statistics, 1996). Today in the United States, we are experiencing the widest gap in income between its wealthiest 5% and its poorest 5% of any industrialized society. One in three young black men between the ages of 20-29 is in prison or jail, on probation or parole on any given day. And if this is not shocking enough, one study found that African Americans are imprisoned at five times the rate of their counterparts in apartheid South Africa. During the 1980s, the school dropout rate for African American males living in the inner cities increased to between 40-50% (The Contemporary Crises of America's Youth and Families, 1997). R.K. Merton's (1951) thesis on social theory and social structure suggested that American society is held together by the common goal of monetary success and material well-being. His conclusion is that this is a worthy goal that cuts across all cultures and classes. He contends that the problem lies in the reality that not everyone has the same opportunities to achieve the "American Dream." In fact, for some groups of people, the access is blocked or at least not readily available.

Merton describes five adaptations to this concept which he defines as social anomie: 1) Conformity—continual pursuit of success goals, using available legitimate opportunities; 2) Innovation—continual pursuit of success goals, using available illegitimate opportunities; 3) Ritualism—giving up on success goals but continuing to go through the motions of using legitimate means; 4) Retreatism—giving up on success goals and dropping out of legitimate opportunities; and 5) Rebellion—giving up on both success goals and legitimate opportunities and setting up alternative goals and opportunities (pp. 193-121). The purpose of this article is to link the development of the plight of African American males to their history in the United States and demonstrate how the systemic structure of the United States continues to affect the status of African American males. The reason for this is because my study is operating on the premise

that many of the issues that arise today can be traced back to historical and social occurrences in this country.

Bennett and Purvis suggest that the truths of the Christian life are essential parts of spiritual mentoring and are critical for authentic growth. These truths are to be modeled, taught, and developed. This usually takes place in some kind of bible study (80).

College Ministry

This section focused on relevant literature regarding college ministry and the dynamics of three specific college ministries. These ministries are: Navigators, InterVarsity Christian Fellowship, and Campus Crusade (Cru). This literature helped better understand the context in which the spiritual mentoring took place among African American students at Eastern Kentucky University. Historically, college ministry has not always been a thriving organization on campus. Hageman states that para-church groups were nearly invisible at the end of World War II, now evangelical para-church groups are among the largest religious organizations on campus. The decline of mainline Protestant campus ministries after 1970 left a hole in the religious ecology of American higher education (Hageman, 1995).

Yet, instead of leading to the secularization of student life, the displacement of the mainline made room for a host of religious newcomers. The most successful of these newcomers were the evangelical para-church groups. In 2012, well over 120,000 students were active in the likes of InterVarsity Christian Fellowship, Campus Crusade for Christ, the Fellowship of Christian Athletes, and the Navigators. An additional 130,000 college students were involved in ministries sponsored by conservative Protestant denominations.

In 1960, only 60 campus ministers worked for InterVarsity. Slightly larger, Campus Crusade, now Cru, had just 109 staff members. Today Navigators, InterVarsity, and Cru all have vibrant

ministries with a different model of spiritual mentoring. I would like to explain each model of ministry.

Navigators

The navigator's "Wheel" illustration is a great model for discipleship and helping to understand some basic truth concepts and skills that students need to grow as disciples. Navigators have used the simple but effective illustration of The Wheel as a discipleship tool ever since its creation by Navigators founder Dawson Trotman. By helping Christians understand how they are called to live as Disciples of Christ, The Wheel illustration has helped to illuminate and clarify the motion of the Christian life since the 1930's.



Each part of this illustration represents a crucially important component of a vibrant Christian life—from the rim representing obedience to Christ, to the hub of Christ-centeredness, to each of the four spokes of witnessing, prayer, fellowship and the Word. If you need a simple, effective way to visually explain the structure of a God-glorifying life to someone you're discipling, sharing The Wheel diagram can be as simple as drawing it out on a napkin or notepad. Challenge them to think deeply about how to be an obedient follower of Christ. Within the "Wheel" illustration there exist three dimensions; the volitional dimension, vertical dimension, and horizontal dimension (www.navigators.org).

The Volitional Dimension: How You Relate to Yourself*The Hub: Christ the Center*

Total surrender to Christ's authority and lordship is not always a decision made right at conversion, but is a necessary act of will. For the believer, the "old life" has gone and the new has come (2 Corinthians 5:17), and Christ dwells through us instead (Galatians 2:20). God creates within us the desire to do what He wants us to do in order to express His lordship in our lives.

The Rim: Obedience to Christ

Some acts of obedience to God are internal, such as attitudes, habits, motives, values and day-to-day thoughts. But even these eventually surface outwardly in our relationships with other people. Keeping His commandments in obedience is our outward indication of inward health and love for Christ—our worship (John 14:21, Romans 12:1).

The Vertical Dimension: How You Relate to God*The Word Spoke*

The Word of God is His direct voice showing us not only who He is, but how to live and interact with everyone around us (2 Timothy 3:16). This means an earnest personal intake of God's Word is essential for health and growth (Joshua 1:8). As God speaks to us through the scriptures, we can see His principles for life and ministry, learn how to obey Him and become acquainted with the Christ who is worthy of our steadfast allegiance.

The Prayer Spoke

Prayer is the natural response to God as we hear Him speak through His Word. It is sharing our heart with the One who longs for our companionship and who cares about our concerns. Prayer not only trains our hearts and minds to know the power and glory of God, but also turns His ear towards action in our lives and of those who we pray for (John 15:7, Philippians 4:6-7).

The Horizontal Dimension: How You Relate to Others*The Fellowship Spoke*

God has directed Christians to build each other up through inter-dependence and loving relationships with each other (Hebrews 10:24-25). Gathering together as the Body of Christ draws God close around us as we praise Him and encourage one another (Matthew 18:20).

The Witnessing Spoke

God has given believers the joy and responsibility of telling the world about the Good News of Christ's work on earth (Matthew 4:19). In fact, sharing this spectacular news with others should be the natural overflow of a rich, vibrant life in Christ (Romans 1:16) (www.navigators.org).

Campus Crusade for Christ (Cru)

A California businessman named Bill Bright founded the largest evangelical campus ministry in 1951. Beginning with one chapter at UCLA, Campus Crusade (now known as Cru) currently reaches 73,000 students on 1,140 campuses (www.campuscrusadeforchrist.com). In 1965, the founder of Cru, Bill Bright, wrote what he described as "the distilled essence of the gospel" into a booklet called, "Have Your Heard of the Four Spiritual Laws?". This little yellow booklet was translated into more than 200 languages, equipping Christians with a simple way to introduce

others to God's love, truth and message of hope (www.campuscrusadeforchrist.com). The four spiritual laws simply taught this:

Principle 1: *God loves you and offers a wonderful plan for your life.*

*First is **God's Love***, "God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish, but have eternal life (John 3:16)." *Next is **God's Plan*** [Christ speaking], "I came that they might have life, and might have it abundantly" (John 10:10).

