

UNIVERSITÄT
BAYREUTH

*A CONSTRUCTIVIST GROUNDED THEORY STUDY OF
EXPERIENCES AND PERCEPTIONS OF MENTORS AND
MENTEES IN YOUTH MENTORING RELATIONSHIPS IN
ZAMBIA*

MARY MULENGA WINCIERZ

*A thesis submitted to the Bayreuth International Graduate School of African
Studies (BIGSAS), University of Bayreuth, in partial fulfilment of the
requirements for the award of the degree of Doctor of Philosophy (Dr. phil.) in
Educational Science*

Supervisor: Prof. Dr. Iris Clemens

Mentor: Prof. Dr. Erdmute Alber

Mentor: Prof. Dr. Larissa Schindler

Date: 16th July 2025

DEDICATION

I dedicate this dissertation to past, present and future generations. Past generations, like my mother, Bana Katongo, were wise and intelligent and desired a formal education. However, due to specific circumstances at the time, she passed Sub A and B but was unable to continue with Standard 1. She yearned for education, often speaking of her intelligence and perceiving it as essential for knowledge development and enhancement. My father was an exceptionally talented carpenter with no formal education, but a master of his craft, which earned him high-end contracts with high-profile government officials. Through this dissertation, I honour you, Mum and Dad, as I have taken it personally to take up the responsibility to continue with education from where you left off. To be an example to present and future generations.

To the present generation, especially my husband, Karsten Wincierz, and our daughter, Malaika (Mala) Febby-Anne Wincierz, you have been instrumental in the entire process of this dissertation. This is yours to be proud of. You have directly and indirectly endured all the struggles that came with this PhD journey. Still, you ensured that I completed this arduous learning journey. Your staunch love and support kept me going. At some point, at the age of 4, you (Mala) asked me, “Mama, warum muss du immer schreiben?” At this point, again, I realised that I had taken so much away from what could have been our time together. This dissertation is your point of reference now and in the future. To my family – sisters, brothers, cousins, nieces and nephews, we have done it; this is yours as much as it is mine. To disadvantaged and marginalised young people trying to ‘make it happen’ in their education journey and other life trajectories, may this be your source of inspiration

In this same present generation, I dedicate this dissertation to myself and say, “Girl child, you can achieve whatever you put your mind to”, just like my Mum always told me.

To future generations. This dissertation should be your source of motivation, encouragement and hope whenever you doubt your capabilities.

ABSTRACT

Caring adult-youth relationships, such as youth mentoring, are essential for the development of young people globally. These relationships have the potential to mitigate disadvantages and foster positive change. Hence, youth mentoring is one of the most renowned social interventions in the global north territories, especially in North America, Western Europe, and Australia, where it continues to grow, mainly through funding and research. However, most youths from disadvantaged backgrounds need access to meaningful relationships and role models within their immediate families and communities. Youth mentoring, despite being crucial to the overall development of youths, is said to be scarce in Africa, and Zambia is no exception to this phenomenon. There is also limited literature on youth mentoring based on research conducted in Africa, including Zambia.

This study aims to provide insight into the views of mentors and mentees in youth mentoring relationships in Zambia, specifically exploring how mentors and mentees experience and perceive these relationships. I adopted a qualitative research design and deployed a constructivist grounded theory methodology to implement the study. Semi-structured interviews were conducted with five mentors and four mentees who had been in mentoring relationships for at least one year in urban settings of Lusaka, Kabwe, and the Copperbelt provinces of Zambia. I transcribed the data and analysed it through grounded theory's constant comparative methods, which included initial coding, focused coding and memoing, and led to the co-construction of the substantive grounded theory of youth-mentoring relationships in Zambia. The categories contributing to this substantive grounded theory include: 'experiencing and perceiving mentorship as a process of "mixed feelings"', 'experiencing unwitting harm in mentoring relationships', 'using different approaches and practices in mentoring relationships', and 'identifying the concept of panganani with youth mentoring'.

Findings indicate that youth-mentoring relationships benefit both mentors and mentees and are invaluable in the lives of disadvantaged youths, as they enhance resilience and are perceived as a way of surviving. At the same time, findings revealed challenges detrimental to mentoring processes and relationship outcomes. Among the obstacles are breaches of conduct on the part of the mentor; ineffective communication; inter-role conflict/confusion, which cause difficulty in mentor-mentee interactions; experiencing harm; emotional tax; and working with limited resources, as well as feeling unrecognised and unsupported. The findings unveil the new conceptualisation between panganani, a mentorship-like practice indigenous to Zambia, and youth mentoring and the educational science field. These findings comprise the first substantive grounded theory of youth mentoring relationships in Zambia.

This study suggests priority issues and potential logical solutions. They include pre-mentor screening, preliminary and ongoing mentor training and monitoring, and mentor support. Also, there is a need, especially on the part of the government, to recognise and support the practice of youth mentoring in the country. For instance, government support may, among others, (1) assist in the development of formal mentorship programmes and (2) lead to the provision of essential resources, such as housing, safety and security, food and accessible primary mental health care to disadvantaged youths, which may contribute to social justice and enable effective youth-mentoring relationships. Furthermore, the concept of Panganani highlights the development of context-specific institutions and strategies, grounded in indigenous knowledge

and practices, to promote youth-adult relationships in Zambia and foster the country's positive development of young people.

The study indicates that mentorships are inseparable from society's social norms and values, as well as its cultural, economic, and political environments. My study contributes unique findings to the existing body of knowledge in youth mentoring, thereby lessening the biased presentation of literature that is mainly informed by a global north perspective. This study has demonstrated the suitability of the constructivist grounded theory methodology in examining youth-adult relationships across diverse cultures and geographical regions beyond the West. It has provided insight into mentoring relationships in Zambia. As illustrated in this study, the methodology's application is also extended by drawing attention to the social injustice that youths experience in the country.

Table of Contents

DEDICATION	i
ABSTRACT	ii
Table of Contents	iv
List of Tables and Figures	viii
List of Publications and Presentations as Outputs of This Dissertation	ix
Statement of Publication Overlap	ix
ACKNOWLEDGEMENTS	x
CHAPTER ONE: INTRODUCTION	1
1.1 Introduction	1
1.2 Situation of the Zambian Youths	1
1.3 Problem Statement	6
1.4 Significance of the Study	7
1.5 Research Purpose and Question	7
1.6 Reflexivity	9
1.7 Study Contributions	10
1.8 Layout of the Report	11
CHAPTER TWO: LITERATURE REVIEW	13
2.1 Introduction	13
2.2 Youth Mentoring	13
2.3 Origin of Youth Mentoring	15
2.4 Mentee/Protégé	17
2.5 Mentor – Caring Adult	18
2.6 Forms of Youth Mentoring	19
2.6.1 Informal Mentoring	19
2.6.2 Formal Mentoring	20
2.6.3 E-Mentoring	21
2.7 Locating Youth Mentoring in Educational Science Theory	21
2.8 Defining Culture and African-Zambian Cultural Practices	23
2.9 Brief Discussions of Theoretical Perspectives Informing Youth Mentoring	25
2.9.1 Social Learning Theory	26
2.9.2 Positive Youth Development Perspective	27
2.10 Chapter Conclusion	29
CHAPTER THREE: METHODOLOGY	30
3.1 Introduction	30
3.2 Researcher’s Philosophical Position	30
3.3 Research Design	31
3.4 Why and When to Conduct the Literature Review in the Current Study	31
3.4.1 Sensitising Concepts	32

3.5	Developing the Research Question	33
3.6	Brief Background of Grounded Theory	33
3.6.1	Classic Grounded Theory	34
3.6.2	Strauss and Corbin's Grounded Theory	35
3.6.3	Constructivist Grounded Theory	35
3.7	Rationale for Using Constructivist Grounded Theory in the Current Study	36
3.8	The Research Process	37
3.8.1	Sampling	37
3.8.2	Participant and Recruitment Procedure	39
3.8.3	Setting	41
3.8.4	Sample Size and Theoretical Saturation.....	41
3.8.5	Ethical Considerations.....	43
3.8.6	Data Collection.....	45
3.8.7	Data Management	48
3.8.8	Constant Comparative Data Analysis.....	49
3.9	Criteria for Quality in Constructivist Grounded Theory and the Current Study	56
3.9.1	Credibility	57
3.9.2	Originality	58
3.9.3	Resonance	58
3.9.4	Usefulness	59
3.10	Chapter Conclusion.....	59

