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EDITOR'S INTRODUCTION

Caribbean Journal of Theological Education and Research

To commemorate its 70th anniversary, the West Indies School of Theology launches the Caribbean Journal of Theological Education and Research (CJTER). CJTER is the official academic journal of the West Indies School of Theology and focuses on research within the theological field, education in general and action research. The journal also strives to include research work done in a number of contemporary issues. These areas include (but are not limited to) theological based research, education and research, contemporary issues, biblical approach to dealing gender roles, sexuality, divorce, euthanasia, capital punishment, corporal punishment, educational policy, education and spirituality in the 21st century, church growth, planting and development, innovative approaches to teaching and learning, church governance, politics and hierarchy and quality in delivery of theological education. The Journal provides WIST and other theological based institutions with an environment where academic research can be published. The Journal encourages publications from Colleges, Universities and Institutions throughout the Caribbean. This year's publication focuses on research conducted in the field of mentoring, leadership training, copyright infringements, self esteem and academic performance, parenting, missions training and lay counseling.

Kerry-Anne Roberts-Kasmally
Edition in Chief

Effects of Abandonment on Self-esteem and Academic Achievement

ESTHER R. BAISDEN

Abstract

This paper seeks to uncover the extent to which abandonment affects the self-esteem and academic achievement of students at two denominational secondary schools in Trinidad and Tobago. Research shows an association between abandonment and self-esteem as well as academic achievement (Eckenrode, Laird, & Doris, 1993; Rowe & Eckenrode, 1999). The research focuses on parental abandonment and the impact on high school students as demonstrated by the fear of failure, inability to accept compliments, lack of respect, unnecessary aggression, extreme shyness, and uneasiness in communication.

Abandonment is a catastrophic experience, which is different from other forms of separation in which sadness, pining, and grief were expressed (Fordham, 1985). In this study, respondents with the ability to participate constantly shunned and avoided participation, expressing fear of being ridiculed, claiming inability to perform, or failing to appear for scheduled activities.

Key Words: Abandonment, Self Esteem, Academic Performance

Introduction

Abandonment is a concept that was closely related to attachment. Bowlby (1984) suggested that interpersonal anger and rage were reactions to unmet needs. Hartup and Rubin (1986) noted that the attachment link characterized the central relational system. The future relationships of a

child, inclusive of the following generation, were influenced by the initial attachment relationship of the child (Ainsworth, 1989). A number of high school students in Trinidad and Tobago reported they have little interaction with parents. Many factors contributed to the problem. Some of these include: (1) parents working two jobs to meet financial commitments, (2) parents insufficiently prepared to care for the number of children in the family, (3) parents having social lives that engaged them at functions, and (4) parents who migrated.

This research investigates the influence of abandonment on academic achievement and self-esteem of high school students. Research indicates the dread of abandonment as a universal fear, a fear realized in every strata of society (Pollack, 1988). People struggling with abandonment included those suffering from emotional wounds of earlier disconnectedness, loss, rejection, and devaluation by parents (Anderson, 2000). In Trinidad, abandonment was experienced by high school students who were not void of temporal needs surviving on bare necessities. Some parents worked assiduously to ensure the needs of children were met, testified to doing their best, and were puzzled at poor academic performance and low self-esteem of children.

The Impact of abandonment

Information from the current research combined with interaction with youths in Trinidad and Tobago reveals that many youths, especially from single-parent families with opportunity and ability for success, performed poorly academically and displayed low self-esteem. Ancona (1999) notes that father-absent children showed higher instances of delinquency and were more likely to get involved with the judicial system. Children who come from single-mother homes have higher rates of depression. Ancona (1999) reported that violence, rapes, gangs, murder, substance abuse, and other societal ailments were symptoms of parental absence. Hampden-Thompson

and Pong (2005) noted that there was concern about the relationship between educational achievement and single-parenthood. Less time with children leads to less supervision, less monitoring of schoolwork, and lower educational aspirations (Astone & McLanahan, 1991).

The Literature

The research investigates the effects of abandonment on student academic achievement and self-esteem. In this research, the respondents had little interaction with parents. The finding of the research provides a solid platform for addressing the varied facets of abandonment in Trinidad and Tobago. Eleven research hypotheses were proposed for statistical analysis to determine if significant differences existed. Students were more likely to feel a need to be contributors to society as a result of loving and caring interactions with parents. Abandonment was disruptive and severed connectedness, an indicating lack of value and love. When individuals felt that they were not valued in relationships, emotional distress occurred (Leary, 2001). Parents were meant to be the first significant others in the life of students. In the absence of parents, questions concerning worth arose and affected self-esteem. The greatest fear of the abandonees was to be rejected or denied attention, and students attributed this to a lack of love (Pollack, 1988). Research documented that adolescent self-esteem or self-esteem development was linked to positive attachments with significant adults (Bowlby, 1969; Anderson, 2000; Steiner, 2001).

O'Boyle (2002) researched the experience of abandonment by persons meeting criteria for borderline personality disorder in order to differentiate it from the abandonment that everyone experienced in the course of life. Four female participants, between the ages of 26 and 53, who were in psychotherapy, described an experience in which they felt abandoned. Data was analyzed according to an empirical-phenomenological method. The experience of abandonment occurred in a historical context

that included previous experiences of being abandoned by a parent at a young age. The experiences lay the ground upon which all subsequent losses were more difficult to navigate and made the subject more sensitive and attuned to the possibility of being abandoned. Abandonment was a theme through which respondents interpreted and made sense of their experiences (O'Boyle, 2002).

Conceptualizing Abandonment

Abandonment at any stage of life was debilitating, and erupted into emotional stress because of the severing of connectedness and a sense of belonging. Adolescents reacted to abandonment with depression, guilt, anger, self-blame, violence, murder and substance abuse. Abandonment during adolescence seemed to be more acute as adolescents wrestled with internal and external changes that created emotional problems. The unrest that adolescences experience increased with the emphasis society placed on academic achievement. As educators and society sought to foster academic excellence in youth, the connection between learning outcome and emotional well-being must not be overlooked.

Abandonment affected the self-esteem of adolescents because of the need for positive attachment with adults. Self-esteem was especially susceptible to influence by parents as they were generally the primary source of the feedback of the child. Stable family situations were primary in the tumultuous period of adolescence. Families, communities, church and school peer groups served as helpful environments for children to thrive socially and academically as the basic human needs for mastery, independence and belonging were met. Adolescents anticipated parents to be supportive and forbearing. Abandonment of any form brought devastation as feelings of low self-esteem emerged, and crippled the potential of adolescents to excel academically.

The Research

The main question which this research study sought to answer was whether abandonment affected the self-esteem and academic achievement of high school students at two denominational schools in Trinidad and Tobago? In this study, student abandonment referred to the feeling of neglect, rejection, aloneness, and detachment from parents, grandparents, other family relations, school teachers, and friends. The research investigated the influence of abandonment on academic achievement and self-esteem of high school students. In this research, academic achievement was limited to the performance of students on one examination. The results of the 2006 final examination were used to determine academic achievement. A longitudinal study was not performed to investigate the long term academic performance of students.

Research and experience identified many factors as having an effect on academic achievement and self-esteem. Students performed better under different circumstances. Students had different learning styles and whereas most standardized examinations were written, some students performed better on oral examinations. Other factors that influenced academic achievement were socioeconomic status, physical conditions, teacher experience, teaching style, curriculum, and classroom conditions. The research focused on two areas that influenced academic achievement, abandonment and self-esteem.

In this research, a static group comparison design was utilized. The research methodology included an artificial dichotomy. The sample was randomly chosen and comprised two groups of students. One group of students came from a denominational school in Trinidad and the other from a denominational school in Tobago.

The independent variables included the demographic data comprising age, gender, marital status of parents and with whom students lived. Variables were assessed by a research instrument. The independent

variables served as predictors of positive or negative impact on self-esteem and academic achievement between the two groups. Dependent variables were the Self-Esteem Scale Index and the Inventory for Parent Attachment Scale. The research population was approximately 265 students in Trinidad and approximately 485 students in Tobago. The schools were coeducational and sponsored by faith based organization. The research population comprised students from forms 1-4 at the two high schools. The sample size was based on the Krejcie and Morgan Table for Sample Size as developed by the United States Office of Education (Krejcie & Morgan, 1970).

The sample was divided into two groups, students who passed the 2006 final examination and students not passing the 2006 final examination. All instruments were completed on the same day, at the same time, by all students from forms 1- 4 who were present on the day chosen for administering the instruments. The student population comprised boys and girls between the ages 11-19 years. Older students were in the minority. The majority of students were between the ages 14 and 16 years.

Instrument

Three instruments were administered to gather data. For instance, the Inventory for Parent and Peer Attachment (IPPA) instrument, 25-items, was used to assess abandonment while the Self-Esteem Scale, 10-items were administered to assess self-concept. A demographics instrument was also applied to determine age, gender, parent marital status and household living arrangement. Two five-point rating scales were used to assess abandonment, ranging from five to one. Statistical reliability and validity were established for two instruments, the Inventory of Parent and Peer Attachment (IPPA) and the Rosenberg Self-Esteem Scale. The theoretical framework of the IPPA was attachment theory. The instrument was a self-report instrument developed to assess adolescents' perceptions of positive and negative affective/cognitive dimensions of relationships with parents and close friends.

The Rosenberg Self-Esteem Scale (Rosenberg, 1965) was a ten-item Likert scale. Items with an asterisk were reverse scored. Scores for the 10-items were summed, the higher the score the higher the self-esteem. The scale generally had reliability: Test-retest correlation coefficients were typically in the range of .82 to .88, and Cronbach's alpha for various samples were in the range of .77 to .88 (see Blascovich & Tomaka, 1993; Rosenberg, 1986).

Findings

The research investigated the effects of abandonment on the academic achievement and self-esteem of high school children at two denominational schools in Trinidad and Tobago. The sample consisted of one group randomly selected from the schools and divided into two based on failing or passing examinations. A static group comparison design was utilized in the research. An artificial dichotomy research methodology was formulated to direct the research process. Analyses were performed on the data using WINKS Statistical Software to determine if significant differences existed between students passing 2006 final examination and students not passing 2006 final examination.

The Inventory of Parent and Peer Attachment and the Rosenberg Self-Esteem Scale were recognized as valid and reliable instruments. The Inventory of Parent and Peer Attachment was utilized to determine abandonment values and the Rosenberg Self-Esteem Scale was utilized to determine Self-Esteem.

Eleven null hypotheses were tested for significance. Marks from the 2006 final examination indicated students passing 2006 final examination and students not passing 2006 final examination. Marks were obtained from the principal of the two high schools. A sample of 157 respondents, randomly selected from a total of 408 instruments, participated in the research; 30 from Pentecostal Institute of Learning in Trinidad and 127 from Life and Light Pentecostal High School in Tobago. In the sample 75 were

boys and 82 were girls. About one fourth of the respondents came from two-parent homes; the other three fourths resided in a variety of one-parent or no-parent home arrangements; 50 lived in multiple guardian living arrangements

The research centered on the question, does abandonment of high school students affect self-esteem and academic achievement at two schools? Several findings were deducted from the data. Demographic characteristics did not affect self-esteem or parent attachment values. Parent marital status and adolescent living arrangement affected self-esteem of high school students. Respondents who had high parent attachment values had high self-esteem values. Respondents who had low parent attachment values had low self-esteem values. Three quarters of the respondents lived in other than two-parent families. Both schools where the surveys were conducted were Christian schools. Scripture teaching, prayer, and worship were weekly activities, and teachers professed changed lives through faith in Jesus, the Savior, and sought to exhibit life styles supported by biblical teaching. Significant differences were not found in Rosenberg Self-Esteem values among students whose parents had different marital statuses. Likely, suggestions for the absence of significant difference included, students' consistent exposure to Christian role models at school, a positive atmosphere created by spiritual exercises, motivation of significant others that encouraged students to excel in spite of circumstances, and personal determination of students to improve family conditions, which served as a cushion to students who might otherwise be depleted of self-esteem reporting a high level of self-esteem.

Response to parental marital status and living arrangements of respondents revealed a major finding of the study. Findings indicated that boys' self-esteem was lower than girls', and children with high parental attachment experienced high self-esteem and children with low parental attachment experienced low self-esteem. Three-quarters of respondents lived

in a home environment other than with two-parents. Multiple family arrangements consisted of homes with all or some of the following: brothers, sisters, uncles, aunts, grandparents and parents. Children benefited, if amicable relationships abounded, making the support base of children stronger, and enjoyable, and provided a haven amidst the severity and harshness that generally existed in society. Multiple family arrangements that created conflict and hardship because of siblings or other family members, who were liabilities to the family, served as barriers to the progress of children.

Demographical data showed that differences such as age, gender, marital status and home environment did not create differences in self-esteem. The data suggested that children were hurting regardless of age, gender, or family environment, and a general need for positive parental involvement in the lives of children was needed. In the absence of parental involvement children had a sense of abandonment that decreased self-worth. The assumptions that abandonment did not exist when children lived with parents, and parents were able to provide children with contemporary styled clothing and technological gadgets, was a fallacy. History abounded with persons, who lived with families and possessed all that was materially desirable, yet had low self-esteem, became drop-outs in society and sometimes committed suicide. The greater need for children lay in acceptance, transparency, availability, trust, guidance, and love; qualities that could be developed by parents regardless of economical status.

There was a difference in self-esteem values between boys and girls. Traditionally, girls were considered as weaker vessels, were protected, and counseled more than boys, who were believed to be stronger, less vulnerable, with greater leadership ability. Conventionally, the work force designated males as engineers, architects and females as teachers, seamstresses and less taxing jobs. Times changed and both sexes occupy similar jobs, more females seek higher education than male, and the habitual practice of

teaching and counseling girls more than boys continued. Research might not have considered reasons for lower self-esteem among boys as the present research showed. Findings suggested that both sexes had similar needs; boys felt greater pain than girls, when abandonment existed in families that necessitated mutual training and counseling.

Conclusion

The pivotal point of the study under review revealed higher parental attachment resulted in higher self-esteem, and lower parental attachment resulted in lower self-esteem. The effects of low self-esteem were debilitating. Abandonment potentially created the breeding ground for criminals. Johnson (2005) reported that abandoned children were thrust into a state of extreme sadness, fear, anger, guilt, anxiety, and loneliness. The magnitude of the effects of abandonment warranted national cognizance of parental responsibility and the influence on the development of the child. There was an urgent need for researching the level of abandonment that existed in the nation, the circumstances that militated against parents, and services for the education of parents, prospective parents, and guardians on issues related to abandonment.

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The Impact of Culture on the mentoring process of students of African and East Indian heritage in post secondary institutions in Trinidad

PAT P. GLASGOW

Abstract

This paper seeks to explore the impact of mentoring on post secondary learners. Mentoring is a significant process in most training institutions since the future of any society depends on the successful transmission of information, values, and behaviors to the next generation. Developing an effective mentoring relationship is a challenging process requiring flexibility and an understanding of how human beings relate to each other (Bova, 2000). The paper contends that the students, faculty members and University education programs benefit from a clearly articulated mentorship program. The paper outlines the benefits of a successful mentoring program which transcends the casual academic development of the mentee to one which pursues a holistic development of the person being mentored.

Keywords: Mentoring, Mentor, Mentee, Theological Education
Mentoring that Impacts

Introduction

Mentoring is a personal relationship in which an individual who is usually more experienced and older acts as a guide, role model, teacher, and sponsor of a protégé who is less experienced and younger (Clark, Harden, & Johnson, 2000). It is a relationship in which a younger or less experienced individual is trained and developed by a more experienced older individual (Wilson, 2001). It is also defined as the process by which a novitiate person (student

or mentee) is positively socialized by a sagacious person (faculty or mentor) for the purpose of learning the traditions, practices, and frameworks of a profession, association, or organization (Brown, Davis, & McClendon, 1999). Mentoring, therefore, can be considered as a way of guiding neophytes to ensure success (Young & Wright, 2001). The benefits of mentoring are numerous. It promotes relationship, which plays an important role in the development and promotion of professional identity (Clark et. al., 2000). It assists in career development because it usually gives someone who is an inexperienced person the opportunity to develop (Wilson, 2001). Mentoring provides students with competent counseling and encouragement to navigate the various challenges in an educational institution (Stanley, 1994). It assists students in conquering feelings of isolation during the early months of adjustments. Those who are mentored gain more rapid promotion upon graduation, higher salaries, greater awareness of their organizations' structure and politics, and higher ratings of both career and life satisfaction than those who are not mentored (Bolton, 1980; Jacobi, 1991; Kanter, 1979; Kram, 1985; Roche, 1979). Stanley asserts that mentoring provides students with "a secure medium that will encourage one to grow, develop, and learn in a diverse university culture" (p. 125).

Understanding Successful Mentoring

Zey(1991) notes that mentoring appears to create a fundamental transformation in the way protégés perceive themselves, their careers, their relationships, and value in the organization. Schaller (1996) believes that successful mentoring results in a change or transformation in the person mentored. He describes the concept of transformation as a "move from one form to another," which involves a person changing the pattern of his or her thinking. That person's behavior is adjusted, and a new understanding is acquired of him or herself. Anderson and Shannon (1988) give an example of mentoring activities, noting that mentoring involves showing the mentee

how to perform the tasks that his or her profession requires; observing him or her performing practical exercises and giving the necessary feedback based on the performance; and holding support meetings. Daloz (1986) prefers to describe the mentoring experience as a journey. He points out that mentors “lead us along the journey of our lives; we trust them because they have been there before. They embody our hopes, cast light on the way ahead, interpret arcane signs, warn us of lurking dangers, and point out unexpected delights along the way” (p. 17).

Lyons and Scroggins (1990) present the mentoring process as the mentor taking on the “role of dream facilitator, since the mentor must give the protégé vision” (p. 25). Collins (1983) notes “the far reaching effects of having your personal philosophy shaped by a mentor held in such high esteem are almost immeasurable. Once you learn to ‘think big’ you never lose this perspective” (p. 25). The mentor must therefore act as a guide to lead the mentee from the stage of being a novice to that of a professional. Successful mentoring programs provide appropriate role models that encourage, help, and support students through the educational process, as well as help students deal with the intricacies of the institutions they are attending (Mayo, Murguia, & Padilla, 1995; Tinto, 1993). A mentoring relationship acts as a vehicle through which students identify and become appropriately integrated into the academic and social cultures of universities (Shultz, Colton, & Colton, 2001). Mentoring plays an important role in the development and promotion of professional identity, encouraging students to develop assertiveness in their educational process (Clark et al., 2000). Stanley (1994) asserts that mentoring assists in the students identifying their professions and having a greater level of assertiveness in their educational pursuits.

Lyons and Scroggins (1990) posit that doctoral students who have experienced a mentoring relationship with faculty have had a fuller education than their counterparts who have not. Mentoring can help new

graduate students to improve academically, personally, and professionally (Peyton et al., 2001). Mentoring relationships involve the mentor being more than a role model (Mintz, Bartels, & Rideout, 1995) or an academic advisor. It is a relationship in which the mentor proactively seeks to enhance the development and education of a protégé, while a traditional supervisor or advisor only promotes the development and education of a supervisee to the extent demanded by his or her position (Atkinson, Casas, & Neville, 1994; Cronan-Hillix, Gensheimer, Cronan-Hillix, & Davidson, 1986).

Matlock and Matlock (2001) explain that mentoring positively impacts the retention and graduation rates and enhances students' satisfaction with their campuses, facilities, and offerings. Leung Mee-Lee and Bush (2003) of the Hong Kong Baptist University notes that mentoring is "looked at as a retention and enhancement strategy for undergraduate education" (p. 263). Furthermore, according to Matlock and Matlock, mentoring has a powerful impact because it prepares students to deal with diversity on a large campus so that they can quickly adjust to the work world when they graduate.

The personal development of students requires faculty to work with them in other areas in addition to the faculty's own expertise and their conveying of information. Faculty members must be prepared to assist students in their holistic development. The faculty, as mentors, are expected to work with students (mentees) in building the knowledge base, skills, and behavior that are deemed successful within the students' chosen vocations (Brown et al., 1999).

Origin of Mentoring

Mentoring dates back to the Greeks (Guetzloe, 1997). Odysseus first entrusted his friend Mentor with the education of his son Telemachus as Odysseus embarked on a lengthy voyage. By capitalizing on Mentor's teaching, Telemachus was better equipped to meet the challenges he faced

throughout life (Carvalho & Maus, 1996). This relationship was to affect all areas of Telemachus' life. Clawson (1980) points out that Mentor was responsible for all facets of life, which included physical, intellectual, spiritual, social, and administrative development. Reflecting on the aforementioned aspects of Odysseus' son's life, Crows and Matthews (1998) state that the process also taught the son how to think and act for himself.

The Bible has many examples of the mentoring process. Moses-Joshua, Moses-Aaron, Paul-Barnabas, Paul-Timothy, Paul-Silas, and Jesus-the disciples are all examples of biblical mentoring relationships (Elmore, 1995). Elmore points out that the example of Paul and Barnabas illustrates ways that the mentor helps the mentee. This is seen in the ability to readily see potential in a person; tolerance with mistakes, rashness, abrasiveness, and the like, in order to see potential develop in the mentee; flexibility in responding to people and circumstances; and patience.

Clawson (1996) notes that the term mentoring became synonymous with the broad and deep influence from a senior, more experienced and wise individual to another, younger protégé. This concept persisted well into the Middle Ages when the trade guilds of Europe developed a formalized structure in which the masters were responsible not only for their followers' professionalism in the trades, but also for their after hours activities and behaviors. Mentoring at that time, 2000 years after Homer, meant a wide and pervasive influence on the learners.

Definitions of Mentoring

The definitions of mentoring are many and wide-ranging, and mentoring is distinguished from other helping relationships. Vander (1998) notes that mentoring is intentional and longitudinal, basically having a recognizable structure. Mentoring is a helping relationship, in a broader sense of meaning; it is when both parties in a relationship recognize the importance of what one can teach the other over time in not just one but several aspects of life and

when both are willing to engage in the relationship (Clawson, 1996). Critical to this definition is the word “relationship”. The idea of a positive role model is common, and the objective is often to increase retention rates or decrease attrition, sometimes with regard to particular “at risk” groups. Clark et al., (2000) define mentoring as a personal relationship in which an individual who is usually more experienced and older acts as a guide, role model, teacher, and sponsor of a protégé who is less experienced and younger.

Anderson and Shannon (1988) note that mentoring is a nurturing process in which a more skilled and more experienced person, serving as a role model, teaches, sponsors, encourages, counsels, and befriends a less skilled or less experienced person for the purpose of promoting the latter’s professional and/or personal development. It is an assignment of a skilled and experienced operating professional to help accelerate the performance of another manager (Hensler, 1994).

Clawson (1996) prefers to think of mentoring as one of the range of developmental relationships that one could depict on a map. He further explains:

Developmental relationships are those in which part of the intent and result of the relationship is to help one or both parties grow. In the ancient Greek model, the growth target included every aspect of the life while in the modern view, mentors play a more limited role. Thus we could array along a continuum from limited to comprehensive and it can be observed that relationships are often not mutual, that is, one person may be more committed to the relationship than the other (pp. 4-5). Mentoring is also about professional development. It is a relationship where a younger or less experienced individual is trained and developed by a more experienced older individual (Wilson, 2001). It is also defined as the process by which an unlearned person (student or mentee) is positively socialized by a learned person (faculty or mentor) for the purpose of learning the traditions, practices, and frameworks of a profession, association, or organization (Brown et al.,

1999). White (1988) defines mentorship as an educational relationship in an organization that encourages an individual's career development.

The University of British Columbia, Department of Family Practice faculty, in creating a definition from the works of Kram (1985) and Levinson, Darrow, Klein, Levinson, and McKee (1978), states that mentorship is a relationship in an organization that fosters young adults' development in their careers and is achieved by believing in them, and helping them define, support, and attain their dreams. Shelton (1991) agrees with Dodgson (1986) who describes a mentor as "a trusted and experienced counselor who influences the career development of an associate in a warm, caring and helping relationship" (p. 30).