Principle 2: *All of us sin and our sin has separated us from God. **We Are Sinful*** "All have sinned and fall short of the glory of God (Rom. 3:23). We were created to have fellowship with God; but, because of our stubborn self-will, we chose to go our own independent way, and fellowship with God was broken. This self-will, characterized by an attitude of active rebellion or passive indifference, is evidence of what the Bible calls sin. Next, ***We Are Separated*** "The wages of sin is death" [spiritual separation from God]. **Principle 3:** *Jesus Christ is God's only provision for our sin. Through Him we can know and experience God's love and plan for our life. **He Died in Our Place***; "God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us." Next ***He Rose From the Dead***; "Christ died for our sins...He was buried...He was raised on the third day, according to the Scriptures...He appeared to Peter, then to the twelve. After that He appeared to more than five hundred..." ***He Is the Only Way to God***; "Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but through Me.'" God has bridged the gulf, which separates us from Him by sending His Son, Jesus Christ, to die on the cross in our place to pay the penalty for our sins.

Principle 4: *We must individually receive Jesus Christ as Savior and Lord; then we can know and experience God's love and plan for our lives. **We Must Receive Christ***; "As many as received Him, to them He gave the right to become children of God, even to those who believe in

His name." *We Receive Christ Through Faith*; "By grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast." When We Receive Christ, We Experience a New Birth. *We Receive Christ by Personal Invitation* [Christ speaking] "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him." Receiving Christ involves turning to God from self (repentance) and trusting Christ to come into our lives to forgive our sins and to make us what He wants us to be. Just to agree intellectually that Jesus Christ is the Son of God and that He died on the cross for your sins is not enough. Nor is it enough to have an emotional experience. You receive Jesus Christ by faith, as an act of the will. Once a person embraces Christ as their savior, Cru begins a deeper form of discipleship with that individual. One form of discipleship that has been effective is their one-on-one mentoring program called Mentoring 101. This process happens when the mentor begins investing time in the life of someone else, meeting one-to-one, meeting with the intention of encouraging them in their relationship with God and sharing life experiences with someone younger in their walk with God (www.campuscrusaeforchrist).

InterVarsity Christian Fellowship

Starting with 22 chapters at the beginning of the 1940's, InterVarsity had established a presence on 277 campuses by the 1946–1947 academic year. Today, 35,000 students participate in 893 chapters on 576 campuses (Hunt and Hunt, 79–80), (Parker, 1998). *InterVarsity's Purpose is to establish and advance at colleges and universities, witnessing communities of students and faculty who follow Jesus as Savior and Lord: growing in love for God, God's Word, God's people of every ethnicity and culture and God's purposes in the world (www.intervarsityusa.org).* Today, there is more than 1000 InterVarsity staff serving more than 40,000 students and faculty nationwide. *InterVarsity's discipleship process happens through scripture, prayer, spiritual*

formation, community, discipleship of the mind, leadership development, evangelism, whole life stewardship, ethnic reconciliation and justice, church and missions (www.intervarsity.org).

InterVarsity has a similar discipleship structure like Cru, but they tend to have a stronger emphasis on ethnic reconciliation and social justice. In a forgotten passage of *The Secular City* (1965), Cox called InterVarsity “a remarkable organization,” notable for its “lay-led, highly visible, and extremely mobile” approach. Criticizing mainline Protestants for erecting denominational foundations “next to the world of the university,” he praised InterVarsity’s decision to “live in the same world with everyone else” (Hunt and Hunt, 1991). In *The Ivy Jungle*, “The State of College and University Ministry” reported much of the growth in parachurch organizations is due to the presence of Asian-American evangelicals. Since the late 1970’s the number of Asian Americans in InterVarsity has risen by over 260 %. Currently, racial and ethnic minorities make up 36 % of InterVarsity’s students (www.ivyjungle.org). More than any other tradition, evangelicalism has pioneered the niche marketing of campus religion. Along with ethnic-specific groups for Blacks, Asians, and Latinos, InterVarsity and Cru have reached out to fraternities and sports teams. Currently, Greek InterVarsity ministers to 2,900 undergraduates, while Cru’s Athletes in Action maintain a network of 15,000 students and alumni. In addition, several conservative Protestant denominations maintain a strong presence in higher education. Active on 275 campuses, the Assemblies of God ministers to 25,000 college students, up from 13,000 in 2003 (www.chialpha.com). Reaching over 10,000 students on 100 campuses, Reformed University Fellowship represents the evangelical Presbyterian Church in America (www.ruf.org). On any given Sunday, 8,000 students worship in the campus ministry centers run by the Lutheran Church-Missouri Synod (www.in.lcms.org). Last but not least, 87,000 students are actively involved in Southern Baptist collegiate ministries

(www.thealabamabaptist.org). Like evangelicals, Catholics have maintained a large presence in American higher education, employing approximately 2,200 campus ministers. According to a Georgetown University study, there are 1,351 Catholic campus ministry organizations in the United States, three-fourths of which are found on non-Catholic campuses (Gray and Bendyna, 2003)(Reilly, 2003). Most college ministries have strategic ways in which they engage students in spiritual matters. These practices can be helpful when thinking about how to engage African American students spiritually. Here are some practices that most college ministries use to evangelistically engage students: 1) Decentralizing the ministry so missional communities become the primary form of ministry; 2.) Eating meals together every week to emphasize that the meeting is not just a Bible study but a place and time to connect; 3.) Meeting not in a “spiritual” place but in everyday places like dorm rooms, homes, lounges, apartments, coffee shops, bookstores, and so on; 4.) Regularly having outward-facing events (like brunches and parties) and service opportunities; 5.) Building mission into the discussion, application, and prayer every week; 6.) Regularly (weekly) stating the purpose as a group, and reviewing how the group is doing every few months; 7.) Always encouraging those in to the group to invite others and to go to others; 8.) Encouraging spin-off initiatives, like a life group, for example, “God on Tap,” a monthly hangout for guys to talk Bible and life at the favorite sports pub; 9.) Making sure people are being shepherded by being proactive in talking with, and, when necessary, challenging those whose attendance and participation are suffering; 10.) Encouraging and empowering people to contribute what they have to offer, from food and childcare, to administration, to participation in “worship potluck” nights, where groups shelve regular study and everyone contributes a song, scripture, or word of encouragement.

Gaps Analysis in Literature

There is limited relevant research into how African American males are impacted by spiritual mentoring in a predominately white university. This literature did not address the question about how spiritual mentoring has impacted African American students within a college ministry context at a predominately white university? What role did Christian identity formation play among African American males at a predominately white university? What effect did spiritual mentoring have on African American males who have experienced low self-esteem and personal identity crisis? How did mentoring affect African American males who attend a predominately white institution and are from a broken home? How did spiritual mentoring effect the dynamics of family among African American males who attend a predominately white institution?