CHAPTER FOUR: PARTICIPANT AND MENTORING RELATIONSHIP

CHARACTERISTICS.....		60
4.1	Introduction	60
4.2	Mentor Demographic Profile	60
4.3	Mentee Demographic Profile.....	60
4.4	Introducing Participants and Mentoring Relationship	61
4.4.1	How Limpo-F-Mentee and Ba Madam-F-Mentor Met	61
4.4.2	Introducing Limpo-F-Mentee-18 and Her Life Experiences.....	62
4.4.3	Introducing Ba Madam-F-Mentor and Her Childhood Experiences	63
4.4.4	How Bupe-M-Mentee and Uncle Tony-M-Mentor Met.....	63
4.4.5	Introducing Bupe-M-Mentee-20 and His Life Experiences	64
4.4.6	Introducing Uncle Tony-M-Mentor and His Childhood Experiences	64
4.4.7	How Dalitso-M-Mentee and Mr Mike-M-Mentor Met	65
4.4.8	Introducing Dalitso-M-Mentee-20 and His Life Experiences	66
4.4.9	Introducing Mr Mike-M-Mentor and His Childhood Experiences.....	66
4.4.10	How Ba Bishop-M-Mentor (Second Mentor) and Dalitso-M-Mentee Met.....	67
4.4.11	Introducing Ba Bishop-M-Mentor and His Childhood Experiences	67
4.4.12	How Dalitso-M-Mentee (as a Peer Mentor) and Lweendo-M-Mentee Met.....	68
4.4.13	Introducing Lweendo-M-Mentee-19 and His Life Experiences.....	68

4.5	Chapter Conclusion	68
CHAPTER FIVE: PRESENTATION OF FINDINGS		70
5.1	Introduction	70
5.2	Category A: Experiencing and Perceiving Mentorship as a Process of “Mixed Feelings”	72
5.2.1	Subcategory: Benefiting from a Mentoring Relationship as a Mentor	73
5.2.2	Subcategory: Getting Material Help as a Mentee.....	74
5.2.3	Subcategory: Receiving Emotional and Psychological Support as a Mentee.....	77
5.2.4	Subcategory: Creating Positive Images of Mentors and Mentorship	78
5.2.5	Subcategory: Experiencing Challenges within Mentorship as a Mentor.....	78
5.2.6	Subcategory: Experiencing Challenges within Mentorship as a Mentee	81
5.2.7	Subcategory: Experiencing Negative Outside Influence in a Mentoring Relationship	82
5.3	Category B: Experiencing Unwitting Harm in a Mentoring Relationship	84
5.3.1	Subcategory: Experiencing Harm as a Mentee.....	85
5.3.2	Subcategory: Experiencing Harm as a Mentor	88
5.4	Category C: Using Different Approaches and Practices in Mentoring Relationships	90
5.4.1	Subcategory: The Different Approaches	91
5.4.2	Subcategory: The Different Practices.....	97
5.5	Category D: Identifying the Concept of Panganani with Youth Mentoring	101
5.5.1	Subcategory: Interpreting Ku-Pangika / UKu-Pangika	102
5.5.2	Subcategory: Defining Ka-panga	105
5.5.3	Subcategory: Defining We-apangika	107
5.6	Chapter Conclusion	108
CHAPTER SIX: DISCUSSION.....		110
6.1	Introduction	110
6.2	Experiencing and Perceiving Mentorship as a Process of “Mixed Emotions”	111
6.2.1	Receiving Emotional and Psychological Support as a Mentee	111
6.2.2	Benefiting from a Mentoring Relationship as a Mentor	113
6.2.3	Experiencing Challenges within Mentorship	114
6.2.4	Experiencing Negative Outside Influence in a Mentoring Relationship	121
6.2.5	Experiencing Inter-Role Conflict –Role Confusion	122
6.3	Experiencing Unwitting Harm in a Mentoring Relationship	124
6.4	Using Different Approaches and Practices in a Mentoring Relationship	126
6.4.1	Father-Son Type of Relationship	126
6.4.2	Friendship / Grandpa-Grandson / Congregant-God’s Servant Relationships.....	127
6.4.3	Mentoring Based on the Mentor’s Past Experiences.....	128
6.4.4	Mentoring via Written Social Media Posts?.....	128
6.4.5	Practices Surrounding Mentoring Meetings	129
6.5	Identifying the Concept of Panganani with Youth Mentoring	131
6.5.1	Ku-pangika / Uku-pangika	131
6.5.2	“We-apangika” / “Uule-pangika”	132

6.5.3	Ka-panga / “We-apanga-munzake”	133
6.6	Chapter Conclusion	133
CHAPTER SEVEN: CONCLUSION		134
7.1	Conclusion	134
7.2	Limitations	136
7.1	Summary of Study Contributions	137
7.2	Future Research Directions	137
7.3	Proposed Recommendations	138
7.3.1	Recommendations for Mentors	139
7.3.2	Recommendations for Government	139
7.3.3	Recommendations for Youth Development Non-Profit Organisations/Non-Governmental Organisations and Researchers	140
7.3.4	Recommendations for the Private Sector and the International Community	141
7.4	Researcher Reflections	141
REFERENCES		144
FOOTNOTES		168
APPENDIX A: Informed Consent Form		169
APPENDIX B: Informed Consent Form – On Behalf of Mentees		171
APPENDIX C: Factsheet- Mentor Biographical Details		173
APPENDIX D: Factsheet- Mentee Biographical Details		174
APPENDIX E: Semi-Structured Interview Guide - Mentor		175
APPENDIX F: Semi-Structured Interview Guide - Mentee		178
APPENDIX G: Transcript: Ba Madam The Mentor		181
APPENDIX H: Research Information Sheet		191

List of Tables and Figures

Table 3.1. Mentoring Relationship Pairs – First Phase Recruitment.....	40
Table 3.2. Mentoring Relationship Pairs - First Phase Recruitment + Theoretically Sampled Recruitment.....	41
Table 3.3. Coding example.....	53
Table 4.1. Mentor Demographic Profile.....	60
Table 4.2. Mentee Demographic Profile	61
Table 4.3. Mentoring Relationship Pairs	61
Table 6.1. Panganani and its Three Fundamental Features	131
Figure 1.1. Shows the Map of Zambia on the African Continent.....	1
Figure 3.1. The Iterative Process of Data Collection and Analysis Necessitated by Theoretical Sampling Leading to Theoretical Sufficiency and Sample Size	43
Figure 3.2. The Iterative Process of Data Collection and Analysis Necessitated by Theoretical Sampling.....	45
Figure 3.3 Data Collection Timeline	48
Figure 3.4. A picture illustrating manually sorted excerpts arranged according to assigned codes.....	51
Figure 3.5 Participant-Interviewer Interaction and Co-construction of Theory in Constructivist Grounded Theory	56
Figure 5.1. Progression from Iterative Data Collection and Analysis to Theory Development	71
Figure 5.2. A Substantive Grounded Theory of Youth Mentoring Relationships in Zambia.....	72
Figure 5.3. Category A: Experiencing and Perceiving Mentorship as a Process of "Mixed Feelings" and its Subcategories.....	73
Figure 5.4. Category B: Experiencing Unwitting Harm in a Mentoring Relationship and its Subcategories	85
Figure 5.5. Category C: Using Different Approaches and Practices in a Mentoring Relationship and its Subcategories and their Sub-subcategories	90
Figure 5.6. The Six-Point Process of Planning for Youth Mentoring as Described by Ba Bishop-M-Mentor.....	98
Figure 5.7. Category D: Identifying a Panganani Relationship with Youth Mentoring and its Subcategories ...	101

List of Publications and Presentations as Outputs of This Dissertation

Publications

- Mulenga-Wincierz, M., & Derrer-Merk, E. (2025). *“I am a better player, thanks to him” - “You are laughing on the outside, but inside, it hurts you so badly:” The Double-Edged Sword of Mentoring in Sport* [Manuscript in Preparation]. Bayreuth International Graduate School of African Studies, University of Bayreuth.
- Mulenga-Wincierz, M. (2024). A Grounded Theory of Experiencing and Perceiving Youth Mentoring as a Process of “Mixed Emotions”. *New Trends in Qualitative Research*, 20(4), e992. <https://doi.org/10.36367/ntqr.20.4.2024.e992>

Conference Presentations

- Mulenga-Wincierz, M. (2025, March 27-29) *“You are also laughing on the outside, but inside, it hurts you so badly”: Experiences of Harm in Mentoring Relationships* [Online paper presentation]—5th Global Conference on Children and Youth (GCCY), Oxford, United Kingdom.
- Mulenga-Wincierz, M. (2024, January 23-25). *Experiences and Perceptions of Mentors and Mentees in Youth Mentoring Relationships in Zambia: A constructivist grounded theory study* [Conference session-PowerPoint presentation]—8th World Conference on Qualitative Research (WCQR), Johannesburg, South Africa.
- Mulenga-Wincierz, M. (2022, May 18-20). *An Exploration of Experiences and Perceptions Associated with Youth Mentoring Practice in Zambia* [Poster presentation]. European Mentoring Summit 2022: Linking Formal and Informal Mentoring in a Holistic Approach, Leeuwarden, Netherlands.

Statement of Publication Overlap

As listed above, articles derived from this dissertation have been published and will continue to be published. Consequently, there may be similarities in research context, methodology, ethical statements, samples, analyses, and participant quotations. These overlaps are intentional and essential for accurately representing the research setting and data, as well as providing the necessary foundational background for each publication's focus. Such similarities are common when disseminating comprehensive research across multiple publications. All reused material has been or will be properly cited, and any overlap is and will be justified by the scope and purpose of each publication.