Mentoring is a relationship where the mentor's professionalism is demonstrated. It is an assignment of a skilled and experienced manager operating professionally to help accelerate the performance of another manager (Jack, 1994). Carvalho and Maus (1996) note that mentoring constitutes a unique and personal relationship between two people: one who has achieved a certain level of experience and one who is aspiring to a higher level. Mentoring is defined as an integrated approach to advising, coaching, and nurturing focused on creating a viable relationship to enhance individual career/personal/professional growth and development. Crows and Matthews (1998) define mentoring in an administrative context, which involves a person who is active, dynamic, visionary, knowledgeable, and skilled with a committed philosophy that keeps the teaching and learning of students in focus and who guides other leaders to be similarly active and dynamic. Mentoring is defined as a relationship in which a mature person knows and understands the culture that a younger person wishes to enter and participate in successfully (Jacobi, 1991).

Lucas (2001) explains that mentoring can be distinguished from among other interpersonal relationships. The mentoring relationship is characterized by the words "mutual, comprehensive, informal, interactive,

and enduring” (p. 24). Cohen (1995) describes the difference between a mentor and an academic advisor by noting that the academic advisor in postsecondary education is not expected to engage in frequent or lengthy meetings and is often limited to “topics of discussion of academic content focused concerns” (p. 5); whereas, mentoring is associated with a behavioral role where the individuals have a “clear perception about themselves as providers of assistance, just as mentees will need to have a clear expectation about themselves as receivers of assistance” (p. 5).

Clark (2000) identified five elements common to most conceptualizations of mentoring relationships. First, mentor relationships are helping relationships designed to assist the protégé in achieving long term, broad goals. Second, mentoring contains components related to career and professional development and to psychological and emotional support. Third, mentor relationships are reciprocal in that the mentor as well as the protégé benefit from the interaction. Fourth, mentor relationships are personal. Fifth, within the mentoring dyad, it is the mentor who has greater professional experience, influence, and achievement. (p. 263)

Functions and Benefits of Mentoring

Kram (1985) identifies two mentoring functions: career enhancing and psychosocial. Career enhancement is a key aspect of the mentor-protégé relationship that strengthens the protégés’ understanding of the organization’s function and prepares them for advancement within the organization. Mentors are able to provide protégés with career enhancing functions because of their experience, organizational rank, and influence in the organizational context. Career enhancing functions include sponsorship, exposure-and-visibility, coaching, protection, and assigning challenging work to the protégé.

In the dimension of the psychosocial function, Kram (1985) points out that psychosocial functions are aspects of the mentor-protégé relationship

that increase the protégé's sense of competency and self-worth and clarify the protégé's sense of identity within the professional role. Mutual trust and interpersonal intimacy between protégés and mentors are critical factors for providing psychosocial functions. Protégés identify with senior persons and find models they wish to emulate. In a later work, Kram (1986) explains that career enhancing functions involve sponsorship, coaching, protection, exposure, and challenging work. The functions which mentoring serves with regard to career enhancement are delineated as follows:

1. Sponsorship – Opening doors and having connections that will support the protégé's career advancement.
2. Coaching – Teaching “the ropes” and giving relevant positive and negative feedback to improve the protégé's performance and potential.
3. Exposure – Creating opportunities for the junior to demonstrate competence where it counts and taking the protégé to important meetings that will enhance his/her visibility.
4. Challenging work – Delegating assignments that stretch the protégé's knowledge and skills in order to stimulate growth and preparation to move ahead. (p. 162)

The psychosocial functions are role modeling, counseling, acceptance, confirmation, and friendship. These, Kram (1986) notes, allow for social interaction, greater interaction, and familiarity. Kram further explains:

1. Role modeling – Demonstrating valued behavior, attitudes and/or skills that aid the protégé in achieving competence, confidence, and a clear professional identity.

2. Counseling – Providing a helpful and confidential forum for exploring personal and professional dilemmas and exhibiting excellent listening, trust, and rapport that enable both individuals to address central developmental concerns.
3. Acceptance and confirmation – Providing ongoing support, respect, and admiration, which strengthen self-confidence and self-image.
4. Friendship – Exhibiting mutual caring and intimacy that extends beyond the requirements of daily work tasks and the sharing of experience outside the immediate work setting. (p. 162)

Schein (1978) proposes eight functions of mentoring related to career, including confidant, teacher, sponsor, role model, “developer” of talent, opener of doors, protector, and successful leader. Cohen (1995) identifies six behavioral functions of mentoring. They are relationship emphasis, to establish trust; information emphasis, to offer tailored advice; facilitative focus, to introduce alternatives; to challenge; mentor model, to motivate; and mentee vision, to encourage initiative. Cohen further explains:

By fulfilling the responsibilities of each behavioral function, the mentor in postsecondary education, business, and government attempts to create a synergetic effect which allows the evolving mentoring relationship to become “larger” than the six separate mentor components. It is this combination or blend which ultimately creates a meaningful mentoring experience for the mentee. (p. 5)

Pinkerton (2003) notes two functions of mentoring that are similar to those of Kram. Pinkerton identifies these functions as career functions and psychosocial functions. Career functions are described as including coaching, challenging assignments, protection, sponsorship, exposure and visibility, and a firm belief in the mentee’s ability to succeed. Psychosocial functions involve promoting a sense of competence, clarity of identity, and effectiveness in role acquisition, as well as counseling, acceptance,

confirmation, role modeling, and friendship.

Lyons and Scroggins (1990) note that mentoring performs three basic functions: Firstly, it offers “formal scientific knowledge and technical skill” to the mentee (p. 279); secondly, it initiates the concept of rule, values, and ethics in the lives of the mentees; and lastly, it builds the confidence of the student by providing encouragement and praise.

The benefits of mentoring are numerous. It promotes relationship, which plays an important role in the development and promotion of professional identity (Clark et al., 2000). It assists in career development because it usually gives a younger person someone who is a guide, role model, and teacher and provides the opportunity to develop (Wilson, 2001). Zey (1991) says that mentoring appears to create a fundamental transformation in the way protégés perceive themselves, their careers, their relationships, and value within the organization.

Schaller (1996) points out that the “mentoring relationship can produce a strong and powerful bond between two people, whether those individuals are men or women, in business, education, or church settings” (p. 170). Therefore an effective mentor will be able to give a mentee a nonthreatening learning opportunity; encouragement to confront challenges, seize opportunities, overcome problems, recognize weaknesses, and build on strengths; support through behind-the-scenes help; networking and partnership opportunities; coaching through a process of empowering; and constructive feedback.

Mentoring is a relationship that has reciprocal benefits because it involves two individuals, a mentor and a protégé, in a partnership. It differs fundamentally from the classical definition which states, “I am the guru and you are the greenhorn,” and is rather a relationship characterized by the phrase, “We are fellow travelers on this journey towards wisdom” (Bell, 2000, p. 53). It is a win-win situation for both adult mentors and young people (Saith & Blyth, 1992).

Mentoring addresses some fundamental human needs to learn and teach socially. According to Johnson, Huwe, and Lucas (2000), a mentoring relationship bolsters the protégé's sense of confidence, affirms the protégé's talents, and increases the probability that the protégé will function ethically and responsibly in the professional world with a strong sense of professional identity.

Mentoring in Education

The literature suggests that having a mentor is not a worldwide privilege among graduate students (Rose, 2003). Rose also notes that in one study referred to by Jacobi (1991), difficulty finding a mentor was cited as a moderate to major problem for 50% of the graduate students surveyed. In another survey referred to by Cronan-Hillix et al., (1986), LeCluyse, Tollefson, & Borgers (1985), and Sands, Parson & Duane (1991), it was observed that having a mentor in graduate school is an experience endorsed by one half to three quarters of the respondents. According to Turner, Porter, Edwards, and Moore (2001):

Mentoring helps students get off to a good start and is a source of valuable information about the degree process, it helps them keep on track towards graduation and assists them in transitioning to the work world. It assists in the enhancement of writing, researching and analytical skills. (p. 1)

Mentoring is considered as a way of guiding neophytes through the process of education to ensure success (Young & Wright, 2001). Daloz (1986) says that mentors are guides who have something to do with the growing and the development of identity. Schaller (1996) identifies two key words in the mentoring process that succinctly show the difference between mentoring in the business world and that of mentoring in the educational arena. He explains:

The key words are “development” and “achievement.”
Though the lines are not drawn quite as clearly as one would

like, some distinction between the two understandings of mentoring can be made. In education, the mentor is the one, usually a teacher, who promotes the development of the individual as [a] thinking, reasoning, growing human being. . . Certainly the individual hopes to achieve something—ultimately a degree which may result in a career or career change, but the journey is more important than the destination. (p. 161)

Turner et al., (2001) note that mentoring novice students and faculty plays an important role in the field of rehabilitation counseling education because it assists new students with the development of their own teaching style because “each student will have a very unique stance on how they would like to teach and what teaching modalities are best and more effective for them” (p. 4). On the other hand, in mentoring in business, Schaller (1996) notes that:

The mentor is someone who has already made the journey, knows the right paths and the pitfalls. The journey is eternal, a movement from point A to point B. One hopes that in achieving success at work, this protégé has learned new ways of thinking, doing, and being, and has grown as a person, too. (p. 161)

Isang (1997) points out four phases in the development of mentoring relationships. They are initiation, cultivation, separation, and redefinition. Isang identifies cultivation as the most important since it is here that interpersonal bonds are developed. It is noted that coaching, protecting, and visibility are most likely to occur at this stage. He further notes that during the stage of cultivation the mentee enjoys the guidance and protection of the mentor, who ensures that challenging, visible projects are given to expose the protégé. Kram (1983) says that a mentor relationship has the potential to enhance career development and psychological development of both individuals (p. 608).

Longhurst (1994) clarifies the mentoring experience of Canadian family medical practice faculty and students by examining several concepts in the mentoring process, dimensions of a professional relationship, and adult development. In his inquiry, students expressed various views of the effect that the mentoring process had on them:

The mentor prompted you to take appropriate risks, and in so doing, forced you to continually reexamine your personal and professional boundaries. By acknowledging both strengths and weaknesses, the mentor seems to reaffirm the protégé's sense of worth, encourages appropriate risk-taking and gives permission to confront personal fears. (p. 54)

Longhurst (1994) continues: "Another commented that mentors are the ones who influence by example. As experts they openly share both their talents and the delights of their creations." Longhurst adds that these experts often have a strong passion for their work and life itself (p. 56).

In education, the mentoring process assists in helping students to succeed. Quinn, Muldoon, and Hollingworth (2002), in a study entitled *Formal Academic Mentoring: A Pilot Scheme for First-Year Science Students at a Regional University*, found that first-year students involved in the mentoring program show better performance. They note:

Many students who had already failed one major exam were at least as motivated, and studying many hours, as their more successful counterparts, though they attended fewer lectures, and found their units of study more difficult. Despite relatively low numbers of self-referring students, the program was viewed favorably by all students that sought mentoring assistance. (p. 21)

They further note that mentoring offers hope for the present educational challenges like retention and graduation rates, inadequately prepared students, and increasing attrition rates of teachers in institutions. Mentoring acts as a learning support intervention system for educators. Quinn et al., (2002) state that:

Servicing students by providing formal study skills support including various mentoring schemes has become increasingly common in Australian universities, with the “first year experience” as a focus of attention. Students in transition to first year can take some time to develop their own supportive networks, and can have significant problems adjusting to the demands of academia. (p. 22)

Mentoring is a supportive device for the academic development of students since it is “clearly allied to the ‘remedial’ approach of learning support or academic advising” (Quinn et al., 2002, p. 23). Quinn et al. suggest that “an extended time frame is required for mentoring interactions allowing a ‘genuine development relationship’ to evolve, and that a mentor has a broader focus of roles than the information emphasis of an academic advisor” (p. 23). Daloz (1998) recognizes the importance of effective mentoring “to promote the development in the learner” (p. 354). Witte and Wolf (2003) support the idea by noting “the development of the learner encompasses factors relevant to human growth and development and the accompanying acquisition of skills and knowledge” (p. 95).

Mather (1997) notes that the learner’s success is also influenced by his or her attitude; therefore, effective mentoring expands the instructor’s capacity for “student individualization and can dramatically influence student attitude toward learning” (p. 16). Witte and Wolf (2003) explain that “knowledge of adult development and student identity enhances an instructor’s facilitation and mentoring of adult learning programs, training, and classroom practices” (p. 96). Therefore, learning the developmental approach to the human being along with the role of mentoring is a way of transmitting wisdom to students along their journey of life (Daloz, 1999).

Mentoring in education requires will and initiative on the part of educators to see it to success. There are some guidelines that should be observed if the mentoring process is to be successful. Segal (2000) notes that

mentoring can be a valuable retention tool and a critical element in development; however, it usually requires the development of a personal relationship between the mentor and the mentee. Good mentors become emotionally committed to their mentee's success. As a result, their relationship cannot be strictly professional.

Segal concludes that the following should be observed to make the mentoring process successful: Avoid bias; be careful to avoid discrimination; formalize the mentoring relationship; take time for the process of selection to choose the most compatible person; the mentor should be trained; both the mentor and the mentee should be given guidelines before the mentoring relationship begins; mentoring relationships should be evaluated periodically to make sure they are working; and fixing or replacing a mentoring relationship before problems occur can ensure that both mentor and mentee enjoy the benefits of mentoring.

Turner et al., (2001) identify some important issues that must be considered in mentoring in education. Firstly, determining who is responsible for initiation of the process is critical to the success of any mentoring program in educational institutions. Some are of the opinion that the students are responsible to initiate the relationship while others believe that the faculty is responsible. This must be determined very early in the process. Secondly, institutions should avoid what is coined the "similar-to-me" syndrome, which is observed as a prevalent practice among academicians and occurs when faculty members look for students who possess almost similar traits and dispositions to mentor. The difficulty with this approach is that many students who do not fit the faculty profile will not be mentored. Thirdly, challenges that most faculty members will encounter, apart from fulfilling their teaching load, include being able to fulfill the desire to mentor and finding the time to do so can be difficult. They recommend that specific time be set for the life of the relationship before it starts. Finally, the gender and cultural issue is not uncommon to the field of

education and can, if not properly managed, be a hindrance to the mentoring program and process.

Longhurst (1994) points out that mentoring is a fortuitous relationship which develops over time with the learner. The reality is that mentors can come from every walk of life and impact on adult learners in such a way that they will be enhanced in whatever profession they are pursuing. This influence can be for a short or a long period of time. Longhurst further states that a mentor may influence an individual either during a very brief moment in time, or continually over a lifetime.

The personal development of students requires faculty to work with them in other areas in addition to the faculty's own expertise and their conveying of information. Faculty members must be prepared to assist students in their holistic development. The faculty is expected to work with students in building the knowledge base, skills, and behavior that are deemed successful within the students' chosen vocation (Brown et al., 1999). Successful mentoring programs provide appropriate role models that encourage, help, and support students through the educational process, as well as help students deal with the intricacies of the institutions they are attending (Mayo et al., 1995; Tinto, 1993). Cohen (1995) concludes that "the theory and practice of mentoring, when understood as a highly significant and productive interpersonal process of learning, can offer much to professionals who are committed to assisting adults in their pursuit of educational, training, and career goals" (p. 1). Mentoring is beneficial to educational institutions as well as students. Shelton (1991) explains that universities experience benefits from mentoring because "turnover diminishes when junior faculty have the assistance they need. Morale improves because of the mutual support systems. As such, departments within universities with strong mentoring programs tend to be better equipped because junior faculty members are trained, encouraged, and nurtured to become productive professors" (p. 42).

Mentoring in Theological Education

The Bible has many examples of the mentoring process. Moses-Joshua, Moses-Aaron, Paul-Barnabas, Paul-Timothy, Paul-Silas, and Jesus-the disciples, are all examples of biblical mentoring relationships (Elmore, 1995). Elmore points out that the example of Paul and Barnabas illustrates ways that the mentor helps the mentee. This is seen in the ability to readily see potential in a person; tolerance with mistakes, rashness, abrasiveness, and the like, in order to see potential develop in the mentee; flexibility in responding to people and circumstances; and patience. Theological education varies from program to program, and from institution to institution. However, there is a general consensus that at the end of the program most students will be able to share their faith or be involved in some aspect of Christian ministry. The challenge in executing these programs is to maintain a fair balance of theory or academic and practical. In fact, there is a constant challenge in some quarters in maintaining the students' academic performance and their spiritual formation or growth.

Formal and Informal Mentoring

Garvey (1994) defines the informal dimension of mentoring as one where the relationship is managed on a casual basis. There are unlikely to be ground rules. The parties are likely to work in close proximity to one another, as this tends to encourage a "pop-in-anytime" foundation for the relationship. The informal relationship can operate both in a wider social context and within an official scheme. Informality does not describe the content or behaviors in the partnership but rather its structure and organization. An informal relationship is often driven by developmental needs (Kram, 1985). The relationship helps the mentor address midlife issues and provides a sense of generativity or of making a contribution to future generations. The relationship also meets the protégé's early career needs for guidance, support, and affirmation (Levinson et al., 1978).

An informal mentoring relationship is developed by mutual identification: Mentors choose protégés whom they view as younger versions of themselves, and protégés select mentors whom they view as role models. This mutual identification contributes to the often-cited closeness and intimacy of the mentoring relationship. Members of informal relationships report that mutual attraction or chemistry sparked their development (Kram, 1985).

A formal mentoring relationship is one that involves agreed appointments, venues, and time-scales. It is one that may be part of an officially recognized scheme with an organization. This does not mean that the content and behavior of the parties in the relationship are formal but rather that the relationship's existence and management are formalized. The members of the partnership in this formalized relationship are likely to establish ground rules of conduct (Garvey, 1994). Formal relationship is developed through assignment of members to the relationship by a third party; in some cases, the mentor and protégé have not even met before the match is made (Murray, 1991). Formal mentors may enter the relationship to meet organizational expectations or to be good organizational citizens (Ragins, Cotton, & Miller, 2000).

Ragins and Cotton (1999) identify the differences between the informal and formal approaches to mentoring. These differences surround the way the relationship is initiated, how the relationship is structured, and what goes on in the relationship. In the initiation stage of the relationship, they believe that informal relationship develops on "mutual identification, the fulfillment [of] career needs, and on the basis of perceived competence and interpersonal comfort" (p. 530); while in the formal relationship, they are "assigned to each other," and they are "less likely to have mutual perception of competency and respect" (p. 530). According to Ragins and Cotton, the structure of informal and formal relationships will differ in length and formality, with the informal relationship lasting between three to six years

and the formal relationship lasting six months to one year. The process in the relationship varies.

Ragins and Cotton (1999) point out that in the formal relationship, the mentors will be less motivated to be in a relationship than in the informal. The formal will communicate more than the informal in the relationship. Finally, they note that the formal will be more visible than the informal because “they are more self-conscious about engaging in the career development behavior that may be construed as favoritism by others in the organization” (p. 531).

Mentoring in Practice

Lucas (2001) notes that mentoring programs assist people of all ages and serve various purposes. These programs are designed for adults and children. They assist adults with induction into a new program or profession and are geared to assist in their academic success. They also assist in the positive development of less deviant behavior and improvement of self-esteem of children. “Mentoring programs usually focus on particular goals and often last for a year or so” (p. 26). For example, an effective mentoring program can increase retention of novice teachers in the teaching profession, addressing the problems of teachers’ attrition.

Mentoring is classified based on the need it is designed to address. Saith and Blyth (1992) have formulated a systematic classification of mentoring programs. They believe that an understanding of the range of mentoring opportunities provides new options for potential mentors. Volunteers can choose a program that suits their preferences for type and depth of relationship, as well as the length of time necessary for the commitment.

There is a range of mentoring programs available today. Guetzloe (1997) identifies the following programs for young people:

1. Typical mentoring is that of one adult as role model in a friendship-oriented relationship with one youngster, where the two meet for at least three hours a week. This relationship normally lasts over an extended period of time (at least one year).
2. Long-term, focused activities: This program focuses on a specific goal or outcome. They are sometimes remedial in nature but may be designed to build existing skills and abilities.
3. Short-term, focused activities: These programs also focus on specific goals but require no more than a six-month commitment (e.g., a commitment to tutor two hours a week for ten weeks).
4. Team mentoring: In this situation, more than one adult works with a young person. The adults could be unrelated or members of the same family, such as a husband/wife team. There is usually a long-term commitment of one year or more to the program.
5. Group mentoring: An example of this type of program is that of one adult volunteer working with a small group of young people such as a volunteer Girls' or Boys' Scout leader. (p. 102)

Crockett and Smink (cited in Guetzloe, 1997) address program differences from another perspective. They categorized mentoring programs as follows:

(a) school programs, operated by school personnel at either individual school sites or the district-level, (b) community programs designed and managed by service clubs or community agencies, (c) business-education partnerships sponsored by local businesses or chambers of commerce, or (d) higher education-sponsored programs, which are collaborations between schools and colleges. (p. 102)

There must be specific guidelines to ensure that the program has all

the ingredients necessary for the benefit of the mentor and the protégé. Many have entered into mentoring programs without clear guidelines and have failed. Guetzloe (1997) comments on two mentoring programs specifically designed to help young people during their incarceration in a juvenile justice residential institution and their transition back to the community life.

The researcher found that without a specific structure to recruit, screen, train, and support the mentor and facilitate their meetings with youth, the project could not sustain a significant number of effective mentoring relationships. The researchers concluded that changes necessary in the juvenile justice system to support the integration of mentoring programs include: (a) the allocation of additional staff, (b) flexibility in working with volunteers, and (c) an aftercare system to provide other needed services. (p. 104)

Tyler (1998) delineates seven steps to an effective mentoring program. They are:

1. establish clear program goals,
2. make participation voluntary,
3. limit the duration,
4. secure strong upper-management support,
5. set specific objectives for each partnership,
6. schedule regular meetings between mentor and protégés,
7. establish an evaluation system to rescue matches in trouble. (p. 103)

Selection Process in Mentoring

The most important part of the formal mentoring process is the pairing of mentors and mentees (Tyler, 1998). Tyler notes that critical to its success is the selection process. Mentors should be at least two levels above protégés. Human Resources must determine the ideal persons from the pool of

potential senior management to assume the role of mentors. In support for an effective selection process, Osgood (2001) notes that many of the problems in mentoring relationships are connected directly or indirectly to the selection and recruiting process. Osgood further points out some of the problems, such as, a “misuse of power by the mentor, mentor abandonment, excessive reliance upon one or the other, incongruous values or ethics, vulnerability to hero/heroine worship, or other difficulties which prove restrictive to the professional development of the mentor or mentee” (p. 8). Hence care must be taken in the selection process of the mentor and the mentee.

Messmer (2000) believes that once goals of the program have been established, the most critical job is the selection of the individuals in the program. Messmer points out that the mentees should choose credible professionals who have a positive attitude toward their work and have the capacity to engender enthusiasm among other employees. They should also have strong leadership, communication, and technical skills. Mentors should be selected based on their individual areas of expertise. Once selected, mentors should determine the amount of time that they can devote to the program and then develop an agreement with the participating employees about how often and where they will meet. They must ensure that the parameters are clearly defined so that there are no misunderstandings when the mentor’s work takes precedence.

Young and Wright (2001) point out that before a mentor/protégé relationship can be successful, one must begin the process of establishing the mentoring relationship. Several steps must be taken:

The protégé must assess initially why a mentor is needed and what the protégé hopes to gain from the mentor. This process also includes assessing if the need for the mentor is personal development, professional development or professional growth. Also, in the assessment process, the protégé must address expectations by posing two (2) questions: 1) what do I expect from my mentor? 2) What characteristics will I bring to the

relationship? (p. 204)

Young and Wright further note that after making the assessment, the protégé must identify and solicit a mentor who will have the characteristics necessary to bring success in the relationship; namely, the mentor should be someone who understands the role and will meet the protégé's need, is knowledgeable as well as respected in the desired field, and should be one who listens and is a problem solver.

The selection process is not complete until the mentor and the mentee establish some ground rules that govern the relationship (Young & Wright, 2001). They note:

Establishing ground rules can lead to a successful relationship. The information for setting ground rules should be gathered by assessing, identifying, and discussing. . . . It is important that mutual interest of the mentor/protégé is identified as well as the expectation of the mentor. The discussion should include understanding the type of relationship that is being established, how the process will be facilitated, and sharing with the mentor personality traits to assist in developing the mentor/protégé relationship. (p. 205)

Choosing a person to serve as mentor is critical to the success of the process (Ganser, 1995). Ganser notes that recent studies have identified the basic principles that can assist in the selection of both mentor and protégé in a school environment. These principles are as follows:

1. Always have a pool of prospective mentors in advance of your need.
2. Prospective mentors must be competent, accomplished teachers. However school officials should avoid looking for the perfect teacher at the risk of becoming blind to others who will become good mentors.