A need for mentoring programs for students of color at college and universities exist. Despite mentoring programs existing, many do not work. Many programs fail because the faculty and staff members fail to understand the level of time commitment needed to create a successful mentoring relationship with students. Steps should be taken that will help affectively assist African American students to complete their degree and develop a healthy identity of themselves. Academic and social integration into university culture can be very difficult for African American students that are the minority on campus. I think that without support and guidance, African American male students can become withdrawn and isolated and struggle with their own personal identity and self-esteem. There are several reasons for this study. The first reason for this study is to find structured ways for predominately white universities to retain African males within the institution and improve the disparities that exist among African

American males who attend predominately white institutions. Second is to help predominately white campuses develop well supportive environment for African American students that foster academic achievement and personal growth. Third, is to develop potential ministry based models that will effectively work with the spiritual identity formation of African American males students through mentoring programs. Fourth, is to help create new models of mentoring African American collegiate students and inform current existing models. Fifth, is to draw attention to a population that is in need of Christ-centered transformation. Even though Christ is actively at work among African American males they still face urgent issues that open the door of a holistic missions opportunity for the Church

This study focused on how mentoring impacted African American males at Eastern Kentucky University in the area of Christian identity formation, education, and personal identity formation within a college ministry context.

Research Design

Qualitative semi-structured interviews were used in this study and served as one of the primary sources for data collection. Sensing suggest that most often open-ended questions are used in qualitative interviews. Questions that are usually employed are Grand Tour Questions, Guided Tour Questions, Descriptive Questions and many others (Sensing, 105). Seidman suggest that interviewing is the basic mode of inquiry. Recounting narratives of experience has been the major way through recorded history that humans have made sense of their experience. Through qualitative semi-structured interviews you give the interviewee the opportunity to tell their story (Seidman, 9). Seidman suggest that stories are the best way of “knowing”. I think that through interviews, you better understand a person lived experience, which enables you to possibly collect a larger amount of data for research.

Review of Chapter

As I conclude my literature review, I would like to summarize this chapter. This study focused on how mentoring impacted African American males at Eastern Kentucky University in the area of Christian identity formation, education, personal identity formation within a college ministry context. The relevant literature for this Chapter focused on four primary sections; *Mentoring*, its biblical and theological foundations, mentoring styles, need for mentoring African American males. In this section the literature focused on how mentoring is understood biblically and theologically. It also focused on the different styles that are modeled in the mentoring process and the lack of mentorship that exist among African American males. The next section, *The plight of African American males in America*; both historical and social, focused on the life experience among African American males in America. And how those experiences influence can hinder the ability to succeed in society. In last section the literature focused on *African American male experience in a predominately white university, and college ministry*. This section helps to better understand the campus dynamic among African American males at predominately white institutions and the various ways in which campus ministries disciple students.

CHAPTER 3

ANALYTICAL FRAMEWORK OF THE PROJECT

Introduction

This study connected with 10 to 12 African American males who attended Eastern Kentucky University and were a part of a past spiritual mentoring experience within a college ministry context from 2003 to 2007. Interviews were carried out in person and by phone on an individual basis. I conducted interviews with African American males who attended Eastern Kentucky University and were engaged the spiritual mentoring program at the university. The use of interviews served as one of the primary sources for data collection and relied on both open ended and focused-interviews that are semi-structured.

Nature and Purpose of the Project

The purpose of this study was to explore how mentoring impacted African American males at Eastern Kentucky University in the area of Christian identity formation, education and personal identity formation within a college ministry context during the span of the mentoring relationship/experience. In order to explore how mentoring impacted African American males at Eastern Kentucky University the following research questions were formulated and used in personal semi-structured interviews with African American males at Eastern Kentucky University.

Research Questions

Research Question #1: *How did the spiritual mentoring program affect African American males at Eastern Kentucky University regarding personal identity formation and their experience as an ethnic minority at a predominantly white Institution?*

This question explored how the spiritual mentoring program at Eastern Kentucky University affected the personal identity formation and the ethnic minority experience of African American males at Eastern Kentucky University. This question was personalized into a list of interview questions below.

1. How did the past CBC mentoring program help you in your decision-making?
2. How did the CBC mentoring program shape you as a person?
3. What ways did the CBC mentoring program foster you on campus?
4. What aspects of CBC mentoring program did you feel really connected to and why?
5. What was your relationship like with people outside of your ethnicity?
6. How was your interaction with the majority white student population?
7. How were your experiences within your classroom?
8. How was did the CBC mentoring program create way to explore your ethnic identity?
9. How did CBC help you to grow in your ethnic experience on campus?

Research Question #2: *How did the spiritual mentoring program affect African American males at Eastern Kentucky University with regards to their education?*

This question explored how the spiritual mentoring program affected African American males educational experience at Eastern Kentucky University. This question was personalized into the interview questions listed below.

1. In what ways did CBC help you in your education at Eastern Kentucky University?

2. How has your educational experience been at Eastern Kentucky University?
3. How did you relate to education growing up?
4. What ways, if any, did CBC mentoring help you face any academic challenges?

Research Question #3: *How did the spiritual mentoring program affect African American males at Eastern Kentucky University with regards to their Christian Identity formation?*

This question explored how the spiritual mentoring program affected the African American males religious beliefs at Eastern Kentucky University. This question was personalized into a list of interview questions.

1. What role did CBC mentoring play regarding your Christian Identity formation?
2. What was the experience of your Christian Identity formation growing up as a black male?
3. How did being at Eastern Kentucky University encourage or hinder your Christian Identity formation?
4. What kind of opportunities did CBC mentoring program offer to encourage your religious experience?

Ministry Context(s) for Observing the Phenomenon

Many of the former African American students that were interviewed grew up in Kentucky or in the Southeast region, where hidden forms of racism still exist. Many lived in areas where religious morals were practiced and encouraged. Many of the African American students that attended Eastern Kentucky University and were a part of the mentoring program also grew up in an urban setting and not a rural one. In these urban settings, gang violence and police brutality was an ongoing occurrence. For many of the African American students, those experiences were carried into their university experience.

Participants to Be Sampled About the Phenomenon

Criteria for Selection

This study connected with 10 to 12 African American males who attended Eastern Kentucky University and were a part of a past spiritual mentoring experience within a college ministry context from 2003 to 2007. There was a random selection of 10 to 12 African American male students out of forty African American male students who were part of the mentoring experience at Eastern Kentucky University. Those students were randomly selected from a recorded list of African American male contacts that attended Eastern Kentucky University and were part of the mentoring experience. Once they were selected they were personally contacted through phone and email and asked to participate in the study.

Description of Participants

I randomly selected 10 to 12 African American males who attended Eastern Kentucky University and were a part of a past spiritual mentoring experience within a college ministry context from 2003 to 2007. Those who were selected ranged from the age of 28 to 35 years old. Some had completed their four years in college, others had not completed their four years in college. All who were selected had some level of religious experience or church involvement.