ACKNOWLEDGEMENTS

God's grace above all!

I want to thank my supervisor, Prof. Dr. Iris Clemens, for her invaluable support throughout this study. Thank you to my mentors, Prof. Dr. Larissa Schindler and Prof. Dr. Erdmute Alber, for your guidance and support in ensuring I completed this study successfully.

Thank you to all participants for your time and invaluable contributions. You contributed equally to making this study a success.

Thank you to my peer, Elfriede Derrer-Merk, for our critical discussions, especially with understanding the constructivist grounded theory methodology, "minus-mentor", as Barney Glaser puts it. Overall, it was great having you on this journey.

Thank you to my peer, Dr Victorine Mbong Shu, for your critical feedback on the discussion chapter and encouragement.

Thank you to my peer, Tibelius Amutuhaire, for your support.

Thank you to my family, especially my lovely husband Karsten Wincierz, for your untiring support throughout this research. You have been with me on this journey from day one. It was impossible to come out when I felt in the trenches; you pulled me out and assured me that you were always there for me. You cared for our daughter so I could work on this dissertation. When in doubt, you believed in me and my capabilities. You believed in this study and saw it as the beginning of the 'change we wanted to see in Zambia'.

Thank you to my daughter, Malaika (Mala), for allowing me to work on this research and see its completion. Your coming into this world was a massive source of motivation. I needed to do this for you, to provide an example for all your cousins and future generations.

Thank you to my brother, Victor Mulenga, for your vast knowledge, despite the past challenging childhood circumstances, and for giving me hope that it was possible to earn a PhD and be called Dr.

Thanks to my father-in-law, Claus-Josef Wincierz (posthumously), for your support; you ensured that I got a printer to facilitate my work on this dissertation and gave me the space I needed to work from.

Thank you, Anthonio (Sonny), for your encouragement; you motivated your mama.

Thank you to you, Barbara Chama Ba Mummy Bana Dina (Bane), speaking retrospectively, my exceptional mentor, our neighbour who ignited the fire in me by always seeing the potential in me and speaking highly of me, even when things seemed impossible and the future dim due to challenging circumstances in my childhood.

Thank you, Val Bruce, for your expertise and for ensuring this dissertation was well-edited. Also, thank you for your prayers. They were a source of encouragement each time we chatted telephonically.

Thank you, Dr. Kerstin Winkelmann, for your expertise and assistance in formatting this dissertation.

Thank you to BIGSAS, the Cluster of Excellence “African Multiple”, and the University of Bayreuth, particularly, for financial support of field trips, conference trips and skills development.

CHAPTER ONE: INTRODUCTION

1.1 Introduction

This study explored mentors' and mentees' experiences and perceptions of youth-mentoring relationships in Zambia to develop a substantive grounded theory. This chapter introduces the current study, including the process and final report. Therefore, it will give the background and context to the study as well as present the problem statement of the study. The research purpose and question are also introduced. After this, a summary of the research design and methodology is presented. Subsequently, reflexivity is explained. The chapter ends with the layout of the dissertation. It is important to mention that this study is conducted within the educational science discipline. Thus, a brief discussion on locating the research in the educational science field is offered later in Chapter Two. Below is the background and context of the Zambian youths.¹ Figure 1.1 shows the geographical location of Zambia on the African continent.



Figure 1.1. Shows the Map of Zambia on the African Continent

1.2 Situation of the Zambian Youths

This study is set in Zambia, a landlocked country in sub-Saharan Africa, with a population of 19.6 million, according to the 2022 census (Zambia Statistics Agency, n.d.). Zambia, one of the world's developing countries in the south-central part of sub-Saharan Africa, is not an exception to the phenomenon of a young population. According to Sapetulu (2023), over 70%

¹ Note that the APA style of referencing, which this dissertation applied, does not require a page number/s for in-text citations or for paraphrased and summarised text. (See American Psychology Association, 2020, for more detail).

of Zambia's population is below 30. The amended Zambian Constitution of 2016 defines a child as a person who is 18 years and below. The most recent Zambian Youth Policy 2015, formulated by the Ministry of Youth and Sport (2015), defines youth as those between 15 and 35, which aligns with the African Youth Charter (African Union, 2006). The definition is inclusive and practical as it recognises the many challenges, including the 'waithood' stage that most African youth experience (Booyens & Crause, 2012; Honwana, 2012; 2013; Wagstaff & Parker, 2020). Therefore, Zambia defines youth age based on their contextual problems to respond to their needs while aligning its definition to international agreements to help formulate legislation and strategies that are focused, coordinated, well-informed, and promote accountability. To this end, young people between 10 and 24, the age range on which this study focuses, were projected to be one-third of the country's population by 2020 (GRZ and UNICEF Zambia, 2023).

Other phenomena that characterise Zambia are high inequality and poverty levels. Poverty among young people and adults in Zambia is the main contributing factor to many inequalities, and it is also a result of them (UNICEF, 2013). World Bank (2024) and UNICEF (2013) report that Zambia is one of the countries with the highest poverty levels in the world. According to UNICEF (2013), about 60% of the overall population lives in poverty, and about 40% of that population experiences extreme poverty. This trend has continued, as World Bank (2024) and UNICEF (2023) recently reported that 60% of the people in Zambia still live in poverty where extreme poverty has deepened as the rate has hit 48% of the population (UNICEF, 2023) compared to 40% in 2013.

Of the poor, young people are the most affected by poverty in Zambia, as their families live below the poverty line (UNICEF, 2013). In its report, UNICEF (2013) states that children represented 58% and 59% of the overall population living in poverty and extreme poverty in 2010, respectively. According to the Republic of Zambia (1991), the Constitution of Zambia 2016, as amended, defines a child as someone who has attained or is below eighteen. The trend of high poverty levels among young people has continued to worsen as child poverty was reported at 70.6 % in 2022 from 66.5% in 2015 (UNICEF, 2023). The characteristics of poverty that young people experience seem constant and deeply rooted in their lives and families (Kapasa et al., 2023; Mufune et al., 1991; UNICEF, 2023).

On the one hand, the above statistical information means that Zambia has the potential to grow economically, socially, and politically as a 'young' country. On the other hand, the growth may be hindered by the fact that Zambia has one of the highest levels of inequality worldwide, with its country's Gini coefficient standing at 0.55, according to UNICEF (2013). The trend worsens as inequality levels deepen and stand at the Gini 0.57 (World Food Programme, 2023). Urban areas, including the capital, Lusaka, the Copperbelt and the central province, present high inequalities geographically, economically and socially (UNICEF, 2023), which are attributed to many factors, including high unemployment rates, low salaries, lack of economic opportunities and unequal distribution of essential public services, such as quality formal education, quality housing, clean water and sanitation, reliable electricity and recreational spaces.

The lives of most Zambian youths, like the overall population, reflect the inequalities mentioned above. Literature shows that most disadvantaged young people in Zambia are likely to enter school late, and if they do, they are likely to drop out before completing secondary

school (Phiri-Mushibwe, 2018; UNICEF, 2013). Notably, gender plays a huge role here, as girls are the most affected by these circumstances (UNICEF, 2013; World Bank, 2013). Although World Bank (2013) acknowledges that Zambia has made strides in enrolling its young people in school – enrolments in grades 1-12 rose from 2.6 million learners in 2004 to 3.6 million in 2010 – it also notes that outcomes have been poor. World Bank further reports that about 30% of youth (or 1.5 million) have no education or have yet to complete primary school (from Grades One to Seven), and another 28% have no schooling beyond primary school. This situation has negative consequences for youths' education and employment aspirations.

Further, research consistently shows that young people, especially the disadvantaged, in Sub-Saharan Africa, including Zambia, continue to receive education of poor quality (Banda, 2024, May 10; Chanda, 2023; Mulenga-Hagane et al., 2020; SACMEQ, 2011a; SACMEQ, 2011b; Scheunpflug et al., 2020; Scheunpflug et al., 2023; UNFPA, 2014b). For instance, SACMEQ (2011a; 2011b), in their research, illustrate that learners' underperformance in literacy and numerical skills resulted from poor quality education. Kapasa et al. (2023, p. 3069) report that factors contributing to poor learning, particularly for disadvantaged youth in Zambia, include classroom overcrowding, lack of educational resources (such as textbooks), learners experiencing poverty-related stress, and "lack of access to extracurricular activities", such as "tutoring" or "mentoring" and other forms of "academic and social support". For example, in terms of overcrowding, a secondary school classroom in Zambia can have more than 80 learners (V. Mulenga, personal communication, January 18, 2025). Being provided with poor quality education and dropping out of school early lead to a lack of good educational qualifications and limited job and business skills among the youth (Booyens & Crause, 2012). This, in turn, mostly leads to a lack of business acumen, where youth need help to start and run a successful small business. Equally, a lack of work skills due to poor quality education leads to youth being unemployable, resulting in them being unemployed. Therefore, having limited formal education prevents Zambian youth from attaining skills vital for building human capital (World Bank, 2013), and they cannot fully contribute to, and benefit from, their country's economic growth and development (Chanda, 2023; Sapetulu, 2023). This means that they become more vulnerable to poverty and financial hardships.