3. Ensure that there is a willingness, commitment and enthusiasm on the part of the prospective mentors. They must also understand the objectives of the mentoring program before they are enlisted in it.
4. They must be willing to work with adults effectively. This will be evident by their successful experiences as a cooperating teacher for students' teachers, involvement in faculty governance and committee work, and experience in professional development activities like peer coaching.
5. They must view teaching as a job and must be willing to help novice teachers understand their work inside the classroom and the factors outside the classroom that will affect their classroom work.
6. Do not choose someone to be a mentor simply because you want to give them a "break" or giving him a shot in the arm" or "getting her out of a rut." It can be dangerous to your program because they may not be committed to the process.
7. Proper care must be taken in the pairing of mentors and protégé. The following should be observed when pairing: (a) they must have similar (though not identical) assignments with respect to responsibilities, (b) they should have compatible teaching ideas, and (c) they must be accessible to each other in term[s] of time and location.

Osgood (2001) noted in her finding that whenever a "mentor pool is available to mentees, they should be provided an opportunity to be involved in mentor selection" (p. 32).

Expectation in Mentoring

Young and Wright (2001) note that when someone is establishing a mentoring relationship, they are required to think in terms of what should or should not be expected. It is important to know the expectations of the mentee because it can influence the mentee's behavior in the mentoring relationship. These expectations should come from both the prospective mentor and the mentee.

Kajs (2002) notes that the mentee and the mentor should spend time discussing their roles and expectations in the relationship, exploring each other's areas of similarities and differences. Establishing expectations before the mentoring relationship begins is crucial to determining the structure of the relationship. Osgood (2001) explains that there are reasons for the inconsistency between beneficial and harmful relationships. Firstly, there is the failure to determine shared intent and terms of the relationship, and secondly, the mentee may not share the same philosophy as the mentor. These would be addressed if expectations were declared at the beginning.

Mentoring that Impacts

From a study conducted to determine the impact of culture on the mentoring process involving Africans and East Indians in post secondary institutions in Trinidad the following principles gleaned about mentoring will be effective:

1. Mentors should be prepared to be good role models to mentees. The research showed that the mentee looked at the mentor with great respect and admiration. Woods and Ellis (1997) note that mentors must be reasonably good models of unconditional self-acceptance in that they openly monitor and dispute their own irrationalities that are likely to interfere with their personal and professional effectiveness. Mentors must engage in appropriate reflection in order to help

protégés see that even the wise and perfect mentor was once naïve, insecure, and overwhelmed (O’Neil, 1981; Wilde & Schau, 1991). Mayo et al., (1995) explain that successful mentoring programs ensure that there are appropriate role models that will encourage, help, and give support to the educational process of the mentee.

2. Mentors should be aware of the general perceptions mentees have of them before going into the relationship. Mentees indicated that the success of the relationship was influenced by their prior perception of the mentor’s role. Mentors must be alert to the reality that every mentee’s perception is affected by their particular cultural background. Preparation, understanding, and appreciation of their cultural backgrounds are essential to the success of the mentoring relationship.
3. Mentors should be cognizant of the communication styles and dynamics of both East Indian and African heritages in Trinidad. Zachary (2000) notes that “culture has a lot to do with how people express themselves” (p. 40). The research confirmed that the general communication styles and dynamics among the students of African and East Indian heritage in Trinidad were open and free. However, the East Indian students were less aggressive and gentle. Smith (1966) notes: “Living is largely a matter of communication . . . the way people communicate is the way they live. It is their culture” (p. 1).
4. Mentors need to be sensitive to the mentee’s unique needs. The research showed that mentees appreciated the fact that the mentors were aware of their needs. Sensitivity to the mentees’ needs was crucial to the success of the relationship. Mentors should be aware of

where mentees are in their stages of development and attempt to meet those needs. In the Levinsonian model of the developmental stages of life, the mentor plays various roles that are crucial to meeting the needs of the mentee (Mann, 1992). Young and Wright (2001) explained that the successful relationship is characterized primarily by the needs of the protégé being met, and the goals established to meet those needs being accomplished.

5. Mentors need to be mindful of the value of maintaining a healthy relationship in the mentoring process. The research showed that good relationships were important to the success of the mentoring process. Mentees expected that the mentoring relationship would go past the formal and become more informal. Schaller (1996) concludes that the “mentoring relationship can produce a strong and powerful bond between two people, whether those individuals are men or women, in business, education, or church settings” (p. 170).
6. Mentors and mentees should establish their expectations of the relationship prior to its commencement. The study revealed that mentoring was an expectant experience. Mentees came into the relationship with certain expectations of the mentors. There are benefits in establishing expectations before a mentoring relationship starts. Institutions should ensure that both mentor and mentee establish what they are expecting from and during the relationship. Matlock and Matlock (2001) explain that mentoring relationships fail because expectations are not defined at the outset. It is necessary to have the mentees identify what they expect from their mentors as a way of determining that they are on the same page. Hardcastle (as cited in Lucas, 2001) points out that the exchange of values and

perspectives provides useful information in the matching process of mentee and mentor, and it sets the stage for developing a significant mentoring program based on the personal styles and interests of the participants in the relationship. Institutions should provide necessary information of both mentors and mentees to each other. There should be profiles of both the mentor and the mentee so that each individual in the relationship could be aware of the strengths and weaknesses of the other. That would remove unnecessary expectations in the relationship.

7. Mentors should be mindful of the cultural similarities and differences that exist between the students of African and East Indian heritage. The research showed that there were cultural similarities and differences among the participants in the research. Knowing, understanding, and appreciating these similarities and differences as well as their own personal cultural perspectives would be fundamental to the success of the mentoring process. Mentoring relationships should, as much as possible, be informal in nature. The research showed that the students of African and East Indian heritage preferred an environment that was free and open for their relationships with the mentors. The students implied that they preferred an informal relationship which would make it easier to approach the mentor.

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Examining the Need for Ongoing, Structured Pre-field Short-Term Missions Training by the Local Church

LILLETH HARPER

Abstract

This study examined the need for on-going, structured pre-field short-term cross-cultural missions training by the local church in selected Pentecostal churches in the North East Trinidad District of the Pentecostal Assemblies of the West Indies in order to make recommendations to the local churches. A total of 371 one persons (10 pastors and 361 members) were surveyed using a mixed method of qualitative and quantitative approaches. The method included semi-structured interviews via a focus group with missions directors and one-on-one interviews with pastors, using the same semi-structured questionnaire. Twelve churches participated which was a cross-section of the thirty-one churches in the sampling framework. Data were collected via self-administered questionnaires and subsequently collated and examined for major themes. A comparison was made between the responses from the missions directors and the pastors to determine the differences or similarities between them. Major themes were also identified from the church membership responses. Results revealed that fifty-three percent (209) of the respondents stated that short-term missions participants should receive pre-field training that is on-going and structured while twenty-three percent (91) felt that the training should be structured but not on-going. Additionally, thirty-five percent (128) of the respondents indicated that the local church should conduct the training and forty-four percent (162) of the respondents stated that the church and the Bible school should co-manage the training.

Keywords: short-term missions, missions training, church-based training, cross-cultural training

Introduction

Royer (2004) suggests that the church is the Greek *Ekklesia* (p.41), which implies the following: (1) a people called from the world into God's service; (2) a special kind of people, uniquely related to God, who were called together for a specific purpose; and (3) that it conducts its affairs according to the principles of equality and brotherhood. Christ loved the Church and gave Himself for it (Eph. 5: 25). It is His body and God's voice to the nations and therefore it is an indispensable part of the gospel, ecclesiology, and soteriology (Snyder 1997; Van Engen 1991). This institution was chosen by God (Jn. 15:15; 1 Pet. 2:9) with Christ at the center of His plan of reconciling the world to Himself (Eph. 1:20-23; Snyder 1997, 139). Snyder (1997, 139) added that it is a charismatic community, built up by the charismata which were given by the Holy Spirit, and is structured like the human body. Additionally, it is a community rather than a hierarchy, and an organism instead of an organization (1 Cor. 12; Rom.12:5-8; Eph. 4:1-16; Matt. 18:20; 1 Pet. 4:10-11).

Statement of the Problem

This study examined the need for on-going, structured pre-field training for involvement in short-term cross-cultural missions within churches of the Pentecostal Assemblies of the West Indies: North East Trinidad District (herein afterwards referred to as PAWI: NETD, or simply NETD) in order to generate recommendations for a missions training plan for local churches.

Purpose of the Study

The current level of preparation for short-term missions involvement in many churches is minimal: while some training may be structured, other

training programs do not systematically focus on key issues that cross-cultural workers face on the field. Additionally, how the effectiveness of many of these cross-cultural interventions is determined is unclear: for example, is there an on-field monitoring plan, post-field debriefing or follow-up? Robinson (2010) suggested that Jesus oriented his training toward the recipient rather than the messenger. This study builds on this framework and seeks to demonstrate that pre-field STM training should be on-going, structured, and church-based; this will produce a more effective and life-changing on-field experience for the participant and the receiving culture and more meaningful post-field debriefing.

This study examined the evidence of a preparatory missions training program at the local church, including its content and scope, duration, and implementation. This was followed by analysis of empirical data, with recommendations for improving the STM pre-field process.

The goal of this research was to assist churches in the North East Trinidad District involved in STMs by supplementing their current training, and by assisting in the development of a more effective training programme.

Research Questions

The primary Research Question was: To what extent is there a need for on-going, structured pre-field training for short-term cross-cultural missions involvement among selected churches of the PAWI: NETD in order to provide recommendations for a missions training plan for local churches. This was examined by considering three secondary questions: (1) How do local churches in the PAWI: NETD currently prepare individuals for short-term missions? (2) What is the relationship between the quality of pre-field training and personal impact on the short-term missionary? (3) What is the relationship between the structure of pre-field missions training program and the effectiveness of the short-term mission's strategy of the local church?

Limitations of Study

The research population focused on active, missions-focused churches in the PAWI: NETD, meeting the following criteria: a clear missions agenda, evidence of past and on-going missions activities, a missions executive or committee, and future plans for implementing their missions agenda. Barron (2007) points out that “... a church without a missions vision is a church that has not matured in the knowledge of scripture and the Holy Spirit” (p.61). Further, the research was interested in the type and duration of pre-field preparation done, and the timing of training done in relation to the short-term trip.

Focus groups were limited to current missions directors of churches; pastors who also operated in the capacity of a missions director were excluded from the focus group. The aim was to gather the perspectives of the missions directors and to determine how pastor and missions director related to each other. The final number of study participants was based on those in attendance at the church service at the time of data collection. Respondents included persons both with and without practical STM experience.

Definition of Terms

The following terms are important to this study:

Pentecostal Assemblies of the West Indies (PAWI): the largest indigenous Pentecostal organization in the Caribbean comprising churches in eleven Districts.

North East Trinidad District (NETD): one of five districts in Trinidad and Tobago.

Short-term Missions (STM): a term of cross-cultural missionary service ranging from seven days to about one year.

Cross-cultural: missionary service across geographic and/or and cultural boundaries.

On-going: “currently taking place” or “in progress or evolving”. This study uses it to refer to “on-going”, and connotes continuity of a pre-field program; it indicates a consistent, intentional, and strategic plan for training.

Structured: the way in which the parts of something are organized or arranged into a whole (Macmillan Dictionary, s.v. “structured”); for the purpose of this study, it refers to a systematic and intentional training approach with specific objectives and identifiable outcomes.

Organization of the study

This study begins with a review of the literature on STM and related issues. A brief discussion of the methodology is presented, followed by an evaluation of research findings. It concludes with a discussion and recommendations based on the findings of the study.

Review of the Literature

Paradigm Shift

According to Barron (2007) ‘a definite shift is occurring in how cross-cultural ministry is done’ (p.30). Research by Lewis (2007) showed the emergence of younger churches in the two-thirds world involved in intercultural missions and demanding local leadership (p.116), Camp (1994) see a trend continuing from the non-western two-third world (p.135). The last fifty years has seen an explosion in cross-cultural work ranging from about one week to two years. While the number of long-term missionaries seems to be declining (Global Frontier Missions 2000; McCoy 1993), Friesen (2004) cited others who commented on the phenomenon of short-termers, especially in America (Allen 2002; Barnes 1992), where interest in STM has experienced unprecedented growth (Friesen, 2004; Slimbach, 2000).

Factors working together to create great opportunities for STM include: considerable disposable income, excellent communication resources,

a global community (Friesen, 2004, p. 2). More Western mission societies are re-inventing themselves as placement agencies for short-term workers in the face of a 'crisis of organizational identity' where old paradigms are being used to navigate 'new global realities' (Slimbach, 2000, p.1). A resulting challenge, according to Slimbach, is that because of this phenomenal growth in short-term missions, missions agencies are experiencing a crisis of organizational identity.

The literature appears to suggest that sufficient research is not being conducted to determine the real impact of STM, which includes challenges caused by attempting to hurriedly get the gospel to the nations (Slimbach 2000, p.2), as STM groups tend to be under-prepared and some trips more resemble weekend urban plunges or Christian tourism (Slimbach, 2000, 1-3).

A review of the approach of STM participants in the early nineteenth and twentieth century indicated drastic changes. Slimbach (2003) suggested that from the beginning, Jesus took time to prepare his disciples for effective service. Today, however, STM researchers (Slimbach, 2000) focus on young people, who comprise the greatest percentage of STM participants, and insufficiently prepared. For example, more than 2 million persons aged 13 to 17-year-old go on such trips every year (Priest & Ver Beek 2005); more than 1 - 1.5 million US Christians annually going on STM missions trips (Priest, Dischinger, Rasmussen & Brown, 2006). According to Robert Wuthnow, 2.1% of U.S. church members 18 years-old and older travel abroad each year on short-term mission trips (Priest and Priest n.d.); however, data on more mature and adult participants group is missing.

Questions for Careful Consideration

The following questions require careful consideration: (1) is there a need for rethinking the approach to STM? (2) Should the negative impact of hurried, plight-based, and impositional STM programs on the receiving culture be allowed to go unchallenged? (3) Is there a need for cross-cultural

relationships and inter-cultural dialogue, which can create an indigenous intra-cultural momentum, leading to the emergence of the receiving culture's own missional responsibility to reach other cultures? (4) Is more harm being done than good in the name of getting the gospel to people by whatever means necessary? (5) What is the philosophy behind the goals and objectives of the specific STM trip? (6) What is the extent of the pre-field training? (7) What are the larger spiritual consequences of inadequate pre-field training? (8) What are the implications for long-term relationship building between STM and LTM participants?

Plight-Based STM

Howell (2009) noted a relationship between understanding and approach to missions: he saw that STMs tended to be plight-based, while a survey of missions in US mega-churches showed that building, construction and repair received the most attention. Most money raised was spent on the STM team, including sight-seeing, while the least went towards actual ministry; they also concentrated on evangelized cultures (Priest, Wilson & Johnson, 2010). Priest, Wilson and Johnson (2010) say that mega-churches often ignored the fact that paternalism creates dependency and continued to pour thousands of dollars into non-western churches (p. 102). Hoff (2009) citing Daryl Smithgall found that short-term ministry was impacted by lack of preparation, cultural insensitivity and a preoccupation with meeting "perceived" rather than "real" needs, which gave the West unhealthy financial leverage (Fanning, 2009, p.14).

On-field programs should be designed to "minister to people holistically by meeting their spiritual, physical, social, emotional and economic needs" (Van Engen 2000, p. 4). Saint (2011) saw that when North Americans attempted to care for orphans in another culture, a lot more children became orphans. The STM participant's worldview of receiving cultures will affect his approach (Koll 2010; Fanning 2009) and some still

regard non-western cultures as poor, which provide them with their rationale for on-going support (Koll, 2010; Howell 2009). Research undertaken (for example, Moreau, Corwin & McGee, 2004; Walz, 1993) found that in some of the receiving cultures in what is now known as the Majority World that instead of instilling a missional vision among the national leaders, the Western missionaries held on to positions of influence.

Camp (1994) added that some churches uncritically look to missions agencies to set the missions agenda however, “discipling” the nations is the responsibility of the local church, not missions agencies. Pastors play a key role in connecting congregations with their God-given missional responsibilities, while missions agencies should act as supports in the preparation process (Camp 1994, p. 134). Camp argues that churches operating with a “sending paradigm” focuses on recruiting and training their own people for missionary service, which produces stronger emotional ties between the missionary and the home church, greater accountability, and greater overall support. The church’s primary functions including reaching out, teaching, baptizing and making disciples are not the responsibility of missions agencies but of the local church. Wood (2014) cited a pastor who admitted that after twenty-two years of ministry where he challenged, encouraged, scolded, rebuked and inspired the membership, that “it had never occurred to [him] that [his] first responsibility as a pastor in ‘equipping the saints for the work of ministry’ (Eph. 4:11-13) was to teach [the people] how to make disciples, who were able to make disciples (2 Tim 2:2)”.

Chronic Miseducation

Hesselgrave (1991) has written extensively on the value of contextualizing the gospel message. He suggested that “all missiological decisions must be rooted, either implicitly or explicitly, in theology so that they mirror the purposes and mind of God” (Hesselgrave, 1988, p. 142). While the brevity of time spent in a new culture may impact the STM’s ability to make a

lasting impact (Radecke, 2010, p.22), these visits should be preceded by a relevant, structured and systematic training program, geared towards creating awareness of missional realities. Moreover, weak or faulty theology has been linked to problems associated with STM (Slimbach, 2000, p.5). However, the conception and delivery of the message is equally important and has a direct and influential impact on shaping the character of the mission. For Hesselgrave (1991), implementing missions will become dependent on human effort unless the theological foundation is established. Hiebert (1993) also asserted that:

“Too often we choose a few themes and from there build a simplistic theology rather than look at the profound theological motifs that flow through the whole of Scripture. Equally disturbing to the foundations of mission is the dangerous potential of shifting from God and his work to the emphasis of what we can do for God by our own knowledge and efforts. We become captive to a modern secular worldview in which human control and technique replace divine leading and human obedience as the basis of mission” (p.4).

Van Engen (1999) defines the theology of mission as “a multidisciplinary field that reads the Bible with missiological eyes and, based on that reading, continually re-examines, re-evaluates and redirects the church’s participation in God’s mission in God’s world” (p.17). He pointed out that the above definition would “assist the missionary to understand the role of theology in missiology and thus clarify and prioritize the tasks of missions”. Adequate research-based training by the local church should address the shifts in contemporary missions outreach.

The Challenge of Ethnocentrism

Kraft (1996) suggested that “ethnocentrism occurs at the cultural level while egocentrism is at the individual level, which will impact on the attitude of the participant to those whom he/she views as inferior” (p.70) Strategy should be tailored to fit the audience (Dayton & Fraser 1980; Ferris, 1995). One issue impacting on-field work is the de-contextualization of the receiving culture. Adequate pre-field training should address the need for on-going pre-field research that would encourage STM that is culture-specific. Snook (1992) posited that trained, dedicated leadership is a critical need in the Majority World. Walz (1993) however, showed a need first for a missionary vision. Whereas, Friesen (2004) saw very little empirical evidence of measurements of STM participants’ beliefs, attitudes and behaviors post-field.

Wood (2014) noted the rapid growth of human knowledge and demanded that the church respond to this increase in its responsibility to disciple the nations. Biblically and missiologically-informed action is required. One of seven “Standards of Excellence” from the Code of Best Practice for Short-Term Missions Practitioners is that appropriate pre-field, on-field and post-field training and equipping should be “on-going, biblical and timely”. According to Guthrie (2001), the mission field is “no longer ... viewed as the province of an elite few” (p.86) and that ordinary people are realizing that they can participate in this missions intervention.

Benefits of Structured STM Training

Chambers (1975) noted that “preparation is not something suddenly accomplished, but a process steadily maintained” (p.40). Quality pre-field missionary training can help to bear more fruit for the STM and for the LTM (Global Frontier Missions, under “Missionary Training School by GFM”), as indicated above

Methodology

Rationale for the Mixed Methodology

This descriptive study utilized a mixed methods approach of qualitative and quantitative analyses, in order to compare the perspectives of pastors, missions directors and lay persons. Both semi-structured focus group questioning and questionnaires were used for this study. Twelve churches were included in the study, and a cross-section of the total membership was chosen using a “convenient sampling”. Factors currently affecting the design and implementation of preparatory programs within churches were analyzed, and the implications of the absence of this approach were determined. The quantitative approach provided the statistical reflection of the results from the survey.

Procedures

Data Collection

This methodological approach targeted three levels of respondents i.e., pastors using personal interviews, Missions directors using a focus group discussion, and the congregation via a self-administered semi-structured questionnaire. The congregational sample represented a cross-section of persons within the selected churches; each was required to complete a consent form. A total of 371 participants, including ten pastors, participated in the study. The perspectives of pastors were important as they directly influence the entire program of the church. Missions directors are usually responsible for directing and implementing the church’s missions program and report directly to the pastor. There was no evidence of any consistent pre-field training programs among the selected churches apart from a series of pre-trip meetings, nor of any structured on-field monitoring of participants. A sense of “sentness” as espoused by Van Engen (1991) appeared to be lacking, and much activity was generated and centered internally, seemingly

oblivious to the “lostness” of the people outside of the church walls.

Data Analysis

Sample size. Churches were included that had a missions program and some level of engagement in missions activities. The central question examined the extent of need for an on-going and structured, church-based pre-field missions training program, 12 churches were chosen and convenient sampling was used to get a cross-section of the total membership. The Sampling framework was the list of the thirty-one churches in the District; the population size is about five thousand but this figure was unavailable at the time of the study.

Questionnaire for the local membership

The design was informed by the outcome of previous interviews conducted with missions directors in the NETD. In addition, gaps in the approach to missions became increasingly clear and warranted further investigation. For example, there was found significant differences in the definition and perspective of missions among Missions directors and other key leaders in the district. Observations were also made from missions-oriented churches.

Results and Findings

Outcomes

The responses seemed to indicate very clearly that none of the selected churches had a training program that was both on-going and structured: 35% of the respondents indicated some type of pre-field training; almost 29% reported that no pre-field training was conducted, and about 36% was unaware of any training. Significantly, persons from the same churches gave varying responses; this may indicate that either “Missions” is not highlighted, or that some respondents were not very involved in the life of the church.

View of Missions

Of the respondents, 212 respondents felt that missions was very important in the church, but some felt that it was not emphasized enough and required more prominence. This may also explain why more people were not aware of the training. In fact, when asked about personal interest in STM, 50 of 347 respondents confessed to a lack of sufficient information about STMs, while almost one-third showed no interest. Sixty-nine percent of respondents were aware that their church organized STM trips compared with 15% who were not. This large number of people indicated that the church organized STM trips, yet 164 of them were not involved (see table below).

Table 1. Response to Question 6.

Yes	239	69%
No	49	14%
I don't know	53	15%
Other	5	1%

This pattern supports Hesselgrave (1991) argument that if churches commit to the authority of the Bible, then the “biblical teachings should be informing their missiology” (p.142). He added that without the theological foundations, missions would be left to human effort (as cited in Van Rheenem, 2002). People should be sufficiently challenged by their pastors or leaders to face the seriousness of their “missional” responsibility, which requires that action follows mandate. Some pastors admitted that not enough emphasis

was placed on missions (question five), with one admitting that “when the membership got excited about missions, the local community benefitted.”

Six of the ten pastors interviewed indicated that missions was highly valued in the church, yet described what they did on the field, which was evidence of a focus primarily on plight-based missions; Jeffrey (2001) described as an “edifice complex”, the feeling that a structure had to be constructed on a STM trip. One pastor revisited the same culture annually and worked among the people for about two weeks; he reflected the suggestion made by Van Engen (2000) and Friesen (2004) that STM teams should not just crisscross the globe on trips that are not mutually-designed by the sending church and the receiving culture but should plan to revisit or spend a longer time on-field in order to understand the worldview and learn the general culture of the people for greater impact.

Why is pre-field training of high value?