Ethical Considerations

All information gathered was for the purpose of my research. I took the necessary steps to maintain confidentiality and had written consent from my participants to release information helpful to my research. I did not require that subjects use their names at any point during the interview. I expressed to the subjects that no identities would be made known during or after the interview. I referred to those who took part in my research as “subject one”, “subject two”, etc. A copy of the consent form is listed in the Appendix.

Procedure for Collecting Evidence from Participants

I randomly selected 12 African American males from a list of African American males contacts who attended Eastern Kentucky University. These men were a part of a past spiritual mentoring experience within a college ministry context from 2003 to 2007. Once they were selected they were personally contacted through phone and email and asked to participate in the study. Those who were selected ranged from the age of 28 to 35 years old. Some completed their four years in college, others did not complete their four years in college. All who were selected had some level of religious experience or church involvement. The interviews were carried out in person and by phone on an individual basis. The interviews were both open ended and focused-interviews that were semi-structured. Each interview was forty-five in lengths. During the interviews I asked a series of questions that was necessary for gathering data information. During the interviews I took extensive notes. This provided cohesive records of the data analysis. Qualitative semi-structured interviews was used in this study and served as one of the primary sources for data collection. Sensing described this method as a tool for collecting data (75). Some of the interview questions that were asked are described by Sensing, as Grand Tour questions and Guided Tour questions (86).

Procedure for Analyzing the Evidence Collected

My data analysis came through the interviews. After the interviews were conducted, the responses were gathered and analyzed by looking at the data from the open-ended questions used in the interviews. I looked for repeated words or phrases, meanings and recurring themes that came out of the interviews and marked them with colored highlighters, then compare them to the meaning, words and themes that emerge from the relevant literature. I saw how they matched or differed from the relevant literature. Conclusions were drawn from the comparison.

Reliability and Validity of Project Design

An independent expert reviewed the project design to evaluate its reliability and validity.

Review of the Chapter

The nature and purpose of this study was to explore how mentoring impacted African American males at Eastern Kentucky University in the area of Christian identity formation, education and Personal identity formation within a college ministry context during the span of the mentoring relationship/experience. In order to explore how mentoring impacted African American males at Eastern Kentucky University three research questions were formulated and a series of interview questions were used. I randomly selected 12 African American males from a list of African American male contacts who had attended Eastern Kentucky University. These males were a part of the spiritual mentoring experience from 2003 to 2007. After they were selected they were personally contacted by phone and email and asked to participate in the study. Everyone who was selected ranged from the age of 28 to 35 years old. Some completed there four years in college, others had not completed their four years in college. Those who were selected had some level of religious faith or church involvement. The interviews were carried out in person and by phone on an individual basis. The interviews were both open ended and focused-interviews that were semi-structured. Each interview was about forty-five minutes in length. During the interview I asked a series of questions that was necessary for gathering data information. The procedure for collecting evidence came from the extensive notes I took during the interviews. This provided cohesive records of the data analysis. Qualitative semi-structured interviews was used in this study and served as one of the primary sources for data collection. I looked for repeated words or phrases, meanings and recurring themes that came out of the interviews and marked them with colored highlighters, then compare them to the meaning, words

and themes that emerge from the relevant literature. I saw how they matched or differed from the relevant literature. Conclusions were drawn from the comparison.

CHAPTER 4 EVIDENCE FOR THE PROJECT

Overview of Project

The purpose of this study was to explore the impact that mentoring had on African American males at Eastern Kentucky University in the area of Christian identity formation, education and person identity formation within a college ministry context. There is limited relevant research into how African American males are impacted by spiritual mentoring in a predominately white university. The review of relevant literature did reveal the need for mentoring to African American males in the area of personal, spiritual, and educational development. Mentoring can play a significant role in the life of a person and encourages growth and balance. Mentoring brings about positive change and can empower those being mentored to discover their identity and spiritual direction. These are some of the conclusions from the literature review and are consistent with the responses of the subjects who were interviewed for this study.

Participants

The subjects selected for the interviews were 12 African American male students at Eastern Kentucky University who were involved in the past spiritual mentoring program in 2003-2007 in the context of a campus ministry. Those who were selected ranged from the age of 28 to 35 years old. Some of the subjects selected had completed their four years in college, and others that were selected did not. All subjects selected had some level of religious experience or church involvement in their lifetime. Many lived in areas where religious morals were practiced

or encouraged. Many of the subjects selected, grew up in Kentucky or in the Southeast region where hidden forms of racism still exist. Over half of the subjects selected grew up in an urban setting. A summary of their response to the three research questions follows

Research question #1: How did the spiritual mentoring program affect African American males at Eastern Kentucky University regarding personal identity formation and their experience as an ethnic minority at a predominately white institution?

Interview question #1.1: How did the past CBC mentoring program help you in your decision-making?

Five of the subjects felt that CBC provided accountability to make positive decisions while at Eastern Kentucky University. They felt that they could confide in each other, which drove them to make good decisions. One subject cited that positive peer pressure from others who attended CBC in essence helped him make positive decision at Eastern Kentucky University. Another subject stated that being involved in CBC helped him hear clearly what God was telling him to do with his life, so he was able to make good decision based on clear direction from God.

Interview question #1.2: How did CBC shape you as a person?

Two subjects mentioned that CBC helped shape their personal character. Another two mentioned that CBC helped formed their identity as a Christian leader and as an African American male. They stated that being around other positive black males at CBC were role models for them. Another mentioned that CBC gave them the opportunity to come up out of their shell and become more confident in who they were. One subject stated that through CBC they were able to grow as a person of integrity and moral character.

Interview question #1.3: What ways did CBC foster you on campus?

Two subjects mentioned that CBC was a strong support group for them and helped shelter them from a lot of negative influences. Two other subjects felt that CBC gave them a place to belong. They felt they were outsiders on campus and needed a place where they fit in, and CBC became that place for them. Another stated that CBC gave them a place where their voice was heard. He stated that often as a minority he felt he had no voice on campus and CBC provided a place for him to be heard. Another subject mentioned that CBC gave him the opportunity to be himself and relate to others that were like him.

Interview question #1.4: What aspects of CBC mentoring program did you feel really connected to and why?

Two subjects mentioned that they felt really connected to the preaching and teaching aspect of CBC. They felt that they thrive the most during the preaching and teaching of God's word. Three other subjects stated that they really were connected to the worship. They felt the most connected to God and each other during times of worship in CBC. Another subject mentioned that he was really connected to the small group discussions outside of the CBC gathering. He stated that the small group discussion were a time of more intimate fellowship and growing together as minority students at Eastern Kentucky University. He mentioned that the small group time was a time where you could ask any question and didn't feel judge or threatened. Another mentioned that he really felt connected to the spiritual retreats. He stated that through the retreats he grew as a person of faith and in his knowledge of God. He felt that he had changed the most during the spiritual retreats.

Interview question #1.5: What was your relationship like with people outside of your ethnicity?