Unemployment among Zambian youths is a critical, common challenge. Labour policies and institutions that do not translate to significant economic growth and general job creation in Zambia have contributed highly to unemployment among the youth (Garcia & Fares, 2008). Like their counterparts in other African countries, most Zambian youths experience high levels of unemployment and remain unemployed for an extended period. Garcia and Fares (2008) report that youth in Zambia can stay up to five years without any economic activity. Remaining unemployed for a long time firmly correlates to, among other factors, a limited formal labour market catering mainly to a few educated youths (World Bank, 2013; UNFPA, 2014a). Thus, labour market failures limit youths' ability to exploit opportunities in the formal sector, which has led to the development of a vast informal sector.

Youths are self-employed in running small retail businesses on the black market, selling products in open market stalls or streets (Kawimbe & Mulonga, 2024), and providing services, such as 'master of ceremonies' at events. However, many youths also lack the entrepreneurial skills, and self-finance their small businesses with little capital. This situation challenges many

of them to successfully expand or maintain their businesses over the long term, as their and their family's livelihoods depend on the little income their activities produce. This creates a situation wherein youths run businesses, but they and their families are poor.

Another factor contributing to youth challenges, especially among the disadvantaged in Zambia, is the lack of access to information. For example, information that could help to inform them about available social and economic opportunities is inaccessible to most. Information in the form of job adverts, including manual jobs, such as cleaning, driving, and working in the canteens in the public sector, is mainly made available through traditional media, such as newspapers, but this automatically sidelines disadvantaged youths who mostly have no access to newspapers, among other things, because they cannot afford them. In this case, the lack of access to such information excludes the youths from applying for jobs in the public sector, leading them to remain unemployed. Therefore, the public sector should strive to make information about jobs available and accessible to all youths to promote inclusion.

Most young people in Zambia experience challenging social and familial backgrounds. As in most countries in Africa, Zambian youth, after being orphaned or abandoned, live in child-headed households or with extended families and have no support from governments (Chama, 2008; Wagstaff & Parker, 2020) in the sense of the foster care system of the United States of America (USA) (Mulenga-Wincierz, 2024b; Sapiro & Ward, 2020). Child-headed households have increased in Zambia, partly due to extended families mainly having low incomes and not caring for their abandoned or orphaned younger relatives (Chama, 2008; Mulenga, 2018).

Also, youth need more guidance from parents and adult community members in disadvantaged communities. This can be attributed to parents of many youths and community members in such communities having only primary or no education, which means they have limited work skills to earn a decent income (Mulenga, 2013; Scheunpflug et al., 2020, 2023; UNICEF, 2013). This situation leads them to do manual jobs or run small businesses with insignificant profits and, thus, have to work long hours to earn a little income to survive, making them unavailable to “engage the youth emotionally and socially” (Tan, 2023, p. 21).

Mulenga (2011; 2013) reported that adults in underprivileged communities were early school leavers with little human capital and were unemployed and without hope. Thus, they could not help the youths to find solutions to their problems. Mulenga further found that some adults were ‘bad’ role models in that unemployment made them deal in illicit activities, such as selling drugs and other crimes, to survive. The discussion in the above two paragraphs and this one suggests that the challenges experienced in families and communities seem to work against the African imagery of ubuntu, a philosophy that emphasises individuals living as part of a community in which they share and are dependent on (Columbus, 2014; Mugumbate & Nyanguru, 2013). For instance, in response to Mtonga's (2024) Facebook post, where he expressed concern over the abandonment of many older people in Zambia, one Facebook user claimed, “Ubuntu has died among us.” The same can be said about the African proverb “It takes a village to raise a child”, which centres on the importance of extended family and community as a support system in a child's positive development (Develop Africa, n.d., para. 1). To this, Tan (2023) reported that

ruptured families [in Africa] live in chronic poverty ... [and experience] ... time poverty. Their low economic capacity erodes children's access to emotional and social support by depriving all members of the household of time and energy to engage emotionally or socially. (p. 21)

The lack of adult guidance and protection among youths in Zambia, particularly in urban areas, has led to their experiencing various kinds of abuse, sexually transmitted infections (STIs) and mental health problems (Mulenga, 2018).

It is also common for youths in Zambia to experience violence, as well as trauma in dealing with the sickness and death of close family members, including primary caregivers (Murray et al., 2021; Neese et al., 2013). They face a high risk of HIV infection, among other STIs (Abrams et al., 2021; GRZ & UNICEF Zambia, 2023; Merrill et al., 2023). They experience physical, sexual and substance abuse and have limited access to primary mental health care (Jörns-Presentati et al., 2021; GRZ & UNICEF Zambia, 2023; Mufune et al., 1991). Their challenges also contribute to their experiences of emotional and psychological issues, including anxiety disorder, depression, post-traumatic stress disorder and other behavioural problems (Jörns-Presentati et al., 2021; Mulenga, 2018).

Lack of political will is another factor contributing to the youths' challenging experiences in Zambia. For example, Allison (2020) reported that the police in Zambia, in June 2020, vehemently advised youths who wanted to protest against corruption and poor governance, as well as injustices and failure by the government to attend to their needs, not to protest, as doing so could lead to their arrest. Nonetheless, youths protested in the bush and live-streamed the protest (Allison, 2020). Now, this scenario not only violates citizens' rights, such as the freedom of expression and association enshrined in the Zambian constitution, but also demonstrates that the government, like many other governments in Africa (Wagstaff & Parker, 2020), is by no means willing to hear the plight of the youth. In the subsequent year, Sishuwa (2021) claimed that the government of the day cared less about the challenges of the youth and, thus, had generated mass youth unemployment, massive growth in prostitution and youth dependence on alcohol and drug abuse, swelled ranks of street kids and orphans, exploded the number of violent crimes, increased youth remand and imprisonment, and produced a "generation of young people without hope eager to be deployed for political violence". Allison's report and Sishuwa's depiction of the Zambian youth seem to echo Honwana's (2012) statement that:

African youth [especially the] "waithood generation" which is increasingly unable to succeed in the job market, and feels completely marginalised and with no prospects for the future...is coming out to the streets to say, "enough is enough!" They are protesting massive unemployment, corporate greed, and corrupt governments and are demanding jobs, freedom, and better futures. (p. 6)

The lack of political will to listen to the plight of the youth as depicted above, and the failure to create a favourable environment where they could fully participate in social, economic and political activities is one of the many reasons that many Zambian youths struggle to come out of what can be termed, a cycle of poverty (Anosike, 2018; Swanepoel & De Beer, 2006).

The intertwined challenges within the deprivation cycle, including having low formal education, underdeveloped human capital, unemployment, lack of access to primary health care – especially mental health –, lack of access to information and social networks, familial breakdowns, little adult guidance and limited political commitment to youth's needs, pose a

challenge on their transition from childhood to adulthood. They struggle to shift from school to start productive working lives and aspire to take up specific adult roles, such as starting their own families (M. Booyens, personal communication, 27 March, 2012) at the ‘acceptable’ or ‘right’ time, which creates a stage in their lives referred to as “waithood” (Booyens & Crause, 2012, p. 259; Wagstaff & Parker, 2020, p. 19).

The term, waithood, was first conceptualised by Dhillon and Yousef (2007) and Singerman (2007) and was developed by Honwana (2012, p. 4), who describes the term as a “portmanteau term” portraying “the period of suspension between childhood and adulthood” (Honwana, 2013, p. 2429), in which youth are unable to find employment or earn an income and establish their families and become independent to participate fully in adult duties. To this end, waithood illustrates a conflict between expectations and reality. Youths are expected to work and earn enough to care for themselves. However, the reality is different; they are unemployed due to, a lack of economic opportunities, and depend on others for survival (Anosike, 2018).

1.3 Problem Statement

Caring adult relationships, such as youth mentoring, are invaluable in the overall positive development of young people (Murray et al., 2021). Mentoring can help young people overcome disadvantages, such as poverty, and change their lives (Beegle, 2003; Brady & Dolan, 2007; Busse et al, 2018; Evans, 2005; Rhodes et al., 2006; Wagstaff & Parker, 2020). Hence, youth mentoring is one of the most prominent social interventions, especially in the global north countries, and continues to be promoted in terms of funding and research in that arena (Busse et al., 2018; Cicurel, 2022; DuBois et al., 2011; Kadzomba, 2015; Office of Juvenile Justice and Delinquency Prevention, 2019; Rhodes & DuBois, 2008; Schwartz & Rhodes, 2016). For instance, available research shows that most of the studies conducted on youth mentoring are based in global north countries (Busse et al., 2018; Evans, 2005; DuBois et al, 2011; Schwartz & Rhodes, 2016), with very little on Africa (Ddiba, 2013; Kadzomba, 2015; Mulenga-Wincierz, 2024b; Wagstaff & Parker, 2020) and Zambia, in particular (Murray et al., 2021). Hence, this creates a limited pool of literature on youth mentoring biased towards global north ideologies (Britner et al., 2006; Stebbins, 2006). Some researchers, such as DuBois et al. (2006), attribute this scenario of limited research on youth mentoring to the belief that research in the field remains in its infancy.