This is essential because of the impact on both the STM participant and the receiving culture. Examples include: sending out a better-prepared participant and building strong cross-cultural relationships. Eighty-three percent of respondents identified a range of benefits to the receiving culture, including: better communication, greater cultural awareness and impact, ministry from better equipped participants, better cross-cultural relationships and increased openness to the gospel. Seventeen percent provided responses that did not fit directly into any broad category. Evidently, there is need for training that is mutually beneficial. In terms of on-field impact, Walker (2003) posited appropriate training as one of the key areas that would counter any negative impact on the field.

Status of current structured pre-field training.

Participants were asked to state what usually comprised the training process. From the responses, churches with structured programs seemed to engage in

different strategies. Major categories were created to cover the multiple expressions. One hundred and five persons responded to this question. Although 74% of those who responded felt that their program was structured, 59 persons admitted that the training involved planning to raise funds and to access travel documents; the literature seems to indicate that much of the STM training, even out of America, was focused on fund-raising instead of creating awareness of the cultural challenges (Friesen 2004) that participants would face; this raises concerns about the content of the program. Others indicated a greater focus in addressing key areas including language learning and effectiveness on the field: effectiveness then would mean the realization of pre-field, including on-field and post-field objectives. Forty-five percent of respondents felt that their current program was not on-going, yet it did not reflect a comprehensive approach to impactful on-field work.

Need for increased consciousness of pre-field preparation

Some respondents felt that equipping participants should be directly linked to the mutually-designed outreach (Van Engen, 2000, p. 3), including the receiving church. In a 2004 study, Friesen highlighted the STM participants' post-field challenges when the pre-field training process is overlooked and the on-field processes are relegated to plight-based activities (p.17). Koll (2010) encourages an educational model, which she referred to as "Traveling for Transformation", which was developed by Brazilian educator, Paulo Friere in 1921. Koll (2010) admits that context-specific knowledge prior to trip can reduce the participant's misinterpretation of the on-field experience and curb well-intentioned behaviors that inhibit genuine relationships.

Impact of structured and on-going training on missions strategy

Respondents were given an opportunity to express how they felt that structured training would impact on the effectiveness of the STM experience of the local sending church. Responses were broadly categorized:

six respondents indicated a greater appreciation for people; 4% felt that there would be an appreciation for other cultures; 18% gave other reasons, including: uniting the church, effectively ministering to other cultures, providing tools to meet the need of the STM participants, and encouraging greater future participation. One hundred and fifty-five respondents indicated that the church would be better equipped, including: knowing how to address on-field situations, preparedness for LTM and increased knowledge of what happens on the global stage. Forty-six percent were ready to engage but desired appropriate training. It is the responsibility of the church, not the Missions agency, to provide such training. This process would also provide a cadre of trained persons for future projects.

The challenge with the preparatory STM training currently is that it only occurs in preparation for a trip. Twenty-three percent of respondents indicated that the program should be structured but only for a trip. Interestingly, eight respondents felt that one meeting was enough for pre-field preparation, 16 respondents felt that only a few meetings were necessary, and 63 respondents believed that the meetings should only focus on preparation for the upcoming trip. A few persons were interested in STM training but felt that people should be a part of a group without any intentional plan. Fifty-three percent would like to see on-going and structured pre-field training in the NETD.

Key role of the local church.

Van Engen (1991) argues for local churches structuring their programs to reflect the missional reason for their existence as in Matthew 28:19-20; Acts 1:8; Ephesians 4:11-16; Matthew 24:14 and Romans 10:14-18. The church is to be externally-focused. Steyne (1997) calls for a field worker with a servant attitude who responds to Jesus' call to death in Matthew 16:24. Ferris (1995) posited that since pre-field training or the absence of it impacts on-field and post-field experiences, then pre-field training should incorporate

on-field monitoring and supervision, and post-field debriefing. Pre-field training should include debriefing skills to the host culture.

As previously stated, the respondents indicated a need for on-going and structured training program because of the mutual benefits to the senders, the goers and the receivers, and they also highlighted the gaps in current training. Thirty-five percent of them indicated that the local church should plan and conduct such training. While many felt that the local church should play its role in this training, some felt that both the local church and the Bible School should share the training. The majority of those who may never attend Bible School attend churches, and should still have access to pre-field training? The “... field is ripe and ready for harvesting” (Jn. 4:35). We need laborers now in the harvest field.

Complementary training – local church and Bible School.

Churches need the Bible School in order to assist them with more in-depth study and knowledge building. Ferris (1995) advanced that an informal setting should be intentionally created to assist in holistic development. Some of this is provided by the local church but this can only be realized when appropriate arrangements are made to accommodate this. One author alluded to the concern that a Bible School caters more so to the person whose interest may be LTM. Most participants in STMs never attended a Bible School but are passionate about missions and are making an impact on people; conversely, there may be Bible School-trained students without a similar passion for the field. The interest and drive for missions is developed at the local level with the on-going promotion by the pastor and continued stimulation through the teaching and preaching along with opportunities to participate on-field.

This study centered on the extent of the need for this training by the local church. After respondents expressed the benefits of a structured and on-going training on the sender, goer and receiver, they were asked who

should conduct the training. Forty-four percent felt that both the church and the Bible School should coordinate the training, compared to 35% who stated that the church alone should conduct the training. More respondents desired training by the local church.

It is proposed that the whole church should play its role in proclaiming the gospel message to the unreached locally and abroad. Barron (2007) agreed that it is not a specified few but the whole church that needs to be “missional” in thought and purpose. He further pointed out that “a church without a Missions vision is a church that has not matured in the knowledge of scripture and the Holy Spirit” (p.61). The Holy Spirit’s role is to assist the church in becoming the witness in the earth (Acts 1:8) and to complete the “Missio Dei”. Taylor (2008) affirmed the impact of orthodoxy (right belief) on orthopraxis (right practice). The magnitude of the unfinished task demands immediate and relevant response. Fifty-three percent of the respondents agreed that there is a need for on-going and structured training: this directly addresses the extent of this need.

Recommendations

The following ten (10) recommendations resulted from this research project:

1. Develop a standard operationalized definition for missions throughout the fellowship. A definition can influence the understanding and approach to missions.
2. Churches of the PAWI: NETD adopt a receiving culture and conduct repeat visits.
3. Local churches conduct ongoing pre-field training programmes, with prominent roles being played by the pastor and other informed key persons.
4. Churches of the PAWI: NETD be empowered and equipped on an on-going basis with a systematic and intentional training modality

that prepares STM participants for effective on-field work locally and cross-culturally. In light of the rapid changes in knowledge and other associated issues, and the on-field challenges, an intentional commitment to training is critical. Additionally, churches should avoid the de-contextualization of pre-field and on-field STM approaches.

5. Churches of the PAWI: NETD use Missions agencies only as supplementary support, in instances where the expertise is not resident at the church/district. The local church is the body that is community-based and based on a developing and trusting pastor/member relationship with the local people, is best poised to develop and assist in executing the training approach. External Missions agencies do not share that type of relationship with the local community.
6. The Bible School can provide support by training pastors with the basic tools that are necessary for them to conduct church-based training where the uniqueness of the local community would be enshrined in the training intervention.
7. STM participants should only be recruited and selected after they have completed an identified amount of pre-field training. This is to reduce on-field challenges and irreparable damage to the receiving cultures and peoples.
8. Local churches should be allowed to conduct and sustain the ongoing teaching and training of local membership for increased STM participation with reduced district activities.
9. Local churches should be encouraged to penetrate and build bridges to the local community so that churches can grow functionally and

numerically through evangelism. Zonal leaders could work closely with the pastors in the area and may be able to pool training resources for increased community-based missions thrust.

10. In light of the high percentage of persons in the study who were not interested in missions, the missional mandate of the church, the ongoing mobilization for corporate involvement, and the need for our missiology to be theologically sound, should be priority.

Conclusion

More attention should be given to actual responses from the receiving culture along with the responses from the sending culture to determine congruence between what the “goers” and the “senders” think about cross-cultural ministry. In this way, a more comprehensive pre-field program can be tailored to address direct issues. The impact of multiple definitions might be contributing to the current struggle with making a significant difference in the local communities, regionally and globally. It is the researcher’s hope that this study and outcomes helps to clarify the need for adequate and prompt response in order to answer the call from the participating respondents, to re-orient the NETD’s approach to ensure that the local church has a more prominent role in preparing and mobilizing the people of God to face the task of reaping the “whitened harvest” in anticipation of Jesus’ imminent return.

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Leadership Training for a Pluralistic Age

ERROL E. JOSEPH

Abstract

Pluralism is one of the critical issues of concern for theological educators who seek to prepare leaders for the twenty-first century (Hough, 1990, p. 8). This paper is designed to reflect on the nature of this pluralistic age in which educators find themselves. It also considers the implications of pluralism on the task of leadership training. The paper will focus on leadership training within the context of evangelical Christianity, and especially, as it relates to the role of theological educational institutions in this endeavour. This paper also takes a look at the notion of pluralist as a reality both within (inter-church and intra-church pluralism) and beyond the church (extra-church pluralism). It is a reality in which the church and all other institutions must come to term with. The paper therefore examines elements of a leadership training programme for a pluralistic age. This author suggests a three-pronged approach to leadership training. It is an approach which clearly articulates the basic elements of the training curriculum. It therefore places emphasis on the training goals, training content and training methodology.

Key Words: Leadership Training, Pluralism, Pluralistic age.

This Pluralistic Age of Ours

Ever since Babel, the world has been sharply divided. Today there are well over 5,000 living languages (Grimes). When one adds the barriers of geography and boundaries of politics, the clusterings of clans, tribes, and ethnic groups, the endless layers of social stratification, including economics and education, the myriad permutations of culture, the arbitrary racial distinctions and the accidental ones of gender, temperament and talent, one is almost surprised to find any larger cohesion at all. (Erdel, 1993, p. 2).

This is how Timothy Erdel introduces his discussion of the fact of pluralism in a paper presented to the Eleventh Biennial Meeting of the Caribbean Evangelical Theological Association in San Juan, Puerto Rico in 1993. There is little doubt that pluralism is the mark of our age (Nicholls, 1994, p. 9).

Hough (1990) defines pluralism, in the context of theological education, as "simply to mean that we are existing in the time when there are emerging some strong challenges to the knowledge paradigms that have governed our research and discourse since the eighteenth century." (Hough, 1990, p. 11). He identifies at least four different kinds of pluralism and diversity within theological educational institutions: (a) Diversity of Theological Orientation, (b) Sociological Diversity, including gender, age, and ethnicity, (c) Methodological and Epistemological Diversity with new emphasis upon the context-based approach to truth and moral judgments as in liberation, feminist, Asian and black theology, and (d) Religious diversity (Hough, 1990, pp. 8-11).

Bohen speaks of a pluriform world marked by four significant currents of change. The first current is a growing awareness of our place within a global context. "The movement from a world in which relatively separate entities –nations, religious groups, political blocs—are coming into closer contact with one another. We are growing in awareness of living in a global village, on one planet, and our churches are moving warily toward...a world church (Bohen, 1990, pp. 31-32). The second current is "a sharpened sense of the variety of religious traditions as we come into closer contact with those of other faiths" (Bohen, 1990, p. 31). This is due to the movement of peoples, and conversions among formerly uniform ethnic religious groups, so that lines are beginning to blur" (Bohen, 1990, p. 32).

The third current is "an increasing moral discomfort with the inequalities and injustices we are beginning to see as never before" (Bohen,

1990, p. 31). This is aggravated by the fact that "we are less reluctant to question authority [and] to see through the manipulations used by those in power to remain in power" (Bohen, 1990, p. 33). The fourth current Bohem identifies is "a hesitant, but insistent questioning of what we once held as absolute visions and values" (Bohen, 1990, p. 31). This results from what is seen as a growing awareness of our own biased perceptions of reality (Bohen, 1990, p. 34). Heim identifies some of the influences which form the basis of the foregoing developments when he observes that "the growth of information technology, the increased accessibility to travel, the influx of peoples and cultures into North America [and to the West in general], the rise of independent, post-colonial nations in Africa and Asia [and Latin America and the Caribbean]...only reinforce the sense of a shrinking world" (Heim, 1990, p. 10). It is these developments which have given rise to the concept of the "global village" and for some the "global office." It is evident that the Caribbean is not exempt from these developments. Erdel rightly observes, following his description of the diversity of the world in which we live, that "the Caribbean is in many ways a microcosm of such diversity" (Erdel, 1993, p. 2). The reality of Caribbean pluralism is further underscored by Mulrain who writes concerning the pluralism within our world, in his introduction to a collection of papers presented at an ecumenical conference on Popular Religiosity. No longer can we today speak of just one group, of one race, of one culture, of one religion. On the contrary, there are several within the Caribbean this fact has been known for centuries given that its history has been one of movement from being a group of Amerindian tribes, to a slave society and eventually to self-governing and independent entities. The mottos from the various countries of the region reflect attempts to come to terms with this plurality of people, races, cultures and religions and the need to create a unity. Mottos say such things as: "together we aspire, together we achieve," "one nation, one people, one destiny," "out of many one people." (Mulrain, 1995, pp. 1-2).

It was an apparent recognition of this same complexity that led the Bishop Desmond Tutu to describe the twin island republic of Trinidad and Tobago as a "rainbow country." It would not be inaccurate, in my view, to label the age in which we live similarly a 'rainbow age.' The writers previously cited draw our attention to the complexity of the world we live in both internationally and in the Caribbean. They focus on major elements of the pluralism of this age including language, geography, politics, ethnicity, social strata, economics, culture, gender, temperament, talent and religion. Diversity of worldview and ethical positions might also be added to this list. An examination of various discussions of pluralism (e.g. Bohen, 1990; Erdel, 1993; (Thompson, 1988) indicates that there are at least two basic approaches to the issue. The first is a descriptive approach. For these persons, pluralism is viewed as a reality of the world in which we live. A reality with which the church must come to terms. Hence the words of the World Evangelical Fellowship's Declaration of Manila:

"We live in a pluralistic world. There have always been many different cultures, languages, worldviews, moral codes, scientific systems, and religions. What is new is the modern world in which religions must live side by side in non-traditional combinations. And what is new is the extent to which many people are aware of alternatives both in their immediate context and in the larger world" (Declaration of Manila: The unique Christ in our pluralistic world, 1992, p. 1).

The second approach is an ideological one which views pluralism as a vision and a process that society and the church must actively pursue. Such is Westerhoff's definition of pluralism as "a social order founded upon the principle of harmonious interaction, for common ends, among various

distinct communities, each of which possess both identity and openness...." (Westerhoff III, 1979, p. 338). For them, pluralism is a desirable social goal to be pursued. It is the former approach that is taken in this paper. Given the reality of the fact that we live in a pluralistic age, how are we to approach our task of leadership training?

One final observation is important before we address our minds to the matter of leadership training. That is, Christianity itself is not a monolith. There is a pluralism that exists within the church as well. This pluralism exists in at least two ways. Firstly, there is an inter-church pluralism. Erdel summarizes well that Christian theology is split between Chalcedonian and non-Chalcedonian traditions, between East and West, between Rome and Protestants, between Lutherans, Calvinists, Arminians, Anglicans and Anabaptists, between formal established churches and dissenting, free, pietistic ones. The evangelical revivals, the rise of Methodism, and the Holiness, Pentecostal, Charismatic, Third Wave, and Restorationist movements, to say nothing of classical liberalism, neo-orthodoxy, fundamentalism, and Vatican II. (Erdel, 1993, p. 3).

Even within evangelicalism this diversity is not eliminated. Among those who consider themselves evangelical, there are differences of polity and liturgy, there are differences concerning the role and place of women in the church and numerous other differences. Heim acknowledges this diversity when discussing the various approaches to globalization within the Christian community (Heim, 1990, pp. 12-18). So too do Taylor and Bekker's typology of approaches to intercultural communication (Taylor & Bekker, 1990, pp. 57-80). Secondly, there is an intra-church pluralism. This exists because there is diversity within each church group and each local church as well. Due to the same influences noted earlier, every church community is becoming more and more marked by sociological diversity evidenced in gender diversity, age diversity, class, cultural, ethnic and other categories of diversity. This is decidedly so in the Caribbean church given

the peculiarities of the historical and social development of the Caribbean region. Pluralism is thus a reality both within (interchurch and intra-church pluralism) and beyond the church (extra-church pluralism). This is the reality with which the church in general and our institutions of leadership training in particular, must come to terms.

Implications for Leadership Training

A Leadership Training Paradigm

Writing concerning the educational needs of youth ministers, Dave Rahn identifies three essential areas of preparation: Christian maturity, youth ministry understanding and youth ministry competencies (Rahn, 1996). In so doing, Rahn points to three axes essential to the training of leaders for any area of responsibility whatever within the church. These are Character Development (Christian maturity); Requisite Knowledge, which includes both theoretical and theological grounding (ministry understanding) and Requisite Skills (ministry competencies). A study of leadership recruitment and training in the Bible reflects these same axes. In Exodus 18:21, for example, Moses was to select as leaders “men who fear God (knowledge & character), trustworthy men who hate dishonest gain” (character), “capable men” (skills). Paul, in outlining the qualifications of bishops in I Timothy 3:1-7 mentions the same three areas. In terms of character the bishop must be “above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable...not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money...must have a good reputation with outsiders....” (I Timothy 3:1-7 NIV). That he must “not be a recent convert” (verse 6) implies certain knowledge. In terms of skills he must be “able to teach” (verse 6) and have managerial skills derived from the management of his own family (verses 4-5).

Gangel (1991) conducted an inductive study of leadership throughout the Bible in an effort to arrive at a Biblical theology of leadership.

At the end of his study he produced the following narrative description of his findings:

Biblical leadership takes place when divinely appointed men and women accept responsibility for obedience to God's call. They recognize the importance of preparation time, allowing the Holy Spirit to develop tenderness of heart and skill of hands [skill]. They carry out their leadership roles with deep conviction of God's will, clear theological perspective from His Word, and an acute awareness of the contemporary issues which they and their followers face [knowledge]. Above all, they exercise leadership as servants and stewards, sharing authority with their followers and affirming that leadership is primarily ministry to others, modeling for others and mutual membership with others in Christ's body [character]" (Gangel, 1991, p. 30).

Gangel's description may be considered a comprehensive definition of Biblical leadership. A close examination of this description reveals the same three pivotal axes of character development, requisite knowledge and requisite skills. Literature in the field of leadership training and development support the three-pronged approach that has been proposed. Klopfenstein presents a select bibliography on Christian leading. This bibliography consists of approximately 49 titles primarily authored by and directed toward Christians (Klopfenstein, 1991, pp. 33-53). On the basis of Klopfenstein's annotations this literature on leadership training and development can easily be grouped into one or more of the three categories of requisite leadership character (10 titles), requisite leadership knowledge (12 titles) and requisite leadership skills (14 titles). Thirteen titles relate to two or more of the above categories.

One approach to the consideration of leadership training for this pluralistic age, derived from the above discussion, would be to ask ourselves three key questions: (a) What kind of character will leaders require to lead effectively in this pluralistic age? (b) What knowledge will leaders require to be effective in this pluralistic age? and (c) What kinds of skills will leaders require to be effective in this pluralistic age? The answers to these questions must then be translated into the curriculum of the training institution through a consideration of the implications of each for at least three of the basic elements of the training curriculum: (a) Training Goals, (b) Training Content and (c) Training Methodology. Figure 1 attempts to illustrate this interrelationship of the various elements of leadership training for a pluralistic age.

A Leadership Training Programme.

Let us examine some suggested elements of a programme of leadership training for a pluralistic age. In doing so, each of the three critical questions mentioned above will be considered in turn.

Requisite Character:

Firstly, what kind of character will leaders require to lead effectively in this pluralistic age? The following are some of the more critical character traits necessary to lead effectively in a pluralistic age.

The first trait is global outlook. By this is meant an awareness and interest in global issues. Heim argues that globalization should become a part of the core curriculum. At the very least this would mean "bringing the study of other cultures and their worldviews as well as varieties of world Christianity (past and present) into the experience of all students and teachers. The practical intent of such study would be "to learn to articulate Christian faith in sympathetic interaction with a whole system of symbols and concepts which come from another tradition" (Heim, 1990, p. 28). Leaders who will function effectively in a pluralistic age must have

worldwide sensitivities and be willing to take on all kinds of new issues (Taylor & Bekker, 1990, p. 82).

A second critical trait is conviction. That is an understanding of and a commitment to one's own particular uniqueness and one's own particular beliefs. The Scriptures speak of a core of truth which is called "the faith" (e.g. Jude 1:3). This faith finds its unique expression in different cultures and traditions. Our leaders must develop intellectual, spiritual and practical apprehension of the Christian faith, so that they can become skilled inhabitants, interpreters and leaders within the Christian world of meaning (Hewitt, et al., 1990, p. 108).

MacRae (1990) rightly affirms that "there is really no need to abandon, for example, the truth claims made for Jesus Christ in order to be seen to be accommodating of other views. It is surely perfectly possible to accept others, without endorsing their views...I can find no way of accommodating their value-systems as equal to the Christian view, if the cost of such accommodation is the abandonment of the uniqueness of the gospel, and of Christ. Many moral ideas we share with others, but the Incarnation of Truth in Christ is non-negotiable" (MacRae, 1990, p. 45). The task of leadership training for a pluralistic age is to encourage both the development of self-identity and the search for commonness. Tarasar observes that "it is in possessing our own particularity that we come to feel at home with ourselves and are best able to enter into communion with others, freely giving and receiving of each other" (Tarasar, 1988, p. 202).

Openness is a third character trait needed by leaders in this pluralistic age. Openness includes an appreciation and value of diversity and a willingness to accept others who are different to us. The Biblical terminology for that kind of attitude is love (agape). This is the unconditional love of God that reaches out to the whole world (John 3:16). Leaders for this age must accept that God desires diversity in His world (witness the diversity

of Creation in Genesis 1) and “therefore affirm freedom of conscience, practice, propagation, and witness in the areas of culture, worldview, scientific investigation, and religion” (Declaration of Manila: The unique Christ in our pluralistic world, 1992, p. 1).

Such an acceptance of diversity, pluriformity and difference is a necessary first step toward unity and community in this pluralistic world (Bohen, 1990, p. 39). Leaders must thus be able to rise above parochialism and a centripetal understanding of the world and “must move toward a world in which it is possible and permissible to speak honestly about our deep beliefs, doubts and hopes, and listen as others do the same, in the spirit of evangelical simplicity and boldness” (Bohen, 1990, pp. 39-40).

Openness requires a posture of humility on the part of leaders. This humility will involve “subjecting one’s faith, one’s scholarly work, one’s teaching and preaching, one’s hermeneutical principles, and one’s most precious loyalties to tests that one cannot control,—to the judgment and evaluations not only of peers but of people who share little or nothing of one’s religious commitments, gender, class, race, culture, or civilizational history” (Stackhouse, 1988, p. 215). Such humility is born out of the recognition that no individual or group can claim to be the repository of all truth.

Both the maintenance of one’s convictions and openness require courage. This is a fourth character trait required of leaders for a pluralistic age. It is in the pluralistic milieu of the first century Corinth that Paul writes “Be on your guard; stand firm in the faith; be men of courage...” (I Corinthians 16:13). Because of the global nature of many of the problems faced in our world, the capacity and willingness to engage in cooperative effort is a fifth desirable character trait for leaders. According to Hewitt et al, “Formation for ministry that will be global, liberative, reconciling, and kenotically evangelistic would aim to nurture women and men who know how to cooperate and foster community; who can deal with diversities and changes which may challenge their own faith. “We also need a training that turns the

minister from an inward-looking pattern of service to a congregation to one who would be able to work with others to look outward to see where God is at work, 'reconciling the world to Godself' (2 Corinthians 5:19)" (Hewitt, et al., 1990, p. 109).

Requisite Knowledge:

The second critical question is, What kinds of knowledge will leaders require to lead effectively in this pluralistic age? Two broad areas of knowledge are considered essential for effective leadership in a pluralistic age.