Four subjects stated that they had God healthy relationship with people outside of their own ethnicity. They mentioned that they grew up in a very diverse area that allowed them to interact with other ethnicities other than their own. One subject mentioned that he was only comfortable in one-on-one settings with those outside of his race due to some of his experiences growing up. Two subjects mentioned experiencing some harsh racism with those outside of their own ethnicity. One subject mentioned that he ran for student government at Eastern Kentucky University. All those who were running against him were white and were publicized in a very positive light at the university. He felt that he was discriminated upon and was publicized in a very negative light to the public audience. He felt that the media at Eastern Kentucky University did not portray him as an intelligent and compassionate student with many great ideas like his running mates.

Another student said that his relationship with white students were strained at times because he felt like he was being made fun of or the victim of racist statements. He mentioned that one time, his white friends told him, that he should consider becoming Muslim because he looked like a Muslim. Another subject stated that he was able to build some healthy relationships with those outside of his ethnicity through Christian events and worship events.

Interview question #1.6: How was your interaction with the majority white student population?

All subjects listed that their interaction with majority white student population was mostly positive, but very surface oriented.

Interview question # 1.7: How were your experiences within your classrooms?

Two subjects mentioned they experienced being the people of color in several of their classes. Six stated that they were treated fairly in the classroom and didn't feel threatened. Two

subjects stated that they would tend to go to the back of the classroom and observe other people in the class. Two others stated that they would remain very quiet in the classroom and have little to no interaction with others in the class. One subject mentioned that his views and ideas were often opposed in class, so he would be reluctant to speak in class.

Interview question # 1.8: How did CBC create ways to explore your ethnic identity?

Two subjects mentioned that CBC helped them to reconnect to their cultural heritage and shape their black identity through the gospel songs that were sung during worship. Another subject stated that they learned things about their own culture that wouldn't have learned outside of CBC. He stated that many of the things he learned culturally came through interaction with other African American students within CBC. Another subject mentioned that he gained an understanding in what it meant to be an African American man who served and loved Jesus through time of dialogue with other African American males in CBC.

Interview question # 1.9: How did CBC help you to grow in your ethnic experience on campus?

One subject mentioned that CBC helped him to step outside of his cultural box and embrace other ethnicities while being secure in his own ethnicity. Two subjects stated that CBC taught them to value dignity and worth in their ethnicity. Another subject mentioned that CBC helped him to be proud of who he was and felt that he was less than as a minority on campus. Two subjects stated that CBC gave them a sense of purpose as a black male at the university. Another subject mentioned that CBC helped them gain a historical understanding of the black church and its importance to his ethnic identity.

Research question #2: How did the spiritual mentoring program affect African American males at Eastern Kentucky University with regard to their academic experience?

Interview question #2.1: In what ways did CBC help you academically?

Four subjects mentioned CBC helped them in the discipline of studying and note taking. They stated that through bible study of learning God's word; that same technique was applied to their class work, which helped them become much better academically in the classroom. Another two subjects stated that through CBC they were connected with other students that had aspirations of graduating and all became accountable to one another. One subject stated that he was connected to other people within CBC that were academically driven and helped motivate him academically. Another subject mentioned that they learned time management being apart of CBC, which they used in every area of their life including class work. Another subject mentioned that by staying focused on God's word, he learned how to focus on his assignments in class.

Interview question #2.2: How has your academic experience been at Eastern Kentucky University?

Four subjects mentioned that they had a very positive academic experience at Eastern Kentucky University. Two subjects mentioned that they felt better prepared for vocational life after their academic experience at Eastern Kentucky University. One subject mentioned that he had a very caring professor who was a Christian and that he helped him on an academic level. Another subject mentioned that academic success came very easy to him before he arrived at the university level. He stated that extra curricular activities were far more helpful and important to him. One subject struggled with academics on campus, but was able to achieve academic success with a lot of support.

Interview question #2.3: How did you relate to academics growing up?

Four subjects mentioned that academics was very important to them growing up. Three subjects mentioned that their parents pursued education beyond high school. Two subjects stated how their parents pressured them to strive for academic success growing up. Another subject mentioned that his mother wanted him to get accepted into a magnet school in the suburbs, which had the top education for any high school in the area. He stated that during that time they had a lottery drawing to determine how many other kids in lower income areas could be accepted in the school. He mentioned that his mother camped outside of the school that night just so she could be the first to get a ticket for him to get accepted in the school. He did get accepted in the school and since went on to become a lawyer. Another subject mentioned that he was raised in a single parent home and that his mother was very instrumental in him going to college and eventually getting his masters degree.

Interview question #2.4: What ways, if any, did CBC mentoring help you face any academic challenges?

Three subjects felt that there were no real academic challenges that they had to face. Two subjects mentioned that felt responsible as a leader within CBC to achieve academic success during challenges, so they could pave the way for others. One subject stated that CBC helped him to stay focused when he became frustrated during academic setbacks. Another subject mentioned that CBC gave him hope in the midst of his most challenging times academically. Another subject stated that CBC taught him to never give up during tough academic times.

Research question #3: How did the spiritual mentoring program affect African American males at Eastern Kentucky University with regards to their Christian Identity formation?

Interview question #3.1: What role did CBC play regarding your Christian identity formation?

Three subjects stated that CBC helped them to grow spiritually. One subject mentioned that CBC helped him to avoid sexual temptation that would have hindered his relationship with God. One subject stated that it helped him discover his spiritual gift and determine his purpose in life. Two subjects mentioned that CBC helped them become bold in sharing their faith. Another subject stated that it help to grow as a spiritual leader. One subject mentioned that CBC helped him to discover that Christianity was truly real. Another subject stated that CBC helped him grow into the spiritual man he is today. Another subject mentioned that the one-on-one discipleship CBC offered played a crucial role in his spiritual growth. Another subject mentioned that CBC taught him how to live the Christian life.

Interview question #3.2: What was the experience of your Christian identity formation growing up as a black male?

Five subjects stated that they grew up attending a traditional mainstream denominational church. Three subjects mentioned that they were forced to go to church growing up because it was important to the family, but had no true relationship with God. Another subject mentioned that he grew up in a very strict religious environment, in which he formed a lot of negative ideas about church. He mentioned that going to CBC helped shape him spiritually and gave him a new and fresh perspective about church. One subject mentioned that he was taught that only black churches were truly spiritual. He stated that idea was quickly proven false once he got to college. Another subject stated that he had no real Christian identity growing up and developed a relationship with Christ right before college. CBC helped him grow in his relationship with Christ.

Interview question #3.3: How did being at Eastern Kentucky University encourage or hinder your Christian identity formation?

Two subjects stated that Eastern Kentucky University was known to be a party school and because of this, it provided too many opportunities to fall into temptation and hurt their relationship with God. Another subject stated that sometime he had a difficult time making good spiritual decisions because of the environment at Eastern Kentucky University. Another student was fully aware of the school's reputation and because of its reputation, he was able to stay clear of the negative environment and make better choices. Another subject mentioned that Eastern Kentucky University did not promote the opportunity to fellowship in a Christian environment and left students seeking out spiritual guidance through their own curiosity. One subject stated that he found spiritual support through a number of his friends that he got to know through events that Eastern Kentucky University provided. Another subject mentioned he never heard any talk or promotion about Christian events except for CBC. Another subject was able to put spiritual practices into practice immediately because of the negative pressure he faced on campus.