Furthermore, the few reports on the topic of youth mentoring in Africa (see Kadzomba (2015), Onuoha et al. (2009), Brown et al. (2007) and Wagstaff and Parker (2020) report on the subject of youth mentoring as part of other fields of study. In Zambia, the limited mentoring literature seems to focus on workplace mentorship in health and higher education aimed at career development and improved service delivery (Mubanga et al., 2023; Mutale, 2014; Mutale et al., 2023; Boyd et al., 2022), which does not target the youth.

On the contrary, researchers, such as DuBois et al. (2011), DuBois and Karcher (2013), Lerner et al. (2007), Rhodes et al. (2006) and Stebbins (2006), all stress that much more research has to be conducted on youth mentoring in settings outside the West to document its processes and effects grounded in the data in those contexts, to inform practice and theory. Cultural beliefs inform and affect the processes and outcomes of a relationship in particular (Goldner & Ben-Eliyahu, 2021). Therefore, considering the gaps highlighted, research on youth mentoring has

been neglected in some areas around the globe, specifically in Africa. Against this background, I conducted this study to provide insight into the youth mentoring relationships in Zambia

1.4 Significance of the Study

This study is significant as it is based in Zambia, a context where youth mentoring activities seem evident but may not have been scientifically explored. It is, thus, necessary to conduct research that contributes to developing and strengthening youth mentoring in Zambia. Additionally, in trying to supplement government efforts in prioritising youth development, this study supports the government in trying to meet the increasing needs of young people in the country. This study also gives policymakers and youth development practitioners an in-depth understanding of mentoring as a social intervention strategy crucial to positive youth development (PYD) in the country. Knowing how and which mentoring works for different youth groups can inform the formulation and implementation of effective initiatives informed by context (Goldner & Ben-Eliyahu, 2021; Mulenga-Wincierz, 2022; Rhodes, 2024) to suit Zambian youths best. Rhodes and DuBois (2008) and Rhodes and Lowe (2008) assert that mentoring should be informed by research focusing on what constitutes high-quality mentoring relationships in order for them to be effective.

Conducting a study in a context that is considerably different from the global north countries, particularly the USA, where formal youth mentoring is said to have originated (see Schwartz and Rhodes, 2016) has challenged some current assumptions mainly based on research in those countries. The study also forms a basis for future research, including studies on the deep understanding of the benefits of youth mentoring in global south countries, particularly Zambia, and comparative studies of youth mentoring in the global north and south countries, aimed at learning from each other.

1.5 Research Purpose and Question

This grounded theory study aimed to explore mentors' and mentees' experiences and perceptions in Zambia's youth mentoring relationships to co-construct a substantive grounded theory. Thus, a model that would contribute to developing and enhancing youth mentoring in the country should be proposed. The following research question was asked: 'What experiences and perceptions do mentors and mentees associate with youth-mentoring relationships in Zambia?' In order to develop a detailed understanding of the experiences and perceptions and answer the overarching research question, the subsequent research questions were developed:

Questions for the mentor

- 1) Please tell me, how did you become a mentor? Probe: *What happened?*
- 2) Tell me about a specific mentoring relationship you have participated in. Probe: *How was/has your experience been, and what are the emotions? How does it work?*
- 3) Can you please tell me about one specific youth you mentored or are mentoring? How do you describe him/her?
- 4) What could you say was OK about your mentorship?
- 5) What could you say was not OK about your mentorship?

- 6) Please describe your typical/normal meeting with your mentee. What are the meetings like?
Probe: *What goes on?*
- 7) What are some of your mentee's strengths and weaknesses?
- 8) Please tell me about your life experiences before and after this mentorship.
- 9) What are your reasons for being a mentor?
- 10) I hear some people, especially young people, say, "*kumu-panga, sa-pangika, ku-pangika, ana-mu-panga, ana-pangika*" (in English, the terms roughly translate to "making someone" in the sense of helping, supporting, guiding and/or empowering them with, for example, life skills, business skills, job skills, and for life in general), do you also hear these terms? If yes, Probe: *What does it/do they mean? Describe a situation in which these terms are used. How does a person "panga" (make or empower) someone? Process. Who "makes/empowers or pangas" the person, and typically, who is this person being made/empowered or pangadi?*
- 11) How do family and community contribute to you as a mentor? Probe: In which ways do your family and the community react to your mentorship? What do they say?

Questions for the mentee

- 1) Please tell me, how did you become a mentee? Probe: *What happened?*
- 2) Tell me about a mentoring relationship you have participated in. *How was/has your experience been, and what are the emotions? How does it work?*
- 3) Can you please tell me about someone who has mentored or is mentoring you? Probe: *How do you describe him/her?*
- 4) What could you say was OK about your mentorship?
- 5) What could you say was not OK about your mentorship?
- 6) Please describe your typical/normal meeting with your mentor. Probe: *What are the meetings like? What goes on?*
- 7) What are some of your mentor's strengths and weaknesses?
- 8) Please tell me about your life experiences before and after this mentorship.
- 9) What are your reasons for being a mentee?
- 10) I hear some people, especially young people say, "*kumu-panga, sa-pangika, ku-pangika, ana-mu-panga, ana-pangika*" (in English, the terms roughly translate to "making someone" in the sense of helping, supporting, guiding and/or empowering them with, for example, life skills, business skills, job skills, and for life in general), do you also hear these terms? If yes, Probe: *What does it/do they mean? Describe a situation in which these terms are used. How does a person "panga" make or empower) someone? Process. Who "makes/empowers or pangas" the person, and typically, who is this person being made/empowered or pangadi?*

11) How do family and community contribute to you as a mentee? Probe: *In which ways do your family and the community react to your mentorship? What do they say?*

To answer the research question, I deployed a flexible research design (Robson, 2002), that is, a qualitative approach to research. Thus, I adopted the constructivist grounded theory methodology (Charmaz, 2006; 2014). The detailed presentation of the research process and operationalisation of the constructivist GT methods is in Chapter Three of this dissertation.

1.6 Reflexivity

Most research in social or educational fields cannot be value-free (Charmaz, 2014; 2019; Holmes, 2020). Thus, Holmes (2020) states that it is required that the researcher acknowledge and make allowance to locate their views, values and beliefs about the research design, conduct, and output(s). Being aware of, and acknowledging, one's influence on the research process means being reflexive and, thus, practising reflexivity. Holmes further asserts that reflexivity informs positionality and emphasises: "self-reflection and a reflexive approach are both necessary prerequisites and an ongoing process for the researcher to be able to identify, construct, critique, and articulate their positionality" (p. 2). Charmaz (2019) speaks to issues of researcher power and privilege and the influence they may pose on research, and cautions that equality is encouraged between the researcher and the participant. Similarly, Cope (2014) asserts that reflexivity is when the researcher is aware of their values, background, and previous experience with the phenomenon and how they can affect the research process. Thus, Holmes (2020) goes on to expound that these assumptions are informed by the person's values and beliefs that are shaped by their political allegiance, religious faith, gender and age, sexuality, historical and geographical location, ethnicity, race, social class, and status, (dis) abilities and nationality, etc.

I was very much aware of my biases towards youth mentoring and the context of the study. So, I have presented a study where findings are grounded in the data. Thus, the study can be evaluated based on the experiences demonstrated by the participants (Charmaz, 2006; 2014). Also, to show that I acknowledged, early in the research process, my entering beliefs and biases, which might have influenced the whole research process, findings, and the entire report (Charmaz, 2006; Creswell & Miller, 2000), I have provided this section, in this introductory chapter on how I practised reflexivity, to allow readers to understand my position. Creswell and Miller (2000) contend that acknowledging assumptions, beliefs, and biases at the beginning of research allows researchers to deal with those researcher biases as the study continues, allowing readers to understand the researcher's standpoint.

For instance, I practised reflexivity in the field and my current studies by keeping a reflexive journal, see Chapter Seven. The journal allowed me to memo and write freely, to explicitly acknowledge and put into context my *priori* exposure (Nagel et al., 2015). Also, through memoing in the journal, I have shared accounts of my interactions in the field and use "I" to remind readers of my presence, influence, and role within the research context, while supporting my accounts with claims from the data (Tracy, 2010; Tracy & Hinrichs, 2017; Willig, 2008).

Besides, I was aware that my previous and present experiences as a mentor and my beliefs about youth mentoring might influence the current research process directly and indirectly.