The first is cultural literacy i.e. awareness and appreciation for other cultures and religions. This would require "bringing the study of other cultures and of varieties of world Christianity (past and present) into the experience of all students and teachers" (Heim, 1990, p. 28). Emphasis also needs to be placed on the study of the worldview of different cultures (Heim, 1990, p. 28). This might be achieved through courses such as Intercultural Studies & Comparative Religion. Hewitt et al see the need for the addition of new subjects to the curriculum such as economics, sociology, politics and the study of non-Christian religious traditions (Hewitt, et al., 1990, p. 110). They also see the need to make more normative the exchange of students between different countries and cultures, together with their immersion in deprived areas of their own societies (Hewitt, et al., 1990, p. 110). One possible means of facilitating this interaction is the encouragement of more cross-cultural exchanges.

The second area of knowledge is theological grounding. Matsuoka advances that "Life in a pluralistic world is not simply a sociological or political fact, but really a theological decision" (Matsuoka, 1990, p. 43). Among the several theological concerns which need to be addressed is a theology of uniqueness, a theology of pluralism, a theology of culture and a theology of salvation. Questions to be considered include, How does God

view the uniqueness and pluralism in our world? How are theology and culture related to each other? Is the Christian revelation for all people, or are there others that are equally valid? Is salvation to be found solely in the person and work of the Lord Jesus Christ? Is Jesus Christ still unique in a pluralistic world? I agree with Nicholls that these latter Christological issues are the central theological questions of our times (Nicholls, 1994, p. 11).

Nicholls underscores the above issues and expands upon them when he proposes seven theological tasks evangelicals must address in this pluralistic age. Nicholls' tasks include: (a) The issue of Christology, (b) Understanding the uniqueness of salvation in Christ in the context of religious pluralism, (c) a Prophetic response to the social issues of violence, poverty, corruption and oppression, (d) Personal and social ethics, Christian community and lifestyle, (e) The theological foundations for Christian environmental stewardship, (f) The unity and diversity of the Church and her agencies in Christ's mission, and (g) The church's response to political power and to religious persecution (Nicholls, 1994, p. 13). An adequate theological foundation in this pluralistic world must also address issues of Bibliology and Apologetics. Furthermore, it must address the epistemological question regarding the sources of and approach to theology. Should we approach theologizing from above (theoria) or from below (praxis)? Should we seek to maintain a creative tension between the two as (Nicholls, 1994, p. 12) recommends?

There are also questions of Practical Theology. Will we cooperate with those of other faiths where we share common social and other goals? In what ways and on what basis? What are the advantages and disadvantages of such cooperation?

Requisite Skills:

The third critical question is, What kinds of skills will leaders require to lead effectively in this pluralistic age. Three critical skills are suggested:

Leaders should develop skills in dialogue. By dialogue is meant free and open interaction without prejudices or pressures of any sort. This dialogue should be born of a desire to understand and relate to others who are different from us.

Hewitt et al adapt the suggestions of Konrad Farner for the Marxist-Christian dialogue in outlining five conditions which will make dialogue possible with those who share our world but do not share our faith as follows:

1. *Mutual Respect.* "The underlying attitude of dialogue must be the mutual respect that comes with the assumption that each has much to gain from carefully listening to the other and honestly confronting the challenge which the other's questions represent" (Hewitt, et al., 1990, p. 98).
2. *Informed Knowledge.* Including "literacy in other cultures, faiths, and worldviews and an awareness of the existence of others, of their struggles, and their values" (Hewitt, et al., 1990, p. 99). These are viewed as priorities for theological education.
3. *Recognition of the Multi-Dimensionality of the Other's Situation.* We must "avoid isolating dimensions of another's experience which for one or another reason is especially interesting or useful for ourselves as Christians. We also must avoid the pitfall of dividing ourselves into neat compartments which rescue us from the challenge which the other places at our feet" (Hewitt, et al., 1990, p. 101).
4. *Practical Consequences.* Dialogue is "not merely an intellectual endeavour....The consequence of dialogue must be cooperation and solidarity" (Hewitt, et al., 1990, p. 101)
5. *Recognition of Unanswered Questions.* "The starting point for dialogue is that growth and maturity is gained through heeding the

unanswered questions which exist on both sides of the dialogue. .
..Thus, rather than fearing weak points in our arguments or the scandals of our past, in dialogue we seize on these and their reflection in the eyes of the other in order to take stock of ourselves and our faith" (Hewitt, et al., 1990, p. 102).

The communication of the Gospel, especially through proclamation, has always been a central activity of the Christian community (Acts 1:14-40; 8:4-5; 17:23; Rom. 15:19; II Tim. 4:17). Skill in proclamation thus becomes a priority. MacRae views the central task of proclamation, in terms of contemporary multiculturalism, as being "to communicate the word of God, which is revealed, expressed and understood in the self-revelation of God in Jesus Christ, and which is, in essence, a message of reconciliation, expressed in the love, forgiveness and acceptance of God" (MacRae, 1990, p. 47). Furthermore, he advances that the soteriological principle, which is at the heart of reconciliation provides a "ready basis for developing an approach for ministry in a multicultural context, and the proclamation shaped by it" (MacRae, 1990, p. 48).

Furthermore, proclamation goes beyond verbal preaching of the Gospel to include the "acting out of the gospel in terms, for example, of a life in which God, rather than worldly wealth or power, is worshipped; a life of solidarity with powerless people rather than with rulers; of cooperation rather than competition; of peacemaking rather than aggression" (Hewitt, et al., 1990, p. 96).

MacRae sees three essentials for effective proclamation in a plural world. These are (a) Proclamation must be shaped by the soteriological principle of reconciliation. (b) Proclamation must not diminish the claims of Christ but must reflect our deep and real conviction in a spirit and with words that convey the message of reconciliation to those of different religious milieu by adequately representing the love, forgiveness and acceptance of

God. (c) Proclamation must speak with relevance to all forms of pluralism including cultural pluralism, social pluralism, moral pluralism, and the pluralism of sub-cultures, such as the youth culture, the drug culture, and the drop-out culture (MacRae, 1990, pp. 48-50).

The related skills of exegesis, interpretation and application provide the basis for effective proclamation. Nicholls observes that our task is to "exegete correctly the revealed Word of God in its own cultural context and to interpret it through the guidance and power of the Holy Spirit, so that it speaks authentically and authoritatively to the issues of our time" (Nicholls, 1994, p. 11). Sensitivity to the pluralistic context in which we function would also mean that the form in which the Gospel is proclaimed will change in response to the changing context. Leaders should thus be skilled in the contextualization of the message of the Gospel. Hesselgrave and Rommen offer a comprehensive definition of contextualization as the attempt to communicate the message of the person, works, Word, and will of God in a way that is faithful to God's revelation, is meaningful to respondents in their respective cultural and existential contexts. Contextualization is both verbal and nonverbal and has to do with theologizing; Bible translation, interpretation, and application; incarnational lifestyle; evangelism; Christian instruction; church planting and growth; church organization; worship style—indeed with all those activities involved in carrying out the Great Commission (Hesselgrave & Rommen, 1989, p. 200).

Viewed more simply however, contextualization is merely an attempt to communicate the Gospel in a more understandable, culturally relevant form (Hesselgrave & Rommen, 1989, p. 2). This is not anything new. It is the precise method and challenge of the early New Testament church which was born, and ministered in, a pluralistic milieu. This is likely the challenge to which the apostle Paul refers in I Corinthians 9:19-23. Figure 2 outlines the training programme discussed.

Implications for Training Curriculum.

As observed earlier, the three-pronged approach to leadership training must be articulated with the basic elements of the training curriculum. The three elements we shall consider are training goals, training content and training methodology. Figure 3 illustrates the interconnection of these elements. The fact that we live in a pluralistic age means that our training goals must go beyond equipping students with the kinds of knowledge and skills to function as leaders in a particular denomination. They must include the goal of training leaders to function in a very diverse setting. The requisite character, knowledge and skills that we have outlined earlier provide a helpful basis for arriving at training goals for a pluralistic age. The foregoing discussion of character, knowledge and skills may also provide a basis for the selection of training content. Some specific course offerings were suggested as well. One further note is that this pluralistic age requires that the relevant content not be a peripheral extra. Instead it should be an integral part of the core curriculum.

Training methodology is a third important element of the training curriculum. The methodology of leadership training that will prepare persons for a pluralistic age should, firstly, be one that communicates and models openness, along with the other character traits mentioned earlier. To achieve this emphasis will have to be placed on strategies that model engagement and interaction as opposed to declaration. The methodology of leadership training for a pluralistic age, secondly, should be one that emphasizes cooperation rather than competition. The diversity of our world will sometimes require leaders to work together with others who are very different from them. It is a recognition of these two methodological principles which elicits the observation that our methodology should lay stress on teamwork rather than individual learning, and on learning together by teacher and student, rather than teaching and learning (Hewitt, et al., 1990, p. 110).

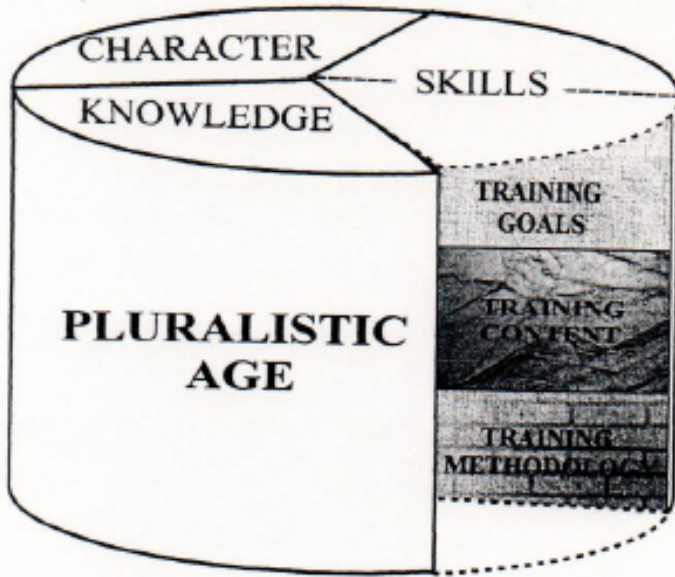


Figure 1 Proposed Leadership Training Paradigm

LEADERSHIP TRAINING PROGRAMME

CHARACTER	KNOWLEDGE	SKILLS
<i>Global Outlook</i>	<i>Cultural Literacy</i>	<i>Dialogue</i>
<i>Cultural Literacy</i>	<i>Theological Grounding</i>	<i>Proclamation</i>
<i>Conviction</i>		<i>Contextualization</i>
<i>Openness</i>		
<i>Courage</i>		

Figure 2 Proposed Leadership Training Programme

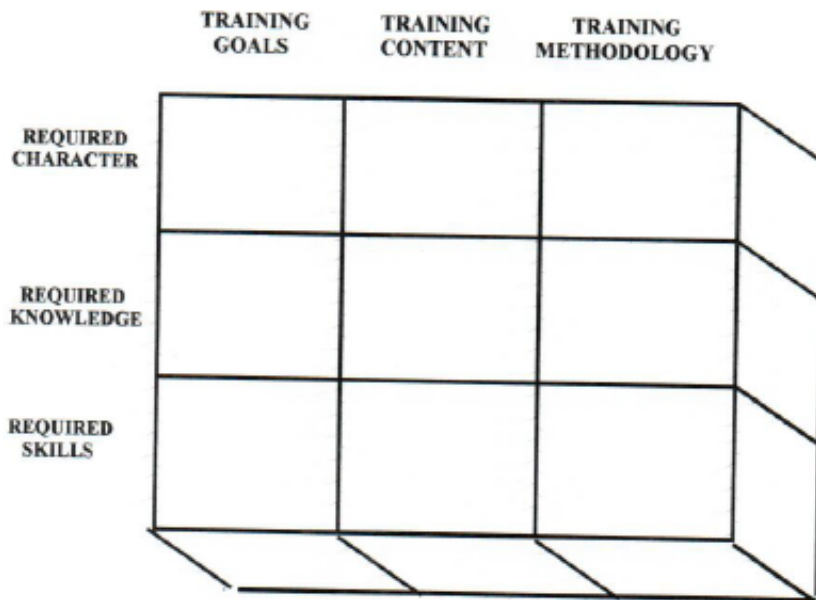


Figure 3 Leadership training curriculum

Conclusion

Since its founding the church has always been concerned about how its message relates to the context in which it exists. It is patently obvious that the church now exists in a pluralistic age. If the church is to be effective now and in the future, it must ensure that it prepares leaders who are equipped to function in this pluralistic age. It is hoped that this paper has been able to suggest some beginning steps in that direction.

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Now tell me brother, what isn't your problem?

RODNEY RAJKUMAR

Abstract

Solution focused brief therapy (SFBT) is a non-pathological and collaborative approach to therapy. Although a precise definition of SFBT is elusive, the approach is undergirded by various theoretical assumptions such as Constructivism, Social Constructivism and Systems Theory. The practice of SFBT involves focusing on the solution rather than the problem, identifying and practicing “exceptional” actions, formulating clear, specific and measurable goals and encouraging gradual progress. Results are derived faster than traditional therapeutic approaches. SFBT can be used at the university level to build students’ self awareness, emotional management competence, motivation and empathy, while equipping them to form and maintain relationships.

Keywords: Solution Focused Therapy, Emotional Intelligence, Constructivism, Social Constructivism, Systems Theory.

Introduction

In her landmark book “Education”, Ellen G. White (1903) declares:

“True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers.” (White 1903, p.4)

These words cannot be penned any clearer. I believe that if Christian Education is to be effective it must assume the character of True Education. True Education is holistic in nature, encompassing the physical, mental and spiritual development of all students. As a young university undergraduate I was not the beneficiary of True Education. The university which I attended focused solely on my academic development and left me to struggle with a number of social and emotional issues. I possessed few friends, experienced problems at home and my grades could be better. These issues affected my mental state and consequently, my health and spirituality deteriorated. The university counsellor was too busy to schedule an appointment with me. I was directed to place my name on a month-long waiting list. There was hesitance to approach instructors for counsel on any issue other than academics since they were perceived as either unprepared to assist or unwilling to be involved in a student's personal affairs.

Years later, I was gainfully employed as an instructor at a university that prided itself on delivering high quality Christian Education. Our university motto "Beyond Excellence", compelled the academic staff to model and encourage excellence in the spiritual, mental, physical and social aspects of life. This was indeed a challenging task. A number of my students, like myself as an undergraduate, struggled with social and emotional issues which affected their mental state. This negatively impacted their classroom performance, health and spirituality. I felt helpless and wondered if one could realistically provide social and emotional support to students while attempting to deliver the curriculum, mark papers and be involved in a number of department initiatives. I pictured myself as a messenger who delivered the course content and then left the students to handle their own affairs. I attempted to dehumanize the teaching experience to increase my chances of survival. I wanted to help my students but did not believe that I was equipped, nor available to assist. Should I leave my students to suffer the same fate as I did many years ago? It was then that I became engaged in a

search for a viable strategy that would enable me to meet the social and emotional needs of my students and thus fulfil the call to deliver true Christian Education. My quest culminated in the discovery of solution focused therapy.

This paper seeks to critically examine the contributions made by solution focused thinking/therapeutic approaches in supporting the social and emotional aspects of learning. The meaning of the term “solution focused brief therapy” (SFBT) will first be explored. Some of the main theoretical assumptions which underpin this approach to therapy will also be discussed. This will be followed by a brief discourse on the main elements that constitute SFBT as well as some of the basic steps followed in administering help to clients. Thenceforth, the major dimensions of the social and emotional aspects of learning will be delineated. At this juncture, a description of how SFBT is being used to support these social and emotional dimensions will be presented. In performing this exercise, care will be taken to highlight the ways in which SFBT approaches suggested by the literature can or cannot be applied in the context of the university. Finally, a short conclusion will consolidate all the issues raised in the body of the paper.

Definition of Solution Focused Therapy

According to Fernando (2007), solution focused brief therapy (SFBT) is a collaborative and non-pathological approach to therapy. This form of therapy is known by other names such as solution focused therapy (SFT), brief therapy, solution focused thinking and solutions focused thinking. Miller et al (1996) lament the fact that there seems to be no one accepted theory of solution-focused therapy. However, it is somewhat apparent that the concept is underpinned by various theoretical assumptions which have evolved over the decades.

Theoretical Assumptions That Underpin Solution Focused Approaches

The most notable theoretical assumptions that underpin solution focused approaches are constructivism, social constructivism and systems theory. A constructivist approach gives precedence to the views of the client rather than some assumed “fact”. It acknowledges that the client is able to use a number of different narratives to materialize the change that he/she wants to see. In light of this view, the therapist is compelled to collaborate with the client to find solutions instead of assuming the role of an instructor who can provide all the answers (O’Connell, 2005). Social constructivism embraces the notion that meanings are individually constructed, but influenced by an individual’s interactions with society, culture and the political context. This is an important element of therapy since it illuminates the process by which people make sense of their experiences and in so doing, a solution could more easily be found (Stobie et al, 2005). According to Walker (2007), the concept of feedback, which arises out of systems theory, is essential in solution focused therapy. Without feedback the client who goes to therapy would persist time and again with something that is unhelpful and learning would not occur.

Solution Focused Therapy in Practice

Therapists have modeled much of SFBT from the extensive work done by Steve De Shazer. As narrated by Stobie (2005), De Shazer believed that clients approach therapists asking for solutions to problems which would eventually lead to a better life. In order to arrive at these solutions, the complexity of the problem need not be understood. Instead, De Shazer advocated that clients conceptualize a vision of the future, a time when the “problem” no longer existed. The task of the therapist would then be to assist the client to develop an expectancy of change towards that more fulfilling vision of the future. In achieving this feat, the client must identify actions

that led to a more favourable outcome or state of being, when similar problems occurred in the past. These actions are deemed as “exceptional”. He/she must then focus on these “right”/exceptional actions as progress is made towards the vision. As a consequence, the client would feel that he/she has a greater control over a problem that seemed insurmountable. Progress need not be dramatic. On the contrary, gradual progress is encouraged. It is believed that current, small changes in behavior, would lead to bigger changes in the future. The therapist must constantly collaborate with the client during the entire process. This ensures that the client moves towards his/her own vision rather than one engineered by the therapist.

Bruce (1995) encourages the use of a number of active, diverse strategies and interventions to aid students in achieving their goals in SFBT. These include visualization, reframing, homework assignments, role-playing and interpretations. Furthermore, he advocates that goals must be clear, concrete and measurable if they are to be effective. Schieffer & Schieffer (2000) agree with the concept of concrete goal setting, determination of “exceptional” actions and the framing of positive visualizations of the future (which is also called the “miracle” scenario). It must be noted however, that the “miracle” scenario may not be appropriate in cases where the problem cannot realistically cease to exist (Lloyd & Dallos, 2008). For example, if SFBT is being used to help a student cope with a permanent physical or learning disability, a future without the disability would not be possible to visualize. On one occasion, one of my students asked my permission to be absent from class because she needed time to grieve over the loss of a loved one. In this case, it would be inappropriate to ask her to visualize a future where her loved one was alive. Additionally, the “miracle” scenario may constrict the conversation between the client and therapist to one issue and may not allow issues outside that scenario to be discussed.

Schieffer & Schieffer (2000) also stress on the creation of a positive, non judgmental environment in which the client is complimented by the

therapist. This allows the client to see that there are positive consequences that are associated with actions that lead to goal achievement. Furthermore, they believe that in each session, it may be helpful to ask the client to rate the intensity of his/her feelings on a ten point scale. This serves as a point of reference to gauge if progress was made by the next session. The client can also use it to identify action goals by asking the question, "What should I do if I would like to move one more point up the scale?"

When used effectively, solution focused therapy can produce results in as little as five sessions (Franklin et al, 2008). One can question however, whether trust can be developed between the client and the therapist in such a short space of time. In my own observations of a SFBT intervention, a student was extremely guarded in his answers in the first session. An attempt was made to build a rapport with him in the second session. By the final session, he was much more at ease, but it was perceived that he was unwilling to fully express himself. I am left to wonder if adults at a university would place their trust in a lecturer who is neither fully certified nor very experienced in counseling.

The Social and Emotional Aspects of Learning

The Department for Education and Skills (2007) declares that:

Social and emotional skills are the skills of making positive relationships with other people, of understanding and managing ourselves and our own emotions, thoughts and behaviours. (DFES 2007, p.4)

The DFES (2007) advocated that when people have good skills in the social and emotional areas, there is a greater probability that they would be better problem solvers, be more optimistic and more self-motivated. Furthermore, these persons would possess the capacity to forge and sustain

friendships, deal with interpersonal conflicts, work cooperatively, manage strong feelings and be more successful learners. This view bears resemblance to the work of Bar-On (1997), who categorized social and emotional skills into intrapersonal, interpersonal, adaptability, stress management, and general mood.

Goleman (1996), whose work contains similar elements to that of Bar-On (1997), also presented a fivefold categorization of social and emotional skills. These categories include knowing one's emotions, managing one's emotions, self-motivation, recognizing emotions in others and handling relationships. The categories presented by Goleman (1996) would now be explored.

Knowing One's Emotions

This can also be called self-awareness which, according to Huy (1999), has been described in the literature as self-evaluation, self-esteem, self-concept, self-understanding, self-perception, self-worth, and self-image. It involves knowing and valuing oneself and being in touch with one's thoughts and feelings. When we can verbalize our values, beliefs thoughts and feelings we become more confident in interacting with others and learn more effectively.

Franklin et al (2001) investigated the use of SFBT in a school setting. Their findings indicated that children receiving SFBT made positive changes over a spectrum of behavioural problems. In one case, a student was referred for SFBT because of his inability to make decisions and his passive nature in class. This student displayed a keen interest in video games. This was viewed as an area of strength and improvements were made by focusing on this strength. Other behavioural problems under investigation included withdrawal from peers, difficulty in socializing with other students, not being able to complete homework, becoming a distraction to other students and talking out of turn. At the university level, I have noticed that most students who do participate in class have high self confidence and do very well in

their assignments. These students frequently express how they feel and are actively engaged in the learning process. On several occasions, students who remain silent in class have expressed that they feel intimidated by the more vocal students. They chose to give their input (very relevant input) after class, for my ears only. I believe that I could take the opportunity at this point to invite these students to participate in an SFBT based intervention at my office. There they would have the opportunity to share their thoughts, boost their confidence levels and perhaps, this could lead to their greater participation in the classroom. It is acknowledged however that I am not a therapist and that formal training in this approach is needed before any intervention is done.

Metcalf (1998) describes a successful SFBT intervention in which she assisted an 18 year old college freshman to overcome her eating disorder. The young woman, struggling with low self esteem, was seriously underweight because she believed that she needed to look like a “perfect” child to her parents. A number of cases addressed by Counselor Caribbean (not his real name), who has advised many students enrolled at the university level, involve individuals with low self esteem. SFBT could be introduced to such an individual, who in turn could use this approach to assist these students. Furthermore, it is possible that some of my colleagues could be given a reduced workload, and asked to be trained in SFBT. These persons could identify students with low self esteem, and act as support counselors, referring more serious cases to the university counselor. The call for teachers trained in SFBT, to play a supporting role to school counselors is well supported in the work of Franklin et al (2008). These researchers make an argument that, when school teachers are trained in SFBT, they can play the role of change agents and positive results could be derived even after official treatment has stopped between the student and practitioner. In my own context however, this may be more easily said than done. I do not believe that my colleagues would voluntarily undergo training in SFBT due to their

heavy course loads and time constraints. Furthermore, many may question the extent to which a lecturer at the university level should also act in the role of a counselor.

This involves the management of the way in which emotions are expressed, changing feelings that make us uncomfortable, and enhancing feelings that are pleasant and positive (DFES 2007). The achievement of this feat could enable the student to be better focused, to behave more appropriately, make better relationships and be more cooperative with the teacher and peers alike. Some therapists such as Selekman (1997) argue for the inclusion of children in dealing with difficult family issues. Selekman (1997) claims that children who have been traumatized after years of abuse (physical, sexual or emotional) can be empowered to become masters of their own lives if they are allowed to express their painful emotions in the presence of family members. In the process, children become involved in solution formulation, and become more emotionally resilient individuals who are able to survive in adverse circumstances. I believe that the age and character of the child should be taken into account before the child is included in the therapy. Children may react in different ways to what is transpiring at sessions. Can parents really divulge certain kinds of information in the presence of children? Would the child be able to handle the information? Would the information shared in sessions be kept confidential by the child? On the other hand, at the university level, I interface with adults. Students in therapy could be evaluated to see if they can participate in solution focused group therapy with family members.