Interview question #3.4: What kind of opportunities did CBC mentoring program offer to encourage your religious experience?

Five subjects mentioned that going to spiritual retreats really helped develop their spiritual growth as a Christian. Two subjects stated that going through the same struggles together as a group provided a place of support and growth. Another subject stated that going to events and seeing other black spiritual leaders was encouraging and offered great examples of people of faith. Another subject mentioned that just to fellowship with other Christians outside of religious events was very encouraging. Another subject mentioned that CBC gave him

opportunities to lead bible studies, which helped him grow spiritually and develop as a leader with a greater voice.

Summary of Major Findings

The purpose of this research was to explore how mentoring impacted African American Males at Eastern Kentucky University in the area of Christian identity formation, education and Personal identity formation within a college ministry context during the span of the mentoring relationship/experience from 2003 to 2007. Based on the data collected through personal interviews I discovered the following major findings:

1. Subjects seem to thrive when connected with a group of their African American peers within the positive mentoring environment generated through CBC.
2. Subjects began to grow in their confidence as a leader when given opportunities to lead. And they also grew in their ability to lead.
3. Subjects began to make positive life decisions and grew spiritually when engaged in learning scripture and taking spiritual retreats that focused on growing in their faith.
4. Subjects began to develop a greater desire to excel academically even before college through the pressure of family or a desire to leave the negative environments in their hometowns.

CHAPTER 5 LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

The purpose of this study was to explore the impact that mentoring had on African American males at Eastern Kentucky University in the area of Christian identity formation, education and person identity formation within a college ministry context. There is limited relevant research into how African American males are impacted by spiritual mentoring in a predominately white university. Mentoring can play a significant role in the life of a person and encourages growth and balance. Mentoring brings about positive change and can empower those being mentored to discover their identity and spiritual direction. I will discuss significant major findings in light of personal observation, review of relevant literature and biblical literature. I will also discuss the ministry implications of my findings and some of the limitations of the study. Finally, I will discuss some of the unanticipated findings in my research and future recommendations.

Major Findings

African American Peer Context

1. In my interview process, I discovered that the subjects seem to thrive when connected with a group of their African American peers within the positive mentoring environment generated through CBC. Subjects found strong accountability, support and encouragement through their African American peers. Subjects felt that they could deeply resonate with their own ethnic race and shared similar experiences. The subjects also began to develop a stronger understanding of their own personal identity when connected with other positive African American males within the mentoring program. Subjects mentioned that they could trust other

males within the mentoring program because they shared many similar life experiences and each shared experience helped them gain a better sense of who they were.

Sue suggested that students of color find comfort and encouragement in seeing others who look like them in such professional roles. Seeing people of color in campus faculty and administrative leadership roles, or any role other than secretarial, janitorial, or food service, is encouraging to one's occupational and professional outlook (2006).

Mentoring has the ability to build a greater level of trust, respect, and depth between people. When mentors and the people they're mentoring establish a deep level of trust, they become willing to expose their real questions, weakness, and problems (Bennett & Purvis, 76). Mentor leaders understand that leadership is not about authority, direction, or control, though each, in its proper place and time, is appropriate. Instead, the focus of the mentor leader is on adding value to people's lives (Dungy, 101). Importantly, mentoring is "an activity having less to do with showing others what we can do than with helping them perceive what they can do" (Enerson, 2001, p. 8).

Mentorship may occur through a formal program or materialize through an informal process. Informal mentoring occurs through personality congruence and happenstance and develops into a relationship where the mentor and protégé learn to trust and depend on one another (Wilson, 1999). Subjects gained deep levels of trust within a safe group of people. The subjects demonstrated strong areas of growth in this positive mentoring environment.

According to Harris, the development of interpersonal relationships with peers is a significant determinant of adult interpersonal competence. Success within peer groups increases self-esteem and gives a sense of self-validation.

Mentoring from peer students or from faculty members is an effective tool in providing the support necessary to overcome the barriers that prevent many African-American men from successfully completing college. Mentoring is vital in contributing to the survival and empowerment of African-American men, and it also enhances their ability to make gains in higher education (Lavant, 1997).

God has directed Christians to build each other up through inter-dependence and loving relationships with each other (Hebrews 10:24-25). Gathering together as the Body of Christ draws God close around us as we praise Him and encourage one another (Matthew 18:20).

Leadership Opportunities

2. I discovered through the interview questions that subjects began to grow in their confidence as a leader when given opportunities to lead. And they also grew in their ability to lead when viewing their African American peers in leadership roles within the mentoring program.

African American male college students, like other students, need successful role models to which they can identify. Mentor leaders understand that leadership is not about authority, direction, or control, though each, in its proper place and time, is appropriate. Instead, the focus of the mentor leader is on adding value to people's lives (Dungy, 101). Mentor leaders are always looking to make a positive difference, whether directly, through mentoring or indirectly, by being a role model, or through unexpected special situations that come along in life (Dungy, 100).

Mentoring is the act of teaching, advising, or guiding someone who is less experienced, connects students with positive role models (Lavant, 1997).

Stanley and Clinton in their book “Connecting: The Mentoring Relationships you Need to Succeed in Life”, mention several different style or models of mentoring. They are: Contemporary Style, Historical Style, Counseling Style, Teaching Style, Sponsoring Style, Discipling Style, Spiritual Guiding Style, and Coaching Style. In the Sponsoring Style, the mentor strives to empower the protégé through career guidance and protection, as the protégé becomes a leader within an organization.

Jesus was the ideal mentor and leader. Although he had the right to exert authority over his protégés, he continually served them and allowed them to be a part of his work. From his life and work, we can glean many principles for mentoring. Specifically, Jesus was humble, willing to make sacrifices, and he was a leader (Engstrom and Jenson, 117).

For example in Matt. 10:1, Jesus chose the Twelve and gave them authority. Next, he spent the majority of His time building, nurturing and preparing the twelve to fulfill the Lord’s purpose for their lives. We see this throughout the scriptures; one example is found in Luke 10, where Jesus teaches His disciples to pray, and in John 5, where He multiplies the bread and allows them to participate in this miracle.

Spiritual Formation Produce Positive Life Decisions

3. Through the interview questions, subjects stated that they began to make positive life decisions and grew spiritually when engaged in learning scripture and taking spiritual retreats that focused on growing in their faith. They also pointed out that one-on-one discipleship by spiritual mentors in the CBC mentoring program, was life changing.

Bennett and Purvis suggest that the truths of the Christian life are essential part of spiritual mentoring and are critical for authentic growth. These truths are to be modeled, taught, and developed. This usually takes place in some kind of bible study (80).