Therefore, I remained open when developing the interview guide, during interviews and when analysing data and reporting. Also, I acknowledged that my education, research background, and the literature review conducted in the current study could influence the research process. Still, I ensured that my knowledge and statements based on these aspects only acted as sensitising concepts and, therefore, as a point of departure and were not considered accurate or final statements (Charmaz & Thornberg, 2020). See Chapter Three for a brief overview of sensitising concept/s.

Further, it is noteworthy to highlight here that my particular interest in youth mentoring and the experiences and perceptions of mentors and mentees of the phenomenon brings with them inherent assumptions (Powell, 2016), as the researcher cannot ask questions without making assumptions based on their social, political and cultural background (Willig, 2008). I, too, had the following assumptions:

- My disadvantaged childhood, where I lacked career guidance, support in reading English texts, accessing vital information and meaningful social networks, and practising mathematics questions, has contributed to my thinking of youth-mentoring relationships as a compensatory social intervention from which mentees would learn and benefit.
- My Honours and Master's research projects, conducted in Cape Town, South Africa, found that most young people in disadvantaged communities lack meaningful youth-adult relationships, such as youth mentoring, which made me assume that this could be the case in Zambia too. Hence, I developed an interest in exploring the phenomenon there.

Considering the assumptions, I perceived youth mentoring as wholly positive and could have overlooked the negative aspects possible in the mentoring process. However, through this study, my perceptions were put in check as I remained open and discovered that mentoring relationships were not all challenge-free. Still, some are characterised by both positive and negative experiences. Reflexivity considerations should also be integrated throughout the report each time there is a need (Willig, 2008). This exercise is depicted throughout this dissertation.

1.7 Study Contributions

This study advances knowledge on youth mentoring in three key ways. First, it provides an original contribution by highlighting the scarce research on youth mentoring in African contexts, particularly in Zambia, where such practices are observed but under-studied. Cervantes and Jiménez (2023) note a broader research gap on youth mentoring and related adult-youth relationships in the global south. By examining mentors' and mentees' experiences in Zambia, this study uncovers an indigenous practice resembling youth mentoring, leading to the conceptualisation of the *panganani* concept.

This concept, developed through constructivist grounded theory coding processes (see Table 3.3), incorporates elements central to youth mentoring—such as guidance, support, trust, role modelling, and empowerment, while also reflecting cultural norms, social structures, and community dynamics, including embeddedness and hierarchical values (refer to Chapter Two, section 2.8). These cultural influences significantly shape relationship experiences and perceptions, differentiating them from those based on global north norms. The introduction of the *panganani* concept prompts a re-evaluation of youth mentoring and adult-youth relationship

frameworks, emphasising culturally responsive theoretical models. It broadens theoretical perspectives, contributing to literature on youth mentoring, adult-youth relationships, and social learning theory (SLT), while also highlighting the role of social learning within the Zambian cultural context. Ultimately, it broadens theoretical perspectives and advances understanding of social learning within the Zambian cultural context.

Second, this study highlights context-specific challenges often overlooked in the global north literature, where mentors typically focus on emotional and psychological support. In contrast, mentors in this low-income country context frequently address mentees' unmet survival and physiological needs alongside emotional support, reflecting different priorities. This research contributes to narrowing the theoretical gap by offering a nuanced understanding of youth mentoring that encompasses emotional, psychological, and material dimensions, particularly unmet material needs that both mentors and mentees expect to be fulfilled. As a result, participants experienced their mentoring relationships as complex, involving a mixture of feelings, thereby capturing the multifaceted nature of youth mentoring in under-resourced settings in the global south, particularly in Zambia.

Third, the study contributes to youth mentoring literature by demonstrating that coaches who also serve as mentors in team sports, particularly football, can unintentionally or consciously contribute to ongoing team bullying among athletes. In under-resourced settings, athletes who rely heavily on a single coach, often due to limited mentorship opportunities, may be especially vulnerable. The lack of mentor training, ethical leadership, and monitoring, combined with authoritarian styles rooted in hierarchical cultural values, can lead coaches to inadvertently or deliberately instigate teammate bullying. Such dynamics are especially prevalent in informal mentoring contexts within football. This research broadens the understanding of youth harm, highlighting how mentors' limitations, cultural values, and socioeconomic challenges contribute to athlete teammate bullying and the persistent emotional and psychological harm experienced by athletes. It underscores the importance of ethical leadership and effective mentoring to prevent such negative outcomes in sports, especially in low-income contexts.

1.8 Layout of the Report

This study explores the experiences and perceptions of mentors and mentees in youth-mentoring relationships in Zambia. **Chapter One** introduces the research setting, highlighting the Zambian youth situation, the significance of this study, the problem statement, the research purpose and question, the research design, and my role in this study. **Chapter Two** locates this study within the existing knowledge on youth mentoring and positions youth mentoring, as well as the study, within the educational science discipline. **Chapter Three** presents the research methodology, employing grounded theory, a constructivist approach to data analysis. I also outline methods and procedures as part of the research process. **Chapter Four** introduces the findings of this study by presenting demographic information, backgrounds, and the inception of mentoring relationships between mentors and mentees. This provides the context for the findings and discussions that follow. **Chapter Five** presents the categorised key findings supported by excerpts from participant data. **Chapter Six** discusses the substantive grounded theory of youth-mentoring relationships in Zambia with existing literature. The final **Chapter Seven** summarises the study's strengths and limitations, suggests future research directions,

and provides practical recommendations for stakeholders, such as policymakers, mentors, mentoring programmes, youth development practitioners, non-profit organisations and funders. Lastly, I reflect on my research journey.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

Ernest Kent Coulter disseminated a compelling idea to his Protestant Club business and community leaders at a New York gathering in 1904. 'If each of you were to be neighbour, brother, to one of these little ones and see him through, forty would be saved from shipwreck. It is not law the lad needs, but justice, the kind of justice which only a brother can give – the love, the friendship for which his life has been starving. All the rest will come on the trail of that.' He ended his speech with a plea: 'To look after him, to help him do right, to make the little chap feel that there is at least one human being in this great city who takes a personal interest in him, who cares whether he lives or dies. I call for a volunteer.' (Rhodes, 2020, p. 12)

This chapter provides a theoretical framework for this study to inform the research process, particularly to facilitate the interview process, look at data, and think analytically about the data (Charmaz, 2006; Lempert, 2007). Thus, being a constructivist GT study, the entire literature review must be regarded as a sensitising concept (Blumer, 1954; Bowen, 2006; Charmaz, 2014). Thus, the literature reviewed in this chapter marks the point of departure for the current study and does not put an end to the research process (Charmaz, 2006). It is crucial to clarify this because there are distinctly opposing views on when a literature review can be conducted in a grounded theory study like the current one. However, this being a constructivist GT study, a literature review has been conducted to allow me to go into the current study with an open mind and not a closed or empty one (Charmaz, 2006), which will help me develop ideas and not limit them. A further discussion on when to consult literature or extant theory in grounded theory studies is presented later in Chapter Three: Methodology. To this end, a literature review entails searching and analysing what is already known and documented in a field of study.

I consulted materials from university libraries and the internet, which provided all the following sources of information: scientific books, peer-reviewed journal articles, standard reference material (such as statistical information), policy documents, research reports, conference papers and dissertations. Hence, in the current study, I reviewed the literature on youth mentoring and some relevant theories/concepts central to explaining the phenomenon of youth mentoring.

2.2 Youth Mentoring

Relationships are the vehicle that propels adolescent development forward and are the foundation upon which all adolescent development rests. Adolescents learn, grow, and develop through relationships. Relations socialize youth and subsequently encourage identity development, and provide social connections that are necessary for all humans. (Varga & Zaff, 2017, p. 1)

Thousands of in-school and out-of-school-time programmes have developed curricula to support families in their efforts to help children develop positively, to become happy, competent, confident, and caring young people who have positive social connections, good characters, and – through being civically engaged – contribute to the betterment of their communities and society (Lerner et al., 2007, p. 3).

Youth mentoring is a strongly growing developmental practice in the world at present, especially in the global north regions, including North America, Western Europe and Australia (Busse et al., 2018; DuBois et al, 2011; Evans, 2005; Kadzomba, 2015; Philip, 2003; Schwartz

& Rhodes, 2016). For instance, in North America, particularly the United States of America (USA), over 5,000 mentoring programmes serve about three million youths (DuBois et al., 2011; Levine, 2014; Rhodes & DuBois, 2008). The USA has influenced the rapid growth in the United Kingdom (UK) and other parts of Europe (Busse et al., 2018; Cicurel, 2022; Evans, 2005; Philip, 2003). However, defining the concept of mentoring or mentorship, including youth mentoring, poses a challenge to researchers, as no specific definition exists (Kadzomba, 2015; Busse et al., 2018), whether in youth, academic or workplace mentoring. In terms of youth mentoring, on which this paper focuses, this challenge can be attributed to DuBois et al. (2011), who, in their meta-analysis on taking stock of the current evidence on the effectiveness of mentoring programmes for youth, describe youth mentoring as a flexible intervention strategy that can be applied in diverse contexts for a wide range of purposes. Due to its flexibility and use in diverse contexts, it is difficult to have a universally accepted definition (Busse et al., 2018). Besides, the challenge to find a universally acceptable definition of mentoring has been partly attributed to the failure of researchers to ground their research work in appropriate theories (Ehrich et al., 2001). Apart from misappropriating theories, the authors also reported that the overwhelming weakness in mentoring research was the missing theoretical and conceptual foundation.