Solution focused brief therapy has been used in anger management. This is certainly one way that the approach can be used in a university setting. Sharry and Owens (2000) suggest that sometimes, children lack the motivation to participate in SFBT anger management sessions because their motivations for participation may be different from that of the therapist. For example, SFBT sessions may be seen by the student as an alternative to class

instead of a means to help control one's anger. In these cases, group therapy has been used. However, the therapists must ensure that a proper understanding of the worldview of the young participants is achieved through collaboration. This helps to identify their deeper positive motivations that could lead to different options for solutions. Although I do not expect that university students would go into therapy to avoid coursework (which would still have to be completed at a later date), I do believe it is important for my fellow lecturers to understand the worldview of young adults so that we may more effectively communicate with them in the classroom. Lecturers trained in SFBT at the university level would do well to meet with groups of young adults at least once per semester in a specified place, to attempt to understand their deeper motivations with the aim of improving classroom management.

Both McNeilly (2000) and Lipchik (2002) criticize traditional SFBT on the basis that goals are described in behavioural terms so that progress could be better tracked, even though most clients describe their problems in terms of feelings. They propose an enhancement in which clients are allowed to state their feelings in words as much as is possible. The therapist responds with empathetic reactions, prompting clients to reveal any other feelings surrounding the issue. They argue that, in the end, goals become clearer and that a number of options for solutions could be generated. Counselor Caribbean, a counselor with much experience at the university level in the Caribbean, shares the same point of view. In one conversation he expressed the view that a person's feelings must be taken seriously - if a person believes that he/she is going to die then that person can will himself/herself to death. He contends that it is the goal of a therapist to assist clients to change their perception of a problem, which would lead to a positive change in feeling. Self motivation encompasses the student's ability to set goals, formulate strategies for goal achievement and be persistent in achieving those goals (DFES, 2007). Additionally, the student is able to be constantly optimistic

even in the face of setbacks. One interesting application of SFBT in this area is a motivational and solution-focused therapy group intervention by Viner et al (2003) which targeted young people with poorly managed Type 1 diabetes who were between the ages of 11-17 years. It was found that glycaemic control was significantly improved at 4-6 months post intervention. Additionally, this improvement was partly maintained for as much as 7-12 months. This is a viable area for the application of SFBT at the university level. A case could be made to directors of health services to allow staff to be trained in SFBT with the intention that they could adequately motivate students with diabetes, high cholesterol, hypertension and a host of other illnesses to persist with prescribed treatments. Again, group intervention could be used and if necessary, individual sessions could be conducted.

The concept of 'motivational interviewing' is a solution focused approach which is being used with some success, especially in cases where the client has some form of addiction. Lewis and Osborn (2004) emphasized that the therapist should collaborate with the client to find out what motivates him/her. The therapist can then build the intervention around that motivating factor, so that the probability of a favourable outcome is increased. I would exercise caution in applying a solution focused approach to cases of chemical addiction. Addictions may have a root cause with different symptoms. If the root cause is not addressed the client may change behavior during therapy but may shift to some other form of addiction at a later time. Counsellor Caribbean has warned that an improvement in student's condition does not imply that all is well with the student. There must be constant follow up to ensure that the student does not return to his/her former state. This is especially true of chemical addictions. I am not confident that the relatively short time span of brief therapy interventions would allow for proper post intervention support and follow up.

Recognizing emotions in others and handling relationships

Fox and Spector (2000) refer to this as “empathy” and define it as “sensitivity to the emotional cues of others” (Fox and Spector 2000, p. 205.) I believe that a student would be unable to empathize with others if he/she is not aware of his/her own feelings. How can I know if someone is becoming angry if I don’t know how to tell if I am becoming angry? Empathy helps the student to form better relationships and increases his/her ability to learn from others. Many educators, such as Slegers et al (2004), agree that learners play different roles in relation to each other. These roles constitute an important part of the learning environment. Indeed many learning goals may be achieved through individual learning and task completion. However, these very goals may be accomplished through teamwork and negotiation with peers. It is very difficult and even impossible to complete group projects without the input of group members! It is therefore vital that the student learns to form and maintain relationships as well as handle interpersonal conflicts.

At the university level, group assignments are frequently given. Students constantly complain about other group members. Many simple issues such as “I am unable to contact my group members” or “This group member is not doing his part. However, I don’t want to confront him”, are brought before the lecturer to solve. Furthermore, students who are absent usually come to the lecturer first to acquire notes instead of asking a colleague. It is apparent therefore, that many students are unable to form and maintain proper relationships. Counsellor Caribbean has informed this researcher that two of the most frequent problems encountered in his practice are family conflicts and strained romantic relationships. I believe that at least two SFBT group sessions at the class level could be introduced at the beginning of the school year. This could be done with trained support counselors who would assist in equipping students with the basic skills that are necessary to solve problems encountered in any kind of interpersonal

relationship.

The underpinning influence of systems theory on SFBT has led to the use of SFBT in dealing with a student's entire family. Williams (2000) relates interventions in which SFBT was used to increase communication and intimacy between parents. In the process their children developed increased levels of consideration for others and formed better relationships with their peers at school. As mentioned earlier, I do believe that there is value in young adults participating in SFBT interventions with family members. Indeed, many young people at my university depend on their parents for moral and financial support. Improved relationships with family members could translate into better performance in the classroom.

Conclusion

Solution focused brief therapy (SFBT) also known as solution focused therapy/thinking (SFT) is a non-pathological and collaborative approach to therapy. The approach is underpinned by various theoretical assumptions, the most notable being constructivism, social constructivism and systems theory. The practice of SFBT encompasses focusing on the solution and not on the problem, identifying and practicing "exceptional" actions, formulating clear specific and measurable goals, and encouraging gradual progress rather than dramatic change. Tools used in a SFBT encompass "miracle" questions, ten point scales and well placed compliments.

SFBT can be used at the University level to build self awareness in students, to help them to manage their own emotions, to motivate them, to assist them to empathize with their peers and to equip them to form and maintain relationships. In addressing self awareness a spectrum of behavioral difficulties are also addressed, including withdrawal from peers, difficulty in socializing with other students, not being able to complete homework, being a distraction to other students and talking out of turn. SFBT can also be used to motivate students to overcome drug addiction and to persist with medical

treatments.

I have come to realize that the cause of every problem need not be known. Equally important, I now see that I do not possess all the solutions for someone else's problem. Students are wise enough to develop solutions for themselves provided that they are nestled in the right environment. A SFBT intervention offers a means by which such an environment can be created. I am receptive to the use of SFBT since it can be used in a shorter period of time than traditional pathological methods, and the results can be rapid. Indeed I will not only be using a tool that would make a significant contribution to Christian Education and a difference in the lives of my students, but I will be forging a better vision for my own life in the process one small step at a time.

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Hither shall the Informal Sector Contribute to Economic Development and Employment: “Higging” of Copyrighted Material in Trinidad

KERRY-ANNE ROBERTS-KASMALLY

Abstract

In many countries, the size of the “informal” economy continues to grow in magnitude and scale. While some of its activities are legal, that is, small businesses (mechanics, food huts, fruit vendors, hairdressers, barbers, etc.) which are unregistered, pay no taxes and statutory deductions, a large number of them are illegal in nature. One such activity is the illegal reproduction of copyrighted material and merchandize. In the Caribbean, the informal economy can be found as sex workers, drug pushers and criminals continue to “ply” their trade. In this way, the informal economy has provided a means by which persons in the region strive to create economic opportunities for themselves outside the promises of their government and the CARICOM Single Market and Economy (CSME). This paper provides field research into the phenomenon of piracy of DVDs and CDs. The first part of the paper evaluates the informal economy in the context of the international and regional community. It discusses whether regional attempts at creating economic opportunities for nationals have succeeded. The second part analyses 100 surveys conducted with persons involved in the sale of illegal copyrighted material in Trinidad and Tobago. It, therefore, evaluates the economic contribution and value added of the piracy industry in the lives of the traders and their customers.

Keywords: Informal economy, piracy, CSME, sellers

This study comes out of a “CSME workshop for Tertiary Students” which was sponsored by the European Union as a means to sensitize the younger generation of Caribbean nations on the benefits of the CSME (CARICOM Single Market and Economy) movement. Three rounds of workshops were held with the aim of engaging the next generation in identifying career opportunities with regard to wage employment, self employment and starting a business within the CSME. As a movement, the CSME adopts a three-pronged approach to regional integration. It is an approach which aims to deepen, widen and insert member States into the global environment while promising to better the lives of all CARICOM nationals. In short, the CSME promises a better standard of living for all nationals.

Although the CSME has become a vital part of the Caribbean vocabulary, the benefits of such a movement remain largely outside the embrace of many CARICOM nationals. Many nationals are unaware of and uninterested in any of the possible benefits which the CSME promises. Such detachment may first be attributed to the lack of public information as regards to what the integration movement entails and, second, due to the financial, political and social context in which the CSME and its nationals exist. Some of these tensions have materialised with the deportation of Jamaican nationals from Trinidad in April 2015 which led to retaliation by Jamaicans with the boycotting of consumer goods manufactured in Trinidad. More troubling is the ongoing economic challenges which remain outside the control of the CSME and its population of 15 million. Within such an environment, it is no surprise that the benefits which the core regimes (movement of skills, capital and rights of establishment, provision of services and movement of goods) claim to promote are unknown to the many CSME nationals.

As financial austerity, international borrowing, rising youth unemployment and inflation continue to threaten the developmental objectives of CARICOM governments, nationals of these countries are

forced to create their own economic opportunities independent of the promises of their national governments and the prospects under the CARICOM Single Market (CSM). It is within this context that the study takes a look at the value added and the economic contribution made by nationals employed in the informal economy in Trinidad and Tobago, namely the illegal sale of copyrighted material.

In one such CSME Member State (Trinidad and Tobago), the duplication of copyrighted material has resulted in a large “pirate” industry consisting of “higglers” and store owners who carry out this operation throughout the country and on the nation’s roadways. While the duplication of copyrighted material is clearly against the copyright laws set out by the World Trade Organization (WTO), the World Intellectual Property Organization (WIPO), international and regional governments, the paper looks at the activity from the perspectives of the sellers who carve out their existence from the trade in Trinidad. The paper is relevant as it highlights growing activity within the informal economy which, while illegal, provides a non-violent means of job creation and income generation for a large number of otherwise unemployed youths. It is being argued that the above issues become important for the process of integration since the perceived lack of benefits to one Member State or its nationals (especially those at the lowest level of income) negates the possible benefits to be had from the integration union.

Methodology

This research seeks to measure the value added and the economic contribution of persons involved in the illegal sale of copyrighted material. The study therefore measures the level of income, the creation of employment and the other benefits which both the seller and buyer derived from this informal service. The informal or “unofficial” sector involves economic activity which is difficult to quantify since many are illegal in the

CSME States – Intellectual Property Rights (IPRs) violations among them. The informal, unofficial or “hidden” economy includes those “unofficial economic activity conducted by unregistered or by registered firms but hidden from taxation” (La Porta & Shleifer, 2008). According to La Porta and Shleifer (2008), the informal sector contributes to development, provides employment for millions of people, and accounts for as much as half of total economic activity.

On the other hand, even though the informal sector provides a much needed form of employment, Taymaz (2009) prefers to look at the illegality of the trade since the businesses in the unofficial sector are usually less productive, employ unskilled labour, and pay lower wages than those in the formal sector. A study conducted on the wage-gap in the informal sector shows that “the average income earned in the informal sector is lower than that earned in the formal sector” (Marcouiller et al., 1997). In the Caribbean, some of the activities which fall into this economy include commercial sex workers, child prostitution, human trafficking, the sale of illegal drugs and arms, and the piracy of copyrighted material.

Regardless of the circumstance under which individuals find themselves engaged in the informal sector, the sector provides a means to an economic end for many CARICOM nationals. In many developing countries, “new businesses tend to start their lives as informal and if they perform well, they tend to grow and become formal” (Taymaz, 2009). In the Caribbean, “the informal sector i.e., ‘higgling’ or hustling continues to increase as persons eke out an existence in a depressed economy where the inability to find jobs in the formal economy results in some persons seeking employment in the informal economy” (Downes, 2009). The purpose of this study was therefore to uncover the economic contribution of one such activity in the informal economy. The study targeted 100 persons who are engaged in the sale of illegal copyrighted material in Trinidad.

For this study, two sampling techniques were used to obtain the

sample: simple random sampling and snowball sampling. The first sample method was used so that all the possible service providers (individual sellers or store owners) were chosen randomly and entirely by chance. In this way, each person or store owner had the same probability of being chosen for the sample with the participants being selected by a random sample. The investigative activity took place over a 2-week period and was conducted by trained researchers. The country was divided into four main areas (North, South, East and West) due to the lack of information on any existing sample frame. Snowball sampling also provided an important platform to fulfil the necessary sample in the areas identified above. Snowball sampling accounted for 45% of the total number of interviews while the remaining 55% was done by random sampling. Finally, the sample size used in this study reflected the lack of information on these service providers as well as budgetary constraints. The research instrument used to collect the information was a questionnaire which sought to measure the economic value and contribution of this informal activity in the lives of the sellers, their customers and the economy. The technical support and the data collection expertise for this research were provided by The Anatol Institute of Research and Social Sciences (TAIRASS).

Background to Trinidad and Tobago

Trinidad and Tobago is situated at the southernmost tip of the Caribbean archipelago; it is one of the more developed States in the region with an enduring history of French, Dutch, Spanish and English colonization. It is also one of the territories in the region which has actively embraced the widening and deepening of integration since the 1950s. For a nation of its geographic area and population size, the “country’s Gross Domestic Product (GDP) tripled from 56 billion in 2002 to 171 billion in 2008” (Dookeran, 2010). The industries which contributed to this included “trade and services 62.9%, construction 18.9%, manufacturing 9.5%, agriculture/sugar 3.8%,”

oil/gas 3.3%, utilities 1.5%” (United States Department of State, 2011).

Despite the international economic climate, the twin island State experienced a “real GDP growth rate of 5.5% in 2007, 3.5% in 2008 and 2.5% growth in 2010” (United States Department of State, 2011). In one of the most impressive feats, the country played host to two prestigious international meetings namely the 63rd Commonwealth Heads of Government Meeting (CHOGM) and the 5th Summit of the Americas (SOA), both held in 2009, amidst the financial crisis, mounting austerity measures by international governments and growing discontent with the national government in power at the time. The country in recent times has seen the influx of Venezuelan merchants as trade in goods has been sought after. The importance of its geographic location was further cemented with the request by the Venezuelan President Nicolás Maduro in May 2016 in an attempt to deepen trade in goods and the hopes of joint exploration of oil and gas between the two nations.

Amidst the prospect of improved economic growth and development the problems associated with an increase in violent crime, unemployment, inflation, poor health care, rising infant mortality, human trafficking, poverty and questions over the sustainability of Trinidad’s energy sector continue to linger. Unlike many other CSME territories, Trinidad and Tobago has a vibrant energy sector with its many related sectors which include crude oil, natural gas, electricity generation, ammonium, methanol and liquefied natural gas (LNG). While the energy sector continues to be strong, “it accounts for less than 4% of total employment since the industry requires high levels of investment and is mainly capital intensive in nature” (Rambarran, 2011). Nevertheless, government revenue and its annual budget remain highly dependent on the “oil and gas sector which accounts for more than 30% of the GDP” (Information for Development Program, 2005).

In their attempts to diversify the economy away from the energy

sector in Trinidad, both the government and the private sector have moved into industries such as banking, investment, transport and infrastructure. However, such efforts were negatively affected during the Financial Crisis 2010 when many private sector ventures in the areas of banking, real estate and insurance were challenged by the failure of CLICO, and the British American and Hindu Credit Union fiascos. The first two having serious repercussions for other Caribbean islands, namely Barbados, the Bahamas, St. Lucia, St. Vincent, and Grenada, where both CLICO and British American were unable to meet financial “obligation and liabilities to its policyholders and shareholders in these Eastern Caribbean States” (The Guardian Newspaper, 2011).

These constraints continue to be exacerbated by the Economic Crisis 2010 primarily at a time when “youth unemployment rates began to increase in the Caribbean” (International Labour Office, 2010). It is in such a context that the Trinidad and Tobago government struggles to “create sustainable and well-paying jobs in both the energy and non-energy sectors, combat the growing informal sector, help its vulnerable population escape poverty and reduce the spiraling crime situation” (Information for Development Program 2005). Interestingly enough, despite the growth of the Trinidad and Tobago economy, unemployment remains high among young people. In the period 2010-2011, unemployment rose to 6.4%; this represented an increase for the first time in four years. However, even with the increase, the rate was well below that experienced by larger economies; “9.4 % in the United States” (United States Department of Labor, 2011), “9.9% in the European Union” (European Commission, 2011) and “8.5% in Latin America” (UN News Centre, 2009).

All countries have come to realize that their “youths have paid a high cost for the crisis or economic slowdown, given that unemployment among youths has increased significantly” (UN News Centre, 2009). In Trinidad and Tobago, many young persons have responded to the unemployment

situation by devising innovative ways of generating income and creating employment for themselves and their families, albeit illegal. Not only are these activities illegal but the “income derived from them circumvent government regulations, taxation or observation” (Schneider, 2005). Some of the more prominent examples include “drug-pushing”, prostitution and piracy of copyrighted material. Other activities include “higglering” on the nation’s highways, “maxi taxi touts”, “child day care”, “housekeeping services” and “side-walk vending.” Whether the activity is legal or illegal, the provision of such services provides an “opportunity to generate income, create employment and it engenders an economic space for the expansion of the domestic economy since informal firms play a crucial role in developing economies since they represent perhaps 30 to 40% of all economic activity” (La Porta and Shleifer, 2008). In Trinidad and Tobago, many young persons (as evident in the surveys conducted where 60% of those interviewed were between the ages of 18-35) have created a “niche” for themselves through the sale of copyrighted DVDs and CDs. As such, the “piracy industry” continues to thrive outside attempts by the Trinidad and Tobago government to provide unemployment relief (Unemployment Relief Programme) and those of the CSME to convince CARICOM nationals that there are many benefits to be enjoyed under this new deepened form of Caribbean integration.

CARICOM Single Market and Economy

The CSME is a 22-year-old attempt at regional integration in the Caribbean region. From the outset, the CSME could be seen as the fulfilment of a long line of promises from the failed West Indian Federation (1958-1962), to CARIFTA (1965-1972), then CARICOM (1973-1989). One of the major drivers of this process, as stated by the CARICOM Secretariat, is to “benefit the people of the region by providing more and better opportunities to produce and sell goods and services” (CARICOM Secretariat, 2011). The

region to which this statement refers has a 15 million strong population with complex challenges, developmental issues, economic arrangements and political peculiarities. The CSME represents a new approach to regional integration as it attempts to distinguish itself from its predecessor. According to Girvan (2005), “the old paradigm represented by CARICOM was State-led and inward looking while the new paradigm represented in CSME is State-led and outward-looking.” The outward-looking approach could be seen in two main areas.

Firstly, it presents a union which includes the “Non English” speaking Caribbean, since, as of 1995 and 2002, both Suriname and Haiti respectively have been elevated to full member status. The inclusion of Belize also provides a better springboard into the region of Central America. The addition of these members (Belize, Haiti and Suriname) in the CSME is significant since it provides an opportunity for CARICOM. This opportunity is geographic in nature since it allows CARICOM to expand further into South America, Central America and northward into the Spanish speaking Caribbean Community, namely, Cuba, the Dominican Republic and Puerto Rico.

Secondly, the inclusion of these new members provides an important counterforce to the “shifts in the regional, hemispheric and global contexts; including the proliferation of competing regional organisations such as ALBA and UNASAR” (Bishop et al., 2011). It is evident that even individual Member States are adopting an outward-looking approach to development since many regional alternatives to integration exist; Guyana and Suriname are already members of UNASUR, Antigua and Barbuda and St. Vincent and the Grenadines have membership in ALBA, and Belize is a full member of CACM/SICA. This is much cause for concern as “some degree of fragmentation is inevitable without a concerted effort to halt the decline of Caribbean regionalism” (Bishop et al., 2011).

Therefore, the CSME provides an important impetus for Caribbean

development as the movement proposes to “progressively insert the region into the global trading and economic system” (CARICOM Secretariat, 2011). Such a stance is crucial even as the region faces the end of preferential treatment, the Economic Partnership Agreements (EPAs) and the reclassification of “Antigua, Barbados and Trinidad and Tobago to the World Bank’s category of High Income Countries”; Belize, Dominica, Grenada, St. Kitts, St. Lucia, and St. Vincent and the Grenadines in the category “Upper Middle Income Countries and Jamaica and Guyana into lower middle income countries” (Brewster, 2007). Improvements such as these have brought the region full circle as there is the view that the “time has come for us to be mindful of our place in the world, of self reliance and responsibility” (Brewster, 2007).

However, upward movement in the income rankings is shadowed by growing levels of poverty which is between 63-65% in “Haiti and Suriname, 30-40% in Belize, Dominica, Grenada and St. Kitts and St. Vincent, 20-29% in Trinidad and Tobago and St. Lucia and 14% in Barbados” (Bourne, 2005). The CSME exists in a changing environment of increased wealth, new levels of development and better opportunities for sub-regional cooperation. In addition, the CSME has been criticized as being the latest manifestation of the uneven distribution of income with “the widening gap between the richer and poorer Member States of CARICOM with the former believing that they gain very little and the latter having little to gain” (Girvan, 2005).

Some CARICOM nationals have responded to such disparities by choosing to migrate as a means to escape “the persistently low economic levels and large disparities in the distribution of wealth” (Thomas-Hope, 2007). Those who choose to remain, work either in the formal economy or the informal economy. In short, the CSME mirrors the illusion of providing an environment for better economic opportunities and well-being for all CARICOM nationals. One of the most glaring examples of this in the CSME is the nation State of Trinidad and Tobago. In the survey conducted

among 100 persons involved in the sale of pirated DVDs and CDs, when questioned, 58% of respondents were unaware of what the CSME was, while 85% were unable to identify any of the opportunities which existed within the region under the CSME.

The International Business of Music and Movie Piracy

As international business, innovation and technology grow so too does the illegal trade in copyrighted material, goods and services. According to the World Intellectual Property Organization (2007), the economic costs of counterfeiting and piracy are thought to exceed 100 billion US dollars per year; in 2006, 75 million counterfeit and pirated articles were “seized at the borders of the European Union.” For the United States, Siwek (2009) suggests that the “core copyright industry accounted for 889.1 billion or 6.44% of GDP” making piracy of particular importance as it threatens the growth of an industry driven by innovation, creativity and high value added.

Across in Asia, both China and India are struggling to contain the growing threat of piracy to its economies. According to the Chinese officials, since “1996 Chinese customs has confiscated a total of 300 million pirated CDs” (The China Daily Newspaper, 2004), while India continues to struggle to protect its film, publishing and software industries which accounted in the same period for “Rs. 1120 million worth of books and other printed material” (Legal India, 2009). Unlike the above countries, the Caribbean does not have such statistics readily available. However, it would be misleading to believe that in the absence of such data, the act of piracy is not commonplace. According to the Study on Copyright Piracy in India undertaken in 2004, the top five piracy territories can be seen in Table 1 below. Interestingly enough, the USA and Brazil both have vibrant trading relations with the insular and mainland CSME member states.

Table 1: Top 5 piracy territories

Country	Piracy sales in (US million)	Piracy % of total sales	% of world piracy sales
Russia	363.1	62%	17%
USA	279.4	2%	13%
China	168.0	48%	8%
Italy	145.6	20%	7%
Brazil	118.8	10%	6%

Source: Piracy in India, 2009

Therefore, as communication methods continue to advance in speed, reliability and affordability, piracy will present itself as a lucrative option for those who are unable or unwilling to find legal avenues of income generation. Therefore, products or services (software, cloths, DVDs, CDs, books and other merchandize) which are illegally downloaded, replicated or reproduced for financial gain will present a severe challenge to the entertainment industry since it amounts to a copyright infringement or piracy. In this way, “piracy inhibits the growth, the creativity, innovation, investment and cultural benefit of artists as it destroys the overall vitality and vibrancy of the music and movie industries” (Siwek, 2009). Also, there is an important economic element which is overlooked since Khouja and Rajagopalan (2009) say that the existence of piracy in these industries may cause monopolists to charge higher prices to optimize profits in anticipation of the piracy of their product.