The concept of mentoring goes far beyond advisement (Johnson, 1996). Zachary suggested mentoring should be learning centered in its approach to working with students. If learning is not at the center of a mentoring relationship, then interactions are reduced to transactions. The mentor and the student should share the learning process. As the student matures and develops, it is important to reevaluate the relationship as to allow more autonomy for the student (Zachary, 2000). I think this is a healthy way at looking at the mentoring process. Both mentor and protégé should seek to learn and grow in their relationship.

In the Discipling Style, the mentor strives to empower the protégé through understanding the basics of following Christ. In the Spiritual Guiding Style, the mentor strives to empower the protégé through accountability, direction, and insight for questions, commitments, and decisions affecting spirituality and maturity.

The Word of God is His direct voice showing us not only who He is, but how to live and interact with everyone around us (2 Timothy 3:16). This means an earnest personal intake of God's Word is essential for health and growth (Joshua 1:8). As God speaks to us through the scriptures, we can see His principles for life and ministry, learn how to obey Him and become acquainted with the Christ who is worthy of our steadfast allegiance.

Jesus built the disciples up, encouraged them, corrected them, and stretched them as they struggled to receive the truth and obey the will of God (Engstrom, 57). As a mentor one seeks to serve the protégé by pouring into him or her and building a relationship with him or her that will lead to growth and maturity. Barnabas was a great mentor to Paul and gave him opportunities to grow in leadership.

Together, Barnabas and Paul taught. Here again, Barnabas played a mentoring role wherein he took the lead but also provided opportunities for Paul to learn and grow over the period of a year (Clinton & Rabb , 23).

Academic Motivation

4. The study also revealed that subjects began to develop a greater desire to excel academically even before college, through the pressure of family or a desire to leave the negative environments in their hometowns. Subjects approached college with a greater burden to achieve high academic standards due to the pressure of family members and the limited support from the university. Because of the disparities that existed in most of the environment that subjects grew up in, there was greater pressure to strive to escape the environment through academic achievement or sports. One subject mentioned that his mother wanted him to get accepted into a magnet school in the suburbs, which had the top education for any high school in the area. He stated that during that time they had a lottery drawing to determine how many other kids in lower income areas could be accepted in the school. He mentioned that his mother camped outside of the school that night just so she could be the first to get a ticket for him to get accepted in the school. He did get accepted in the school and since went on to become a lawyer. Another subject mentioned that he was raised in a single parent home and that his mother was very instrumental in him going to college and eventually getting his masters degree.

Academic and social integration into university culture can be very difficult for African American students that are the minority on campus. I think that without support and guidance, African American male students can become withdrawn and isolated and struggle with their own personal identity and self-esteem.

Wright and McCreary suggested that African American male students need a resource that recognizes the uniqueness of their experience and needs, while offering them potential solutions to their academic problems. Attrition is often not due to lack of ability, but to a lack of a social support system that is both accessible and knowledgeable regarding African American male college students (48).

Mentoring from peer students or from faculty members is an effective tool in providing the support necessary to overcome the barriers that prevent many African-American men from successfully completing college. Mentoring is vital in contributing to the survival and empowerment of African-American men, and it also enhances their ability to make gains in higher education (Lavant, 1997). Successful student retention programs make the mentoring component a major factor in creating a supportive environment for students (Maton, 2000).

Harris also believes that the low level of academic achievement among black male peer groups is because of the lack of acknowledgement for those who succeed academically as well as the peer glorification of black men who are disruptive or play sports (1995). Lavant suggested that promoting an environment of academic achievement within this group should put those who are academically successful in the forefront of their peer group (1997).

Ministry Implications of the Findings

The findings of this study demonstrated that mentoring had a significant impact on African American males that attended the spiritual mentoring program at Eastern Kentucky University. These findings demonstrated mentoring can play a significant role in the life of a person and encourages growth and balance. Based on these findings, I have developed some ideas that universities can use to retain African males within the institution and improve the disparities that exist among African American males who are a minority at college institutions.

Based on these findings churches and para-church organizations can develop potential ministry based models that will effectively work with the spiritual and personal identity formation of African American males students.

Based on the findings in my research, I think churches and para-church organizations need to develop ethnic specific ministries. Ethnic specific ministries will help provide a safe environment for minorities to grow spiritually and socially in your ministry. By creating these ethnic specific mentoring models of ministry, one can help promote a place where ethnic minorities can relate to those who have similar shared experiences. Two subjects mentioned that CBC was a strong support groups for them and helped shelter them from a lot of negative influences. Two other subjects felt that CBC gave them a place to belong. They felt they were outsiders on campus and needed a place where they fit in, and CBC became that place for them. Another stated that CBC gave them a place where their voice was heard. He stated that often as a minority he felt he had no voice on campus and CBC provided a place for him to be heard. Another subject mentioned that CBC gave him the opportunity to be himself and relate to others that were like him. However, I do feel that you should continue to invite ethnic specific mentoring groups into a larger context of diverse experiences through worship and missions. I believe that universities and colleges should create more ethnic specific mentoring models that would cater to the needs of African American males. This would help predominately white campuses develop well supportive environment for African American students and foster academic achievement and personal growth through a positive peer group experience. For example each university and church should invest in creating a gospel choir that would primarily reach African Americans, but not solely for any one group of people. Through this choir one could develop a strong group-mentoring program that promotes spiritual, person and educational

growth. The intentions behind this type of ministry would not just to teach people to sing, but to help grow strong into spiritual leaders that would gain confidence in their identity as a minority within a larger context.

Another idea to explore based on my findings is to create opportunities of leadership for African American males to serve. Seeing African American males in positions of influence or power is rare. For many young African American males there are few young role models that can identify with immediately. Most people of color that are seen as role models of people with influence among young African American men are sports figures and musicians. We need more African American leadership in more professional roles other than sports and entertainment. Sue suggested that students of color find comfort and encouragement in seeing others who look like them in such professional roles. Seeing people of color in campus faculty and administrative leadership roles, or any role other than secretarial, janitorial, or food service, is encouraging to one's occupational and professional outlook (2006). Churches and Universities must be intentional at putting people of color in leadership positions that are significant. African American males are more likely to have confidence to aspire to leadership if they see their peers in these roles of leadership.

Another idea to explore is to create pre-college program in existing communities where high school drop out rate is high and educational pursuit may be very low. If churches started program for parents to help the parents be aware of educational opportunities for their children and create ways to help motivate their children towards higher education. Some universities discussed that they need precollege programs that are academic enrichment and introductory curriculums, which can give students of color exposure to the campus life while at the same time building on skills necessary to be successful. There is a program in the state of Kentucky called

“Geer-up”. This program sends out public speakers to high schools encouraging them and recruiting them to attend college. The program has been successful to some degree. Based on my findings, a similar program needs to exist that will go into the communities and help inform families and parents of the resources and information that is available to prepare students for college. Churches could adopt this idea and create after school tutoring/ mentoring programs that will offer pre-college curriculum and help better prepare students academically while putting them in a positive mentoring environment that encourages the pursuit of academics.