To this end, Kadzomba (2015) suggests that researchers must define mentoring within the field and context in which the study is being developed and in a way that adequately encompasses this context. In her study, *An Evaluation of the Impact of a Mentoring Programme in Two Soweto-Based Schools*, Kadzomba goes on to describe youth mentoring as a formalised process within which a more knowledgeable and experienced person (mentor) is nominated to assume a supportive role of overseeing and encouraging reflection and learning within a less experienced and knowledgeable person (mentee or protégé²). DuBois et al. (2011, p. 66) defined youth mentoring as follows: “A program or intervention that is intended to promote positive youth outcomes via relationships between young persons (18-years-old and younger) and specific non-parental adults (or older youth) who are acting in a nonprofessional helping capacity”, a definition specific to their study setting. Busse et al. (2018) note that youth mentoring is an individual-level intervention that is commonplace, popular and perceived by many as effective in developing young people’s health and well-being.

However, despite the seeming differences in defining youth mentoring, the literature indicates a consensus on the definition of youth mentoring. It is a relationship between a young person, a mentee or protégé, and an adult, a mentor, who is a more experienced non-parental figure (Schwartz & Rhodes, 2016; Spencer, 2006). In this relationship, the mentor provides guidance to facilitate the young person’s growth and development, and at the centre of the relationship is a close emotional bond between the more experienced adult and the youth (Busse et al., 2018; Rhodes & DuBois, 2008). This more experienced adult provides the young person with social and emotional support, guidance, encouragement, learning and motivation. Spencer (2012) asserts that, as in psychotherapy, central to mentoring is a relationship with the explicit goal of fostering the positive development of one of the partners, referred to as the mentee. Although, as evidenced by the existence of research mainly focused on the USA, parts of Europe and Australia, there is a general agreement globally that mentoring can help young

² Although “protégé” is the male form of the term, it is used throughout to refer to both males and females.

people to overcome disadvantages and change their lives (Brady & Dolan, 2007; 2021; Busse et al, 2018; Evans, 2005; Mulenga-Wincierz, 2024b; Wagstaff & Parker, 2020). For example, Schwartz and Rhodes (2016) report that formal mentoring programmes in the USA serve about 2.5 million youth annually.

On the other hand, researchers also agree that, if mentoring relationships are not well conceptualised, implemented and managed, they are less effective, to the detriment of the youth (Busse et al., 2018; DuBois et al., 2011; Rhodes & Lowe, 2008; Spencer, 2012). For instance, Pryce et al. (2015) explain that mentoring interventions are typically conceptualised as a dyadic relationship between a mentor and youth, but clarify, however, that, in site-based programmes, such as schools, mentoring relationships unfold within the larger social ecology of that setting. This means mentoring processes may be affected by factors including mentees' peers, teachers, school management, society's social norms, and family. Therefore, mentors need to be alert to these factors to manage the relationships effectively (Pryce et al., 2015). Also noteworthy is that youth mentoring is not about changing the young person's past experiences but is about adults working with the youth, based on their pace, supporting them in their activities and in realising their goals (Evans, 2005). In addition, since its inception in the 1900s (Schwartz & Rhodes, 2016), youth mentoring has been based on the notion of volunteerism, but the shortage of volunteer mentors has led to some programmes paying for mentors, and this trend appears to have continued to date (Brady & Dolan, 2007; Busse et al., 2018; DuBois et al, 2011; Evans, 2005; Schwartz & Rhodes, 2016).

As in any other human relationship, mentoring relationships also have negative experiences (Eby et al., 2000). Hu et al. (2022) describe negative mentoring experiences (NMEs) as a mentor's or mentee's attitude and behaviour that can potentially reduce the positive outcomes of a mentoring relationship, and are an occurrence that can happen at a particular time in the relationships. Both mentees and mentors contributed to the negative experiences (Eby et al., 2000). Two decades ago, Eby et al. (2000, p. 2) conducted the first empirical research to investigate the negative experiences in mentoring relationships. In their report, *The Protege's Perspective Regarding Negative Mentoring Experiences: The Development of a Taxonomy*, they caution that mentoring relationships cannot be easily categorised as "positive" or "negative" and that having a negative experience in mentoring does not always lead to a failed relationship. In addition, the severity of the negative experiences differs based on the situation. It can be in a minor form of arguing or revenge, or can be severe incidents, such as physical violence or psychological abuse (Eby et al., 2000). Also, the degree to which negative experiences occur seems to differ among relationships. In her study, Mulenga-Wincierz (2024b) found that many negative experiences characterised some mentoring relationships, while others experienced them at a minimum.

2.3 Origin of Youth Mentoring

At this point, it is necessary to provide a historical perspective of youth mentoring to better understand this phenomenon and its origins. 'Mentor' is an ancient term that can be traced back to Greek mythology. In Homer's story, written around 700 BC, a mentor is depicted as an old friend and servant of King Odysseus, who was given the responsibility to teach, instruct and guide Odysseus' son Telemachus when Odysseus left to go and fight in the Trojan War (Ehrich

et al., 2001; McKimm et al., 2007; Powell, 2016; Rana, 2018). Thus, the old friend and servant, Goddess Athena, was the first documented mentor. According to Powell (2016), other examples include Moses and Joshua, Socrates and Plato, Aristotle and Alexander the Great, and Freud and Jung. These mentorships may have resulted from natural or organic mentoring, meaning they were not initiated by an organisation or a specific programme, as in formal mentoring. The concepts of natural and formal mentoring are discussed later in this chapter.

Conversely, formal mentoring is said to have originated during the Progressive Era in the USA and the widening class divides of the early 1900s (Rhodes & DuBois, 2006; Schwartz & Rhodes, 2016). In discussing the origin of formal mentoring, this section mainly draws on a study conducted by Schwartz and Rhodes (2016), who give an account of how mentoring, in general, started in the USA. Schwartz and Rhodes (2016) explain that increasing concern over the ever-growing number of children born in poverty led to the creation of social service programmes for urban, low-income youth. They go on to expound that one of the earliest precursors of mentoring to develop from the Era was the “Friendly Visitors” campaign. Schwartz and Rhodes explain that during the “Friendly Visitors” campaign, middle-class volunteers, mainly white women, were taken to the homes of the poor with the goal of “moral elevation of the poor” (p. 2). Schwartz and Rhodes further state that the programme portrayed the volunteers as kind saviours who provided “sweetness, order and light to poor families” (p. 2). However, these Friendly Visitors were sometimes regarded as patronisers who exaggerated their respect, and, as a result, the poor were more inclined to turn to their friends and neighbours for comfort than to the representatives of middle-class life (Schwartz & Rhodes, 2016). The attitude of the poor here shows that they were also human beings who commanded dignity and respect from others. Schwartz and Rhodes (2016) also narrate that the Friendly Visitors programme also had a shortage of volunteers and, as time went by, it became reliant on paid representatives. Consequently, these problems saw the incorporation of the Friendly Visitors movement into the emerging social work profession.

Then, there was Big Brother Big Sister of America (BBBSA), the first and still the most extensive mentoring programme in the USA (Rhodes & DuBois, 2008), which also emerged from the Progressive Era (Schwartz & Rhodes, 2016). According to Schwartz and Rhodes (2016), the notion of youth mentoring was inspired by Irvin Westheimer, a Cincinnati businessman, who befriended a young boy after he witnessed him digging through the garbage outside his office. Soon after befriending the boy, Westheimer urged his friends to follow his example and become “big brothers” to local needy boys (Schwartz & Rhodes, 2016, p. 2). Rhodes (2020) and Schwartz and Rhodes (2016) report that Westheimer’s approach was made official in 1904 when Ernest Coulter, a Philadelphia-based child advocate and court clerk, founded Big Brothers as an organisation that mobilised middle-class volunteers to provide support and guidance to poor, delinquent children. Similar to the Friendly Visitors programme, the growth and sustainability of Big Brothers was centred on the desire to save poor children, primarily delinquent boys, from poverty and the problems of their families and communities. Further, Schwartz and Rhodes (2016) highlight Coulter’s 1913 explanation that poor childhood outcomes result from the family and community in which the child lives. They further explain that Coulter’s view of the problems of the child as external and something over which they have no control oversaw the move from a punishing court system that treated children as adults

toward a more compassionate view that shifted the blame from the child to the parent and community (Rhodes & DuBois, 2008). The emergence of the Friendly Visitors and BBBSA programmes could explain why most research on youth mentoring is based in the USA.