Understanding DVD and CD Piracy

According to Davies (2009), DVD and CD piracy can be considered a

copyright infringement. He adds that copyright infringement can be divided into acts of (i) piracy, (ii) counterfeiting, (iii) forgery (iv) bootlegging (v) plagiarism and (vi) patent and trade mark infringement. The reproduction of copyrighted material becomes an “act of piracy” when proper permission has neither been sought nor given by the owner to reproduce the material. Under these circumstances, the “owner’s ‘copyrights’ are violated as the perpetrator of the act commits intellectual property theft” (United States Copyright Office, 2011). Therefore, piracy can range “from the pervasive use of unlicensed software by businesses to widespread online piracy of music, film, television programming and other copyrighted material and piracy of hard goods” (Schlesinger, 2011).

There are two types of piracy products. The first is referred to as “pressed” products and the second, “burnt” products. The nature of the pressed product makes it difficult for the average person to engage in this form of piracy. In Trinidad, those engaged in piracy are usually small independent persons who ply their trade on the streets or in small stores. As such, many of these individuals lack the capital, expertise and knowledge necessary to engage in the replication of pressed products; rather, they rely heavily on the use of computer or “burner towers.” In Trinidad and Tobago, the illegal replication of music and movies can be seen as being on the “lower end” of the trade due to the enormous cost and complexity of the operations necessary to create the pressed product. As such, “burning” copyrighted music, movies, books and software has become a common practice in many businesses, schools, stationery/book stores and homes throughout the country. This culture of “burning” has flourished due to the “lack of availability of criminal enforcement against end-user piracy” (Schlesinger, 2011).

In Trinidad, piracy continues even though those convicted of breaking copyright laws are liable to a summary conviction punishable with a fine of one hundred thousand dollars (100,000TTD) and to imprisonment for ten years. In spite of these harsh penalties, many persons in Trinidad and

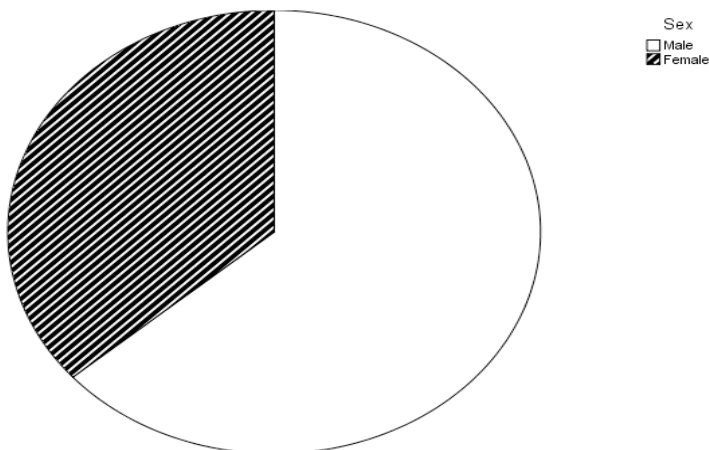
Tobago have chosen to engage in the sale of DVDs and CDs, as a means of providing for their families, earning an income, creating employment, and providing a service for their clientele.

The Economic Contribution and Value Added of Piracy

Demographic Considerations

In conducting the survey, 100 respondents were interviewed in four regions: North, South, East and West. Of the four main areas, 10 surveys were conducted in each of the following areas: Arima, St. Augustine, Tunapuna, Port of Spain, Woodbrook, St. James, Chaguanas, Couva, Point Fortin and San Fernando. As shown in Figure 1 below, of the 100 respondents, 64% were males and 36% were females.

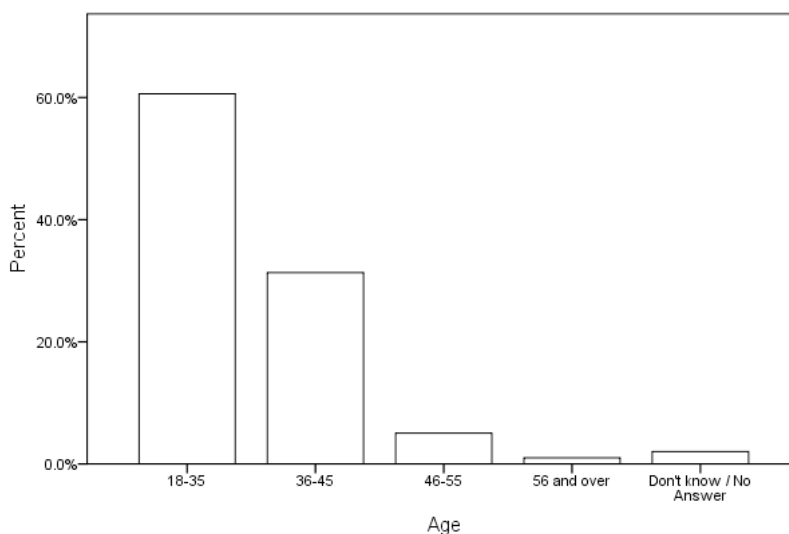
Figure 1: Sex of Respondents



The survey recorded those which fell into four age groups, namely, the 18-35, 36-45, 46-55 and 56 and over categories. Figure 2 shows that, of those surveyed, 61% of the persons engaging in the sale of DVDs and CDs were between the ages of 18-35 while 31% of respondents fell into the 36-45

age group. The remaining 6% were over the age of 46 years while 2% did not want to tell their age. These figures suggest that men under the age of 35 are more likely to engage in the sale of CDs and DVDs rather than those over the age of 36.

Figure 2: Respondents by age groups

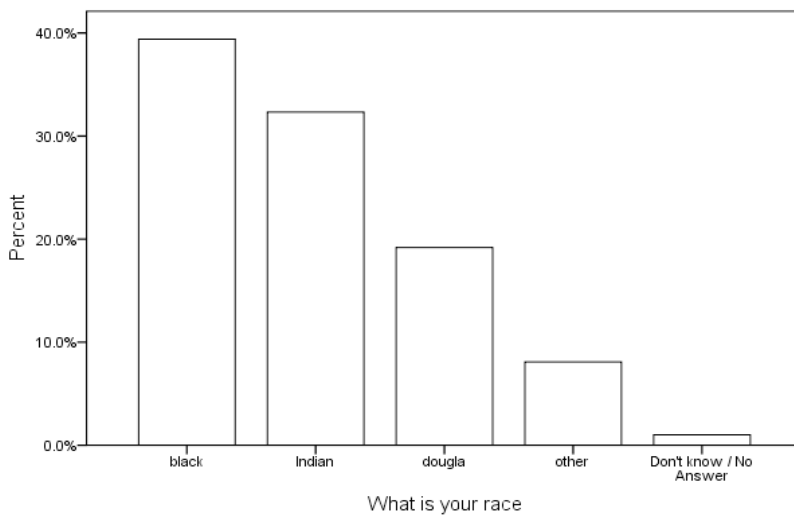


Moreover, when asked about the sex of their clientele, 32% of those interviewed said that men were their main clients, 26% said women, and 37% said that it was difficult to say since both men and women were their clients. Therefore, since men (under the age of 35) are more likely to engage in this illegal trade, piracy is a male dominated industry in Trinidad. However, when the question of clientele or the “end user” arose there was little difference between the number of males and females who actively participate in this industry.

In addition, race was another important demographic consideration for this study since Trinidad is a multiracial society being home to more than five different racial/ethnic groupings including those of Amerindian, African,

Indian, Spanish, Syrian, Chinese and Lebanese descent. In this study, those of “mixed” descent were either from African and Indian parentage and were identified with being “doula.” Figure 3 shows that, of those interviewed, 39% were of African descent, 32% were of Indian descent, 19% identified with being “doula” and 8% fell into the category of other (White, Chinese, and Amerindian etc.).

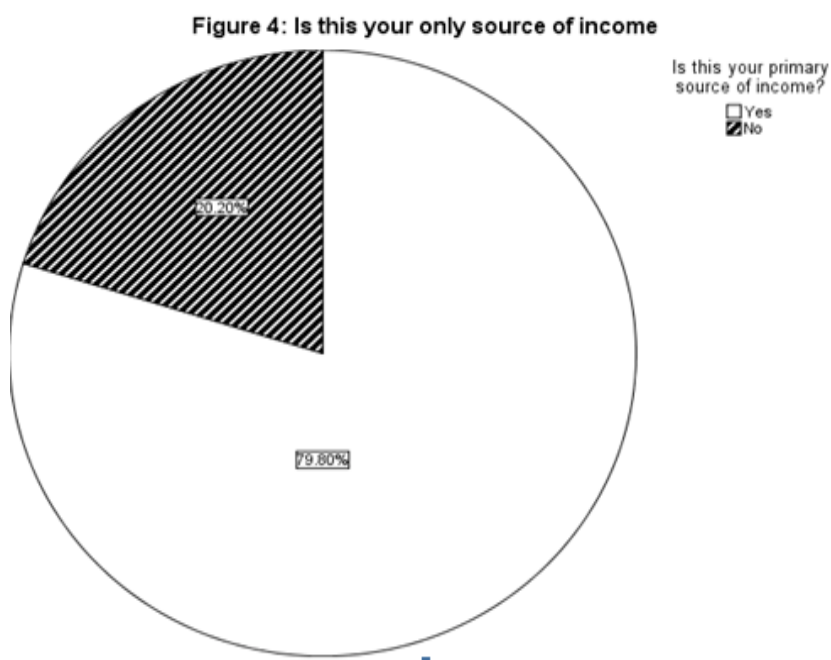
Figure 3 shows the race of the respondents



This study indicates that Afro-Trinidadians are the main group of persons employed in this sector. While this may be so, the data also suggests that a large percentage of Indo-Trinidadians also rely on this sector for employment. Moreover, when asked about their level of educational attainment, 79% of all respondents claimed to have successfully completed secondary schooling (8 years of formal schooling), 8% claimed that they completed some type of vocation and tertiary level education (8 and more years of formal schooling), 3% completed only the primary level (5 years of formal schooling), while 2% preferred not to respond. In terms of their

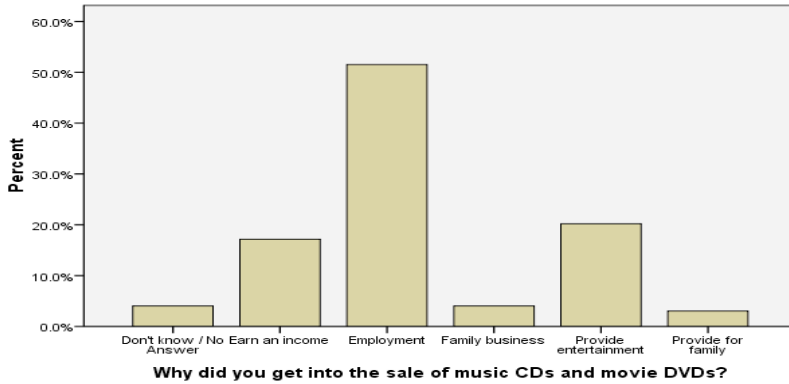
employment status, 52% of respondents said that they were either unemployed or self-employed while 47% said that they were otherwise employed, the remainder choosing not to respond. The survey highlights that even though the majority of the interviewees had at least a secondary school certificate (as evidenced by having completed secondary school), 52% of them were unemployed. Here unemployment is defined as the “section of the labor force able and willing to work, but unable to find gainful employment” (The Penguin Dictionary of Economics, 1972).

Furthermore, when asked about the income from the sale of DVDs and CDs, approximately 80% of those interviewed said that the income generated from the sale of DVDs and CDs was their only source of income (Figure 4). In addition to which, of those interviewed, 47% stated that they were the only breadwinners in their family.



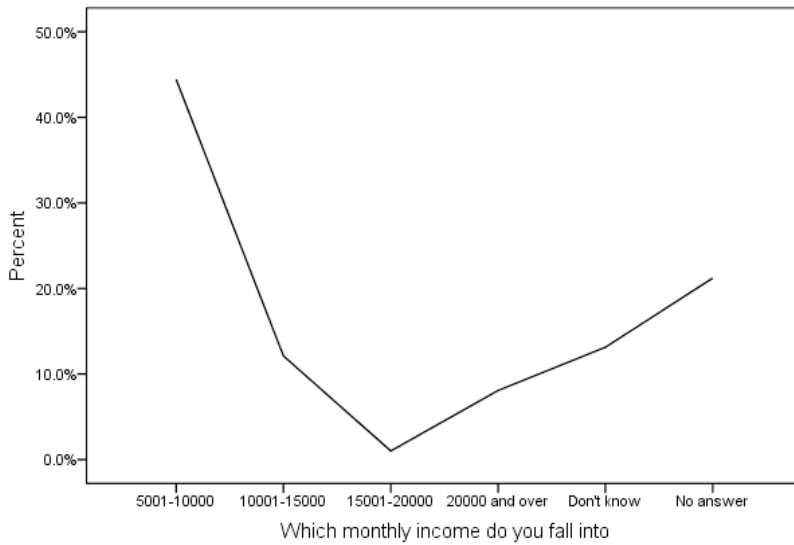
This has implications in two main directions. For 47% of households, the income generated from this sector is essential to their families since many can be classified as “single income households.” The ability of these sellers to continue their trade has implications for the quality of life which their dependants can enjoy in terms of food, clothing, housing, health care and other services. Also, the data suggests that the income generated in the informal economy finds its way back into the formal economy through payment of utility bills, purchase of groceries, health, educational, transportation and other “formal” services which the sellers and their families consume.

When asked about the reasons influencing their choice to engage in this form of activity, the sellers identified the difficulty in finding employment, earning an income, continuing the family business, and providing entertainment for their customers. Figure 5 below shows that 52% of respondents got into the trade as a means of creating employment (many of which claim to be unable to find a job), 20% wanted to provide high quality entertainment for their customers, 17% claimed that the trade provided them with a source of income, 4% were continuing the family business, and 3% identified providing for their families as the main motive for engaging in the trade.

Figure 5: Reasons for getting into the sale of dvds and cds

Further to providing employment for the traders themselves, 41% of all respondents were providing some form of employment for other persons with as much as 30% of the above percentage (41%) employing two or more persons. In this way, the illegal sale of copyrighted material seems to be a viable means of creating employment, income and a livelihood for others, especially those unable to find gainful employment in Trinidad and Tobago.

Despite these positive outcomes, Schneider (2005) highlights four negative aspects of the unofficial economy. Schneider notes that those involved in this economy avoid the payment of taxes, value added, other taxes, and social contributions; do not meet certain legal labour market requirements such as minimum wage, maximum working hours and safety standards; and avoid meeting administrative procedures such as statistical questionnaires. In Trinidad and Tobago, the above issues become apparent when the respondents were questioned about their income. Figure 6 shows the income earned by the respondents in this survey.

Figure 6: Which income bracket do you fall into

Of the 100 respondents, 34% were suspicious of the interviewers' motives and chose not to divulge financial information. Of those who chose to respond, 44% indicated that their monthly income ranged from \$5,001-\$10,000, 12% said that it ranged from \$10,001-\$15,000, 1% earned \$15,001-\$20,000, and 8% said that they made over \$20,000. The survey shows that the sale of DVDs and CDs generates a significantly higher level of income than other jobs where workers are similarly qualified to hold, for example, store clerks, clerical staff, gas station attendants, security officers and construction labourers. In Trinidad and Tobago, the unofficial nature of this trade means that these individuals do not pay personal income taxes or corporation taxes, and do not make contributions to the National Insurance Scheme (NIS).

While tax evasion/avoidance is one negative consequence of the informal economy, those surveyed were of the opinion that the value of their

activities expanded beyond economics. Respondents were asked to rank what these activities were. Of those who responded, 83% said that the main benefit which their customers derived was the ability to obtain affordable entertainment, 52% believed that the second main benefit derived by their customers was a wider range of entertainment, and 47% believed that the third main benefit derived by their customers was the reduction in the cost of overpriced music and movies. In short, respondents felt that their trade had a positive impact on family recreation since more family members could enjoy a wider range of entertainment with each other. Also, the respondents believed that their service provided a means of relaxation for many persons especially those who work long hours and have little time to find recreation outside the confines of their home. Therefore, respondents in this survey felt that their trade facilitates important aspects of family life, relaxation, social well-being and personal enjoyment lacking in the society.

Moreover, when asked about the three main benefits which sellers derived from the sale of DVDs and CDs, 60% of all respondents felt that the main benefit was being self employed, 57% believed that the second major benefit was that it generates a source of income which allows them to take care of their family, and 36% believed that the third main benefit they derived was being in control of their own business in a creative and innovative way. In addition, respondents believed that it was a sustainable venture as 81% had been involved in the trade for more than one year. In sum, the sellers did not consider the trade a short-term appendage to being unemployed; rather, it was a long-term, profitable venture which allowed them to be creative. This was so as 25% of these individuals indicated that since they began to sell DVDs and CDs they had diversified their businesses into the areas of watch repair, and the sale of mobile gadgets, DVD/stereo cleaners, newspapers and other “legal” commodities such as cigarettes, oils and incense, and handkerchiefs. Also, 20% of those interviewed said that being involved in the sale of DVDs and CDs had influenced their decision to

pursue government-funded courses in video recording, and stereo and computer repairs.

Conclusion

While the piracy of copyrighted material remains an illegal act in Trinidad (as in many parts of the world), the trade continues to flourish. Even though 59% of the respondents acknowledged the illegality of their trade, 78% believed that it should not be illegal for them to ply their trade. Many of the respondents believed that even though piracy was illegal, it ought not to be since the “crime” is not one of a violent or addictive nature. As such, the social cost to the society is greatly reduced particularly in terms of human, legal and health cost as opposed to activities such as drug use or prostitution. Other important economic contributions included the creation of employment for a number of young persons who would be otherwise unemployed. For those interviewed, the piracy of DVDs and CDs provided a means to an economic activity.

At the same time, it was the opinion of those interviewed that the sale of DVDs and CDs greatly enhanced the recreational and leisure aspect of their customers’ lives. In this way, the sellers felt that their customers were able to spend more time with their family without having to consider the overall cost of doing so. Additionally, the sellers believed that they were enhancing family life by the range, quality and affordability of their product. Of further importance to this study was that respondents believed that neither the government nor any of the arrangements existing within the CSME provided the opportunities which the sale of pirated DVDs and CDs had afforded them. From the responses obtained those engaged in this aspect of the informal economy believe that the trade creates long-term employment particularly for young people, increases their income earning capacity, enhances their social standing, allows them the ability to care for their family, encourages business ownership, and influences diversification of the trade.

Of particular importance was the view held by some vendors that being involved in this sector had expanded their entrepreneurial drive and desire to tap into other areas of service provision such as video recording, and equipment and computer repair.

This study found that no respondents desired to be involved in this seemingly “harmless” activity but if given the right training and opportunities they could engage in legal ventures to generate income. Such noble aspirations provide a niche for the much anticipated CSME and its Heads of State to find ways to carve out training and educational ventures which the younger generation within the Caribbean region can benefit from. It also provides the entrepreneurial impetus for small business incubation which is desperately needed for the Caribbean.

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Parenting Styles: A Critical Predictor of Youth Offending

JENNIFER WEARS-DeFOUR

Abstract

In this research, the author makes an association between parenting styles and youth offending. Baumrind Theory is used since it suggests that different parenting styles were associated with different child outcomes. This theory is used throughout to inform the research. Data for this paper were collected from youth in two secondary schools in East Trinidad and from two penal Institutions that house male and female adolescents respectively.

Six hypotheses were proposed encompassing parenting styles i.e, the age and gender of the respondent, the educational level of the parents, the number of children in the home and the area of residence. Overall, the study found that for every year increase in age, the risk of offending increased by 126%. The study also highlighted that for every additional child in the household, the risk of offending increased by 33%. It was also found that participants living in the North/West part of the Island were 4.47 times more likely to engage in offending activities while participants living in South/Central part of Islands 7.66 more likely to be offenders. This research is cross-sectional and takes the form of questionnaires administered to two groups of youth identified as offenders and non-offenders between the ages of thirteen to eighteen years.

Keywords: Parenting, Parenting Styles and Youth Offender

Background to the Study

Parenting practices are among the strongest predictors of juvenile offending identified in the criminological literature and several studies have been conducted to examine the role of parenting styles in children's and

adolescents' problematic behaviour. Parents have traditionally had the primary responsibility of caring for children, and as the literature has confirmed, the quality of these relationships is critical to positive outcomes for their children.

Children who are well cared for are observed to grow into happy, independent adults who contribute positively to society. This is a result of good parenting which equips children with the tools necessary for success. According to Domitrovich and Bierman (2001), good parenting teaches children strategies for initiating interaction and resolving conflicts in peer situations and includes warm, responsive, and involved parenting. These positive parenting practices predict pro-social child problem-solving strategies and pro-social behaviour with peers. On the other hand children who are neglected in one aspect or another tend to suffer from profound negative effects, both in the short term and as they grow up. It is therefore generally accepted that children should be provided adequate amounts of praise and punishment from accepting, supportive and caring parents, if they are to develop into well rounded individuals fit to manage future civilizations. The crime rate everywhere is now much higher than it was in 1950, and higher than in the 100 years before the Second World War. What is troubling is the number of adolescents that are responsible for the crimes that are committed. Some of the more prevalent offences committed by adolescents and young adults are theft and damage to property, but there has also been a noticeable increase in violent crimes such as armed robbery. A major factor in youth offending however is found in the belief that parents are able to influence the delinquent behaviour of their children. On account of this, parents today are continually subjected to scrutiny and criticism about the job they are doing in raising the next generation. Studies by Chao & Willms (2002) and Nagin & Tremblay (1999) have also sought to prove that parents are sometimes the direct cause of the criminal behaviour exhibited by their children and adolescents.

In their article entitled “Criminal Parental Responsibility”, Le Sage, & De Ruyter (2008) commented on the study of Brank and Weisz (2004) in which more than sixty-eight (68.7%) percent of the respondents maintained that, in addition to the juvenile offender, the parent is most responsible for the criminal behaviour when compared with peers, media and school. A survey conducted by The Dutch Ministry of General Affairs (2005) revealed that the majority of the respondents placed ‘parental failures’ at the top of the list of causes of juvenile crime. The significance of the parental role is also reflected in the laws of several countries in relation to parental responsibility. These laws propose that parents have the duty to control their children as well as the duty to assist their children to become morally sound adults. The duty to control is interpreted as the duty to prevent the child from behaving in a manner that would harm others; while the duty to assist comprises the behaviour of the parent that allows for secure attachment, a safe environment, the provision of proper examples and rejection of antisocial behaviour on the part of the child. Le Sage, & De Ruyter (2008) also argued that parents can be blamed for the crimes of their children not only because they have the duty to control their children as is often maintained, but because they also have the duty to assist their children to develop in such a way that they become morally competent agents in society.

Statement of the Problem

In light of the presenting literature, parenting is seen as one of the key protective factors in the lives of young people. Protective factors according to the United States Department of Health and Human Services are conditions in families and communities that, when present, increase the health and well-being of children and families. Some of these factors are balanced and consistent discipline, constructive supervision, and warm and supportive parent- child relationships; these factors enable children to mature into socially and emotionally sound adults. However, parenting can also be

viewed as one of the key potential risk factors. In other words, harsh or erratic discipline, poor supervision, neglect and conflict at home are some negative risk factors that place children at risk for emotional and social ill health and can increase the chances of offending or anti-social behaviour. Parenting can be viewed therefore as one of the critical predictors of youth offending.

Rationale for the Study

Dana Seetahal, Senior Counsel, writing in the *Trinidad Express* on August 14, 2010, cited a report released by Cambridge University titled “Small Arms Survey 2010.” The report noted a phenomenal increase in homicides in Trinidad and Tobago in the last 10 years. It pointed out that as opposed to 1998 where there were just ninety-eight (98) homicides, in 2008 there were five hundred and fifty (550) homicides reported. The *Trinidad Newsday* in its “Review of 2010” dated January 1, 2011, noted that 2009 ended with five hundred and five (505) murders. They also noted that in 2010, the murder surge continued with the month of January recording forty eight (48) murders; the month of February recorded thirty five (35) murders; and thirty eight (38) recorded in the month of March. April recorded the most murders for the earlier part of the year, amounting to fifty three (53). The year 2010 ended with four hundred and eighty (480) murders. The *Newsday* further reported that out of the one hundred and fourteen (114) persons that were charged with murder in 2007, forty (40) of these persons were under the age of twenty five (25).