Limitations of the Study

There were several limitations to this study. The first limitation was, a lack of relevant research into how African American males are impacted by spiritual mentoring in a predominately white university. The literature did not necessarily address the question about how spiritual mentoring has impacted African American students within a college ministry context at a predominately white university? What role does Christian identity formation play among African American males at a predominately white university? What affect does spiritual mentoring have on African American males who have experienced low self-esteem and personal identity crisis? How does mentoring affect African American males who attend a predominately white institution and are from a broken home? And finally, how does spiritual mentoring affect the dynamics of family among African American males who attend a predominately white institution?

Second limitation was, the study only focused on African American men and not African American women. Some their perspective would have been interesting and perhaps enriching to the study.

Third limitation was, there was only one face-to-face interview and the rest of the interviews were through phone conversations. This was largely due to geographical and financial constraints.

The fourth limitation was scheduling times for interviews was very difficult because of the challenge of people working, being out of town, or simply too busy.

The last and final limitation was, the interviews were extremely long and subjects because of the informal nature of the interview would share often information that was not related to the discussion.

Unexpected Observations

There were some unanticipated findings that emerged during the research. One of the surprising findings was that very few subjects experienced racism or discrimination on the campus of Eastern Kentucky University. I assumed that this would have been a common experience for most, due to the racism that many African American face in society today. Hill (1993) contends that social stratification and racism are the key societal factors negatively affecting the African American family, and, in particular the black male. Glasgow in his work on the black underclass contends that racism is at the core of social problems encountered by black males in America (1981). I assumed that maybe racial encounters at the university may have brought about feeling of isolation and alienation among the subjects, but this was not the case. The subject's feelings of isolation and alienation were due to the difficulty of acculturating into the university.

Another surprising finding was the relationships that were developed among some of the subjects during their years at school in the mentoring program has continued on well after college and now some of those friends have become life long accountability partners.

The next surprising finding was how many subjects embraced a diverse worship experience among all Christians. Some of the subjects were strategically involved in reaching out to everyone to help form monthly unity services among all the Christians on campus.

Future Directions for the Study

Based on the evidence of this research project, I make the following recommendations:

1. I recommend that universities and colleges develop ethnic specific mentoring programs for minority students on campus. According to Harris, the development of interpersonal relationships with peers is a significant determinant of adult interpersonal competence. Success within peer groups increases self-esteem and gives a sense of self-validation (1995).
2. I recommend that churches within the local communities create ministry programs that will actively seek African American males as a holistic mission opportunity.
3. I recommend that para-church organizations on campus develop ministry that would seek to cater to the needs of minorities on campus. Wright and McCreary suggested that African American male students need a resource that recognizes the uniqueness of their experience and needs, while offering them potential solutions to their academic problems. Attrition is often not due to lack of ability, but to a lack of a social support system that is both accessible and knowledgeable regarding African American male college students (48).
4. I recommend that each church develop programs that will send black males on spiritual retreats and serve in mission work.
5. I recommend that future study be explored about how spiritual mentoring affects minorities who attend predominately white institutions and are from broken homes.
6. I recommend that churches develop ministry based models that will effectively work with

the spiritual and personal identity formation of African American males who were high school dropouts.

7. I recommend that universities develop retention intervention programs with a stronger mentorship component. Having a mentorship element, with a deeper spiritual and personal focus to it.

Postscript

I truly believe that mentoring is the means by which lives are transformed. I have a deep passion to reach African American males through spiritual mentoring. I know what it was like on a university that I couldn't immediately identify with and the feeling of isolation. I felt overwhelmed by the pressure of trying to culturally adapt to such a large, predominately white school. I often tried to search for some type of guidance or support that could understand my context, but found none. Academically, I struggled to keep my GPA consistently up. There were inward struggles of identity formation and self-esteem. Some of these struggles were related to my own lack of discipline, but other influences and surroundings shaped my thinking during that time of my life. I had no true spiritual relationship with Christ at that time. I saw how the lives of each of the subjects I interviewed were transformed by the power of Christ within a mentoring relationship context. As a pastor and minister of the gospel, I see the deep need for spiritual transformation in the lives of young black males. I see how God is at work in the lives of many young black males, but I also see how many are without hope and without Christ. I pray that the church in America will open their spiritual eyes and see the state of our black men in America and the deep need for a spiritual revival among black men in America. I think that this research is only the beginning of a journey to help transform the lives of African American young men in our country.

Appendix A

INFORMED CONSENT LETTER

*The Impact of Mentoring African American Males at Eastern Kentucky University
within a College Ministry Context*

You are invited to be in a research study being done by **Harvey Cozart** from the Asbury Theological Seminary. You are invited because *you attended Eastern Kentucky University and were a part of the Collegiate, Black and Christian campus group during the years of 2003 to 2007.*

If you agree to be in the study, you will be asked to **participate in a one on one interview with Harvey Cozart. I will ask several questions about your experience at Eastern Kentucky University and being involved in Collegiate, Black and Christian campus group. The interview will take about 45-60 minutes to complete.**

During the interview you will be referred to as “subject” and a number to maintain confidentiality. If anyone else is given information about you, they will not know your name. A number or initials will be used instead of your name.

If there is something that you don't like about the study and the interview process please let me know. If you decide at any time you do not want to finish the study, you may stop whenever you want.

You can ask **me** questions any time about anything in this study. During the interview process I will refrain from doing a lot of talking for the purpose of hearing your response to the questions.

Signing this paper means that you have read this and that you agree to be in the study and you have been told about this study and why it is being done and what to do.

Signature of Person Agreeing to be in the Study

Date Signed

Appendix B

Interview Questions

How did the spiritual mentoring program affect African American males at Eastern Kentucky University regarding personal identity formation and their experience as an ethnic minority at a predominantly white institution?

1. How did the past CBC mentoring program help you in your decision-making?
2. How did the CBC mentoring program shape you as a person?
3. What ways did the CBC mentoring program foster you on campus?
4. What aspects of CBC mentoring program did you feel really connected to and why?
5. What was your relationship like with people outside of your ethnicity?
6. How was your interaction with the majority white student population?
7. How were your experiences within your classroom?
8. How was did the CBC mentoring program create way to explore your ethnic identity?
9. How did CBC help you to grow in your ethnic experience on campus?

How did the spiritual mentoring program affect African American males at Eastern Kentucky University with regards to their education?

1. In what ways did CBC help you in your education at Eastern Kentucky University?
2. How has your educational experience been at Eastern Kentucky University?
3. How did you relate to education growing up?
4. What ways, if any, did CBC mentoring help you face any academic challenges?

How did the spiritual mentoring program affect African American males at Eastern Kentucky University with regards to their Christian Identity formation?

1. What role did CBC mentoring play regarding your Christian Identity formation?
2. What was the experience of your Christian Identity formation growing up as a black male?
3. How did being at Eastern Kentucky University encourage or hinder your Christian Identity formation?
4. What kind of opportunities did CBC mentoring program offer to encourage your religious experience?

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