However, there is evidence, albeit limited, to show that youth mentoring is a widely accepted developmental practice that is applied in various contexts and on various ethnic groups (Brady & Dolan, 2007; Evans, 2005; Kadzomba, 2015; Pryce et al., 2015; Rhodes et al., 2006). Apart from being a prevention and intervention tool, mentoring functions can also be historically rooted in traditional elder-guidance roles, kinship networks, and communal rituals that serve to transmit cultural knowledge and reinforce social cohesion (Cervantes & Jiménez, 2023; Geber & Keane, 2016; Schwartz & Rhodes, 2016). Due to significant positive effects of mentoring relationships on the lives of youth (DuBois et al., 2011; Lerner et al., 2007; Rhodes et al., 2006), it could be of value to research the understanding of mentoring in other cultural contexts, especially in the global south, particularly Africa, where most children are born in poverty and live in it, through to their youth and adulthood (Mulenga, 2013; Mulenga-Wincierz, 2024b). Youth mentoring is a social intervention strategy that appears duplicated in other contexts, including low-income countries (Mulenga-Wincierz, 2024b; Brown et al., 2007; Wagstaff & Parker, 2020). Therefore, this should be seen as an opportunity for research to investigate its processes in such settings. To try and establish empirical research grounded in the data in those contexts to inform practice? Youth mentoring, known to contribute to PYD (Lerner et al., 2007; Rhodes et al., 2006; Spencer, 2006), also needs to be developed based on information from other regions of the world (Goldner & Scharf, 2013). This may contribute to, and strengthen, the existing international literature and policymaking in other regions, particularly in Africa. Rhodes and Lowe (2008) strongly support the idea of research-based mentoring relationships for effective youth outcomes. Rhodes and Lowe explained:

As mentoring continues to expand, it will be important to incorporate evidence-based practices into training and replication manuals, which specify the content and sequencing of various components. Careful documentation of implementation will enable practitioners to know what shortcomings to address if interventions fail to achieve desired outcomes. Mentor training should be informed by observations and research, with a particular eye toward what constitutes high-quality mentoring relationships. (p. 13)

Literature shows that youth mentoring is a widely and extensively used youth intervention strategy. Thus, there is a need to enhance understanding among youth development practitioners, mentors, policymakers and researchers (Rhodes et al., 2006). Knowing how and which mentoring works for different youth groups can help us formulate and implement quality programmes that best suit specific youth and benefit them greatly (McQuillin, 2022).

2.4 Mentee/Protégé

In youth mentoring, a mentee or protégé typically refers to a young person, primarily in adolescence, with an average age of around 12, and young adults aged 18 to 25 (Allen & Eby, 2008; Evans, 2005; Gaffney et al., 2022; Hurd et al., 2014; Raposa et al., 2019). Most mentees come from backgrounds characterised by pre-existing problematic behaviours or high levels of environmental risk, and are often perceived as “at-risk” for poor developmental outcomes. They generally reside in disadvantaged communities and are born into families where parents or guardians work long hours, limiting their availability to spend time with their children (Hirsch,

2007; Mulenga, 2013; UNICEF, 2013). These youths often have limited opportunities outside their families for positive youth–adult interactions or engagement with youth-centred activities and institutions; they frequently lack positive role models, social capital, and the skills to connect with resourceful individuals (Ddiba, 2013; DuBois et al., 2011; Liang et al., 2013; Lerner et al., 2007; Mulenga, 2013; Mulenga-Wincierz, 2024b; UNICEF, 2013).

This stage of life is predominantly characterised by identity formation and development, often accompanied by confusion and uncertainty (Bpi.edu. n.d.; Elkind, n.d.; Fleming, 2018; Sokol, 2009; Varga & Zaff, 2017). Many lack emotional, social, and cognitive competencies; have limited life experiences; and suffer from low self-confidence and motivation (DuBois et al., 2011; Pryce et al., 2015; Schwartz & Rhodes, 2016). Although they hold hopes and aspirations and possess strengths and weaknesses like other youths, they often lack instrumental resources. Consequently, their education, health, and overall well-being are at risk (Beegle, 2003; Evans, 2005; Mulenga, 2011). Poverty-induced stress further exacerbates their vulnerability, sometimes pushing them toward illicit activities such as alcohol and substance abuse or gang involvement, which they may see as refuge (Pryce et al., 2015; Schwartz & Rhodes, 2016; Spencer & Liang, 2009).

From these descriptions, it is evident that a mentee is a young person who is at risk, experiencing challenges to positive development, and can benefit significantly from supportive adult relationships. Although most protégés are disadvantaged, they remain hopeful about their futures. However, Rhodes et al. (2006) note that they often have unrealistic expectations and a limited understanding of the educational requirements needed to pursue their aspirations. Likewise, Evans (2005) emphasises that these youths frequently lack the knowledge of how to achieve their goals. Mentoring serves as a preventative, interventionist, mitigating, corrective, and developmental strategy, helping youths realise their hopes, prevent engagement in illicit activities, foster a sense of agency and prosocial behaviour, provide companionship, reduce daily stress, and build social support systems and social capital (DuBois et al., 2015; Evans, 2005; Kadzomba, 2015; Langhout et al., 2004; Liang et al., 2013; Pryce et al., 2015; Rhodes et al., 2006).

Both Allen and Eby (2008) and Evans (2005) agree that mentoring relationships are vital and highly beneficial for adolescents and young adults. In low-income countries characterised by high inequality and limited upward mobility, youth mentoring becomes even more crucial in fostering and maintaining aspirations, which are essential for their success (Griego, 2014; Wagstaff & Parker, 2020). Consequently, there is a pressing need to promote deliberate intervention strategies aimed at addressing the challenges faced by many youths worldwide. The primary goal of the youth mentoring movement should be to increase the number of young people with at least one supportive mentoring relationship, regardless of varying cultural values and norms (Schwartz & Rhodes, 2016), including in low-income countries.

2.5 Mentor – Caring Adult

The number of caring adults, who are working as volunteer mentors in the field of youth mentoring, is overwhelming. Spencer (2006) notes that about 2.5 million adults are serving as volunteer mentors to youth in the USA. A mentor is generally seen as a person who is more knowledgeable, experienced and competent; who guides and is a supporting figure; influences,

corrects and leads improvements in young people's relationships with peers and parents; is a role model and promotes positive character and identity development; listens, advises and is a catalyst for positive change; connects and promotes social networks; cares, protects and encourages; is trusted and a 'best friend'; motivates and ignites hopes and aspirations; challenges and sets goals for youth to achieve; creates a conducive positive environment; and nurtures the mentoring relationship (Brady & Dolan, 2007; DuBois, et al., 2011; Evans, 2005; Kadzomba, 2015; Lerner et al., 2007; Pryce et al., 2015; Rhodes et al., 2006; Schwartz & Rhodes, 2016; Spencer & Rhodes, 2014; Spencer, 2006; Spencer et al., 2013). In addition to these short descriptions of the role of a mentor, it is necessary to illustrate specific scenarios portraying a mentor in various situations for a better understanding:

In some cases [...] [1] ... mentors may function as an alternative or secondary attachment figure who makes the youth secure and creates a platform on which they can make crucial social and cognitive striving. [2] ... mentors may simply alleviate some of the relationship tensions and conflicts that arise throughout development, especially during adolescence. [3] ... mentors can offer youth-adult perspectives, advice, and suggestions that might be ignored if they were presented by parents ... [4] ... by serving as a sounding board and providing a model of effective adult communication, mentors may also help youth better understand, express, and regulate both their positive and their negative emotions ...

By serving as role models and advocates, mentors may contribute to youths' positive identity development. That is, mentors may help shift youth's conceptions of both their current and their future identity. (Rhodes et al., 2006, p. 693 & p. 695)

Thus, a mentor has a personal and focused interest in a young person's life (Mason, 2009; Rhodes et al., 2006).

2.6 Forms of Youth Mentoring

Literature shows two primary forms of mentoring: informal/organic/natural mentoring and formal/planned mentoring (Kadzomba, 2015; Schwartz & Rhodes, 2016).

2.6.1 Informal Mentoring

In informal youth mentoring, relationships develop naturally between a young person and an adult who may be an extended family member, such as grandparents, aunts, uncles, a teacher, church members, neighbours and other community members (Brady & Dolan, 2007; Van Dam et al., 2018; Van Dam & Schwartz, 2020; Zimmerman et al., 2002). Schwartz & Rhodes (2016) state that natural mentoring has been used for generations in communities worldwide to transmit cultural and moral values, knowledge, skills and support to young people. This type of mentoring has been crucial in supporting youths experiencing intertwined deprivation and exclusion, such as lack of education and employment opportunities, homelessness and essential healthcare, including primary mental healthcare (Wagstaff & Parker, 2020). Hurd et al. (2014) assert that natural mentoring may prevent mental health problems or the increased use of substances in young adults as youths learn how to cope with stress. Hurd and Zimmerman (2014) and Kaufman, Lin, Levine, Salcido, Casella, Simon and DuBois (2021) also see informal mentoring as crucial in promoting marginalised young people's mental well-being, which may potentially reduce