Purpose of the Study

Several researchers (Martinez & Garcia, 2007; Wang, 2003; Wolfrady, Hempel & Miles, 2003) have highlighted, studied and successfully attempted to identify the association between poor parenting and youth offending and have cited data from studies conducted throughout the world.

Martinez and Garcia (2007) revealed that Spanish and Brazilian adolescents who reported authoritarian parenting experienced lower self-esteem than those who reported permissive or authoritative parenting. Wolfradt, Hempel, and Miles (2003) also found that German adolescents who reported authoritarian parents suffered from trait anxiety and depersonalization (a feeling of watching oneself act and not being in control). Wang (2006) considered affect and maternal parenting as predictors of adaptive and maladaptive behaviours in Chinese children. However, what these studies have failed to do is offer a tangible reason that applied to a culture specific region such as Trinidad. Although the spiralling crime rate in Trinidad has become a cause for great concern there is a dearth of local research in this area.

The major purpose of this paper is, therefore, to investigate whether there is an association between parenting practices and the incidence of offending in the adolescent population in four institutions in east Trinidad. This is done so that findings can inform policy that governs the establishment of parenting programmes as part of the secondary school curriculum. Taking this into consideration, the researcher explores the parenting styles employed by the parents of incarcerated youth housed in the two detention centres for young offenders namely Y.B. and at the Y.G. The results are compared with those adolescents who have not been identified as offenders from two secondary schools in East Trinidad, the TE and BE.

Theoretical Perspectives

The dominant model in research on parent–child relationships is associated with Baumrind (1966) who, in her pioneering work, identified three styles of parenting: authoritative, authoritarian, and permissive. She identified the major characteristic that determines these different styles, as the control strategies employed by the parent. It should be noted however, that other characteristics (e.g., communication and maturity demands) tend to co-exist

with these control strategies. Baumrind (1966), in her naturalistic study of interactions between parents and young children, firmly established that different parenting styles were associated with different child outcomes. The importance of Baumrind's work was recognized as it became the major framework for conceptualizing the contributions of parents to socialization (Cross, 2009).

Parenting Styles

Baumrind (1991) wrote that "a parenting style is used to capture normal variations in parents' attempts to control and socialize their children" (p. 57). The double focus in this definition is also found in the definition of Eastin, Bradley, Greenberg & Hofschire (2006), in their paper entitled "Parenting the Internet", labelled socialization as involvement and control as strictness: "a parenting style represents the amount of involvement and strictness used by a parent to deal with their teen" (Eastin et al., 2006, p. 493). It can be seen that parenting involves much more than caretaking; it encompasses ensuring the total development of the child.

Contrast of Permissive and Authoritative Parenting Styles

The authoritative parenting style is presented as the gold standard of parenting styles and is frequently contrasted with the permissive parenting style. There are similarities between the two styles, for example, permissive parents, like authoritative parents are responsive. But authoritative parents are not only responsive to their children's needs, they are also demanding, and they enforce standards. In addition, they also reason with their children, promote independent thinking, and encourage verbal give-and-take (Baumrind, 1966).

Authoritarian Parenting Style and Offending

Baumrind (1967; 1977) described the authoritarian parent as one who attempts to shape control and evaluate the child using set standards. This parent values obedience first and foremost and uses forceful measures to encourage desired behaviour. This parent does not encourage verbal give-and-take and insists that the child accept his/her word as the final authority. This type of parent also enforces rules firmly, deals decidedly with any negative behaviour exhibited by the child, and discourages independence and individuality (Grolnick 2002, p. 5). With respect to aggression, Thomas (2004) found that children of parents whose style was punitive (a characteristic of authoritarian parenting style) were more likely to score high on an aggression scale. Children living in less punitive households scored lower on the aggression scale. Their study also concluded that parenting styles that incorporate punitive techniques were more likely to promote aggression than those who chose not to utilize punitive measures regardless of the child's sex or the household income level.

Permissive Parenting Style and Offending

In contrast to the authoritarian parenting style, permissive parenting is a rather negligent style in which parents do not take a major role in their child's life. This parenting style is reflected in parents that do not provide clear boundaries for their children. According to McDevitt and Ormrod (2007), parents who use a permissive style care about their children, but they exercise little control over children's behaviours. Researchers have stated that children in such families are typically immature, impulsive, demanding and dependent on parents and, not surprisingly, disobedient when parents ask them to do something they do not want to do. Other researchers, such as Pulkkinen (1982), found that these children also tend to have difficulty in school, to be aggressive with peers, and to engage in delinquent acts as adolescents. Permissive parenting has also been related to future offending

and aggression. Haapasalo & Tremblay (1994), in their study of French-Canadian boys from age six to fourteen (6-14) found that: poor supervision, neglect, and indifference were all permissive parental practices that play a crucial role in engendering future offending. In addition, Sampson and Laub (1993) in their 'life course theory model established the fact that low maternal supervision, low mother-child attachment and higher levels of parental rejection predicted young adults' arrests.

Authoritative Parenting Style and Offending

There has been extensive research (Lamborn, Mounts, Steinberg, & Dornbusch, (1991); Holloway (2003); Maccoby & Martin, 1983) about parenting styles and their effects on children's achievement, socialization and overall development. These researchers have found that the authoritative parenting style yields the most positive outcomes. Children raised in authoritative homes score consistently higher on psychosocial competence and academic achievement while they score lower for internal and external problem behaviour. In her typology, Baumrind (1991) described the authoritative parent as warm and supportive and one who encouraged verbal feedback and communication. She asserted that authoritative parents "... monitor and impart clear standards for their children's conduct. They are assertive, but not intrusive and restrictive. Their disciplinary methods are supportive, rather than punitive. The significance of this is that an authoritative style of parenting seems to produce competent children, and is fun and rewarding for both parents and children.

Parenting Styles in Trinidad

Parenting is complex and is intertwined with the social and cultural contexts that impact the family. The Caribbean context of which Trinidad is a part comes from historical factors of slavery and indentureship among others that have impacted the concept and expression of family. The structure of family

has undergone “significant transformations as a result of changed social, cultural, environmental and economic factors,” (Singh, 1996, p.1). These factors have worked together to create several types of family structures. Hodge (1994) delivered a lecture at the 9th annual celebration of the Women Working for Social Progress, entitled “We Kind of Family: The Women’s Movement and the Family in the Caribbean in International Year of the Family”. During that lecture Hodge classified the different kinds of groupings which perform the function of family in the Caribbean thus: “when we say ‘family’ we could be referring to one, or to all of three different organizations- a sexual union and its offspring- a household- a network not confined to any one household” (p. 4).

Hodge defined a family as “an organization of people which caters for human needs of its members” (p. 3). The needs of a family include material and emotional support, and the topic under consideration, the socialization of the young. Hodge further stated that “in a Caribbean household you will find any one of the following organizations: the nuclear family, representatives of three generations, grandparent/s and grandchildren, and the sibling household” (p. 4). Taking this into consideration it can be affirmed that from a Caribbean standpoint, the concept of family is widely divergent from what is considered family from a North American or European perspective. The increase in single parenting has also been blamed for the rise in juvenile offending. However in the Caribbean, traditionally; a family has meant a network of people, not just two parents and their children. Hodge (1994) asserted that, “when we look at our actual family systems, we might discover that Caribbean children, even when their mothers are not married to their fathers, are seldom brought up by one person alone” (p. 2). It may be that the perceived rise in single parenting and its consequences come as a result of the shift from the historical Caribbean family network to the North American brand of isolated nuclear family.

The reality is that in Trinidad and by extension the Caribbean, family is not something that is necessarily organized around a mating couple. The idea of family is much larger than the grouping that lives under one roof but includes a network of extended family, neighbours, people in the next village or even God-parents. This orientation is equated with what researchers have described as the collectivist society. A collectivist society is one in which there is strong emphasis on interdependent relationships with others (Hofstede, 2001). Hodge (1994) also expressed her concern that the violence that has always been part of our socialization process is now an accepted method of child rearing in Trinidad, being meted out to the children in the home in the form of verbal and physical assaults (p. 10). This version of the authoritarian style of parenting in Trinidad raises some concern in the light of the evolving societal context. This along with the fact that our society has become an imitator of North American norms and values, evidence of which is the ready adoption of the nuclear family style. This has resulted in the children and parents being isolated from the support and protection that the extended family had hitherto provided. Could these factors be contributory to the rise in youth offending that is taking place in our society?

Methodological Design and Methods

A cross-sectional design was employed for this study. The parental authority questionnaire (PAQ) was administered to establish the parenting style the participants experienced in childhood. Data concerning demographics (e.g. age, gender etc.) were also collected through the questionnaires to the participants. Of the one hundred and eighty two (182) participants, one hundred and twenty (65.9%) were non-offenders, and sixty-two (62) participants (34.1%) were offenders. Six hypotheses were proposed encompassing parenting styles; the age and gender of the respondent; the educational level of the parents; the number of children in the home and the

area of residence. These were all supported by the data. Multiple logistic regression identified Age, number of children in the household and Area of residence as statistically significant predictors of offending.

Findings

Overall, the research found that for every year increase in age the risk of offending increased by 126%. For every additional child in the household, the risk of offending increased by 33%. Participants living in the North/West part of the Island were 4.47 times more likely to engage in offending activities while participants living in the South/Central part of the Island were 7.66 times more likely to be offenders. Results showed that the mean age of the non-offenders was 15.2 ± 1.4 years while the mean age of the offenders was 16.7 ± 1.0 years. The number of children in the home was statistically significantly higher for offenders with a mean of 4.0 ± 2.4 compared with 2.7 ± 1.4 for non-offenders. With regards to the educational level of parents, non-offenders recorded a higher number of parents attaining tertiary level education; mothers 39.2% and fathers 32.5% compared with offenders' mothers 16.1% and fathers 9.7%. In consideration of gender; among the non-offenders there was a higher number of females (52.5%) in the sample and the males comprised 47.5%. Within the offenders group however the females accounted for only 12.9% of the sample and the males 87.1%.

Discussion of Findings

The aim of this study was to gather data that would support or refute the relationship between parenting practices and the incidence of offending in the adolescent population under consideration. This present study supported positive association between the permissive parenting style and offending. With regard to age, the results demonstrated that the offenders were older than the non-offenders. In this study, the results also showed that

there were more male than female offenders. The scores were statistically significant and confirmed the hypothesis that males are more likely to be offenders than females. The educational level of the mothers and fathers yielded statistically significant scores in this study. The data supported as well the hypothesis that the area in which the participant lived was associated with youth offending. Factors considered were neighborhood structure, social disorganization present in the community, and low socioeconomic status of a particular area.

This present study substantiated the research that the number of children in the household is associated with offending, since the scores for number of children in the home were statistically significant. The offenders recorded the higher number of children in the home as well as a wider range of children 1-12 as opposed to 1-8 for non-offenders.

Conclusion

The authoritative parenting style is associated with the best outcome for children and adolescents, while the permissive and authoritarian parenting styles were associated with negative outcomes.

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Preaching To a Shifting Culture: 12 Perspectives on communicating that connects (A book review)

EDWARD PHILLIPS

Speaking is something most people do and like. In fact, speaking come so naturally that speakers take for granted that it can be a daunting task in some forums. Preaching does not come as naturally; we have to learn how to do it. The importance placed on perfecting the art is evident in the various courses taught at Theological seminaries. The challenge most speakers face is that after being taught how to put together a sermon, the cultural demands and the plethora of channels through which a sermon can be delivered to the church community further complicates the task.

The edited book entitled “Preaching to a shifting culture: 12 perspectives on communicating that connects” is a wonderfully written compilation which every aspiring and practicing minister of the Gospel should own. The paperback includes articles which speak to the shifting culture and the importance which the preacher must place on the art of preaching. The compilation features articles from preachers such as Scott Gibson, Haddon Robinson and Bryan Chapell. The various contributors speak to issues such as the psychology of preaching, preaching in an anti-authority age, whose listening out there and preaching to the whole church. All contributors agree on the notion that preaching is serious business. People’s lives and spiritual destiny depend on it. The future of the church depends on how well preachers are able to engage this new shift. Gibson (2004) states that “with God’s help preachers can preach faithfully to a shifting culture, making the right choices as one obediently preaches God’s powerful scripture (p.15).

In the introduction, the editor states his conviction by stating that ‘the shift in culture has been taking place for a while... and preachers have to change (p.11). While, the methods and medium of presenting the gospel has changed rapidly, the content of the message remains unchanged (Gibson, 2004, p.11). The majority of the book’s contributors provide practical advice to the evangelical preacher on the task of preaching. Each contributor deals with a different aspect of this preaching task. The vivid synopsis of each chapter provided in the book, makes it a pleasure to read.

In dealing with the various subjects, each contributor demonstrates his scholastic training and leadership in the field of communications and preaching. Therefore, each contributor brings a wealth of experiential knowledge to the respective contributions. Each chapter also includes the contributor’s notes. This feature provides a concise perspective of the contributor’s ideas. This creative feature allows the reader to consult and cross reference chapters throughout the reading process. The chapters are relevant to the aspiring preacher.

One contributor speaks about the Old Testament in language that convinces the reader that the Old Testament scripture, contrary to popular belief, is not simply an obsolete piece of work but a relevant manuscript for the common day believer. Therefore, the Old Testament is a book for today and preachers can skillfully use it within the gospel message (Lubeck, 2004). It is clear from the book that the various contributors have spent a great part of their lives collaborating with other trained persons in the field. The book is therefore more practical than theoretical. However, there is a semblance of intellectualism found throughout the work. The contributors also point to common challenges that militate against effective preaching. Some of these issues include religious pluralism and its ability to remove all distinctions in faith (p.64). The book can be easily recommended to preachers as it provides a practical approach to sermon preparation. One contributor says about truth that “half truths are as dangerous as untruths...unless you are committed to

an honest grappling with a text; you are in danger of stressing partial truth and mistaking it for the whole” (Robinson, 2004). The different outlines displayed in the book shows the mechanics involved in preparing sermons. These sermons would no doubt be relevant for today’s culture. This reader was satisfied with the steps given for the preparation and delivery of a sermon. Therefore, due to complexities (religious, ideological, racial, ethnic) existing within societies today, preachers must take up the important challenge to preach in a new millennium (p.175). The book provides an important theme which surrounds the task of preaching within such complexities. Entertainment has become an aspect of the worship presently in our culture. The book identifies how the television industry has shaped the mind of the modern world and the way this communication tool has changed perception. The warning here is that “private consumption of bite-sized pieces of visual stimulation without context influences heavy viewers to believe that all communication should entertain and that no communication demands response” (p.188).

This “entertaining” way of communication from the pulpit is now being advocated. However, the contributors stress the importance of effective interpretation of God’s word (p.126). While providing a useful toolkit for which to prepare preachers, this reader makes the following observations. First, only one chapter is dedicated to preaching events outside North America and Europe. Second, more than 90% of the book is centered on American-European issues related to the task of preaching. Evangelical Preaching in a Global Context is the only chapter which speaks to preaching outside the North American- European context. The contributor painfully points out the new context in which the gospel has to be preached. Further, the contributor points to the changing global phenomena and the dangers associated with ignoring the contextual shift.

The book ends on a fitting note, having begun with the intent of the editor to demonstrate that there is indeed a shift in the thinking and

subsequently the actions of 21st century people. The editor sees it fit to conclude with the assertion of today's perception i.e., 'self has become the authority' (p.217). The editor challenges all preachers to avoidance of the pitfalls of pluralism and liberalism. Preaching is being challenged, as the author seeks to set out the magnitude of the authority that the word of God wields. He argues that a theological background is important. To use his own words "one only hopes that they will grapple with the issues, think theologically and biblically and be faithful as they preach the word." (p.217). This book is a welcome treasure for all seriously minded preachers yearning to effect change in the lives of people through God's word.

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BIOGRAPHIES

Reverend Esther Baisden holds a Bachelor in Bible and Theology from the West Indies School of Theology (W.I.S.T), a master degree and a Doctoral Degree in Philosophy from the Oxford Graduate School. Esther has been a lecturer at the WIST for the past 37 years. At WIST she has served in the capacity of Dean of Women, Hostess, Registrar and Lecturer. She has pastored three churches in the Grenada district, pioneered and served as interim pastor of the Acono Revival Assembly in Trinidad. She has a passion for young person who is marginalized due to parental abandonment.

Reverend Pat P. Glasgow is married for almost 36 years and the father of three adult children and grandfather of eight. He became a christian at age eleven and has been an active follower of Jesus Christ. He graduated from the West Indies School of Theology's (WIST) Diploma and Bachelor programmes in Bible and Theology, 1980 and 1996, respectively, and continued to pursue the Masters in Ministry with Moody Graduate School, Chicago, USA. In 2006, he graduated with the Doctorate in Education, with an emphasis in educational leadership, from the Oral Roberts University. Rev. Glasgow has served in several areas of administration within the Pentecostal Assemblies of the West Indies (PAWI) – South and North East Trinidad Districts, and the National Council of Trinidad and Tobago. He served as Presiding Bishop of the North East Trinidad District for sixteen years and Director of the Pentecostal Institute of Learning (PIL), for ten years.

Dr. Pat Phillip Glasgow currently serves as President of the West Indies School of Theology, since 1991. In 2000, he was appointed Senior Pastor at the La Horquetta Gospel Foundation, and in 2006, elected General Bishop of the PAWI. Dr. Glasgow continues to serve as a facilitator at

various workshops/seminars in the area of Christian Education, Marriage & Family, Youth & Adult Education, and Leadership, ably fulfilling other preaching and teaching assignments within his sphere of training.

Reverend Lilleth Harper is a past student of the West Indies School of Theology. She has been in ministry for over 20 years, pastoring along with her husband in three separate churches: currently they are serving in the Guaico Pentecostal Church for the last five years. Apart from serving as the ministry's Missions Director, she heads the lay counseling ministry, Heart to Heart Counseling Services, a ministry designed to create a non-threatening and safe environment for persons (both within the church and from the community) who may desire biblically-based counseling. She has been married for over 18 years and is the mother of 2 children whom she fondly refers to as her champions.

She holds degrees in Bible and Theology (WIST, 1996), Social Work (BSc (Hons), UWI, 2004), and Ministerial Studies (MA-Intercultural Studies (Hons), Global University (2014)): her thesis examined the need for ongoing and structured pre-field short-term cross-cultural missions training by the local church, focusing on churches in the PAWI: North East Trinidad District. Coming out of her thesis, she has designed and currently conducts a church-based pre-field short-term missions training program within her home church, which runs in 10-month cycles. Her passion is for missions and evangelism, and for therapeutic intervention with families.

Rev. Dr. Errol E. Joseph holds the Bachelor of Theology (Hons.) from the Jamaica Theological Seminary, a Masters of Art in Christian Education (Hons.) from the Caribbean Graduate School of Theology (CGST) and the Doctor of Philosophy in Organizational Leadership from Regent University. He pursued research in the field of Servant Leadership and Negotiation

Strategy. He has served as high school principal, Academic Dean and President of a Theological college and has been involved in Theological Education since 1982. He has served in the capacity of the Secretary/Treasurer (CETA). Dr. Joseph currently serves as Senior Pastor of the Claxton Bay Open Bible Church, Vice-President, Academic Affairs at the West Indies School of Theology, Elder-Director of Christian Education of Open Bible Standard Churches, Executive member and Accrediting Coordinator of the CETA and external examiner for the South African Theological Seminary. In addition, he is an Evaluator, Team Chair, Programme Evaluator and member of the Accreditation Review Committee of the Accreditation Council of Trinidad and Tobago.

Mrs. Kerry-Anne Roberts-Kasmally holds a BSc in Economics (Hons) from UWI (St. Augustine Campus), a Diploma in Bible and Theology from the West Indies School of Theology, and a M.Sc. in Global studies (Hons) from the UWI Graduate Institute of International Relations. She has a Post Graduate Diploma in Instructional Design (Distinction). She has been involved in teaching, lecturing, and research work in various capacities for the past 15 years. At present, she serves as Registrar at the West Indies School of Theology (Maracas Campus). She is currently pursuing a Doctor of Educational Leadership with an emphasis in Higher Education. Some of her publications include: “¿Hacia dónde va la integración caribeña?” - Overcoming the Challenges of Small Size: Integration as a Tool for Small State Survival and the Caribbean Diaspora and Brain Circulation: Possibilities for the Empowerment of the Caribbean Region. She also serves as Board member and the Director of Christian Education at her local assembly. Her interest lies in the field of Education, Christian Education, Educational Technology, Action research, Community Development, Social Change and Leadership.

Rodney Rajkumar (MEd) is the Director of the Institute of Educational Technology at the University of the Southern Caribbean and the Vice President of the Homeschool Association of Trinidad and Tobago. His area of focus include community development through informatics, educational technology and leadership dynamics. He is currently pursuing a PhD in Leadership and Social Change and firmly believes in the role of technology, information management and transformational leadership as a means of addressing societal ills. He has served in a number of youth development initiatives in the community and is an advocate for collaborative, strength based approaches for youth work.

Jennifer Wears De Four has been a mental health professional for the past 35 yrs. Her work experience includes the Substance Abuse Prevention and Treatment Centre (SAPTC) at Caura Hospital where she functioned as a Primary Therapist for 8 years. She was also part of the team that spearheaded the Drug Demand Reduction Project Phase II out of the National Alcohol and Drug Abuse Prevention Programme (NADAPP). In addition she also worked as a Clinical Instructor at the Nursing Colleges of the National Institute of Higher Education, Research, Science and Technology (NIHERST) now COSTAATT, where she assisted in preparing aspiring nurses for the profession. More recently Mrs. Wears De Four worked as a Community Mental Health Nurse. Mrs. Wears De Four holds a Master of Science in Clinical Psychology from the University of the West Indies.

Dr. Edward Phillips is the Senior Pastor of Deeper Life Ministries. Edward has 33 years in the field of Pastoral Teaching and Counseling Ministry. He graduated from WIST with a Diploma in Bible and Theology in 1982 where he received the WIST President's Award. He is also the holder of a M.A. in New Testament Exegesis and a Doctor of Theology.

Dr. Phillips served for 10 years in the Pentecostal Assemblies of the West Indies (P.A.W.I.) St. Lucia District where he established two PAWI churches. He also served as District Secretary for eight years in PAWI. He served as the Executive Director for Christ Ministries Church of God in Christ (C.O.G.I.C.) from 1996-1998 and Jurisdictional Secretary of C.O.G.I.C. (Trinidad) from 1997-2004. Dr. Phillips is currently pursuing a second doctoral degree in Expository Preaching and Pulpit Communication at the TRINITY Theological Seminary in Newburg Indiana, U.S.A. He is currently the Senior Pastor of the Faith Life Community Church. He continues to lecture both at the West Indies School of Theology and the Caribbean Nazarene College. In 2010, he was awarded the Best Lecturer Award at W.I.S.T.

CALL FOR PAPERS 2017

THEME: Sexuality and Sexual Identity in the 21st century: The Church's Response

In the 21st century, sexuality, sexual identity and a number of other issues have become topical. The International community has taken a particular stance on what it means to be free and to express one's identity in a number of ways – sexual identity being one of the most prominent. The United Nations, Human Rights Watch and other international organizations have provided clear guidelines on what it sees as discrimination and inequalities which are perpetrated within such a discourse. Many of the resulting laws; some have argued, while giving greater freedom to some, have infringed on the rights of others. These freedoms are further enforced through the legislative framework and laws in many developing world. The Caribbean Church in the 21st century stands at a cross roads. This cross road demands that persons be free to express and practice sexuality however this is decided. The cross road further depicts a changing world where the church's response to these issues will continue to shape the landscape of the discourse.

In this second edition, the CJTER invites papers which center on the theme: Sexuality and Sexual identify in the 21st century: The Church's Response. These papers, research and book reviews are welcomed (but not limited to) from the following broad areas:

1. Sex and Gender
2. Sex in the Christian Marriage,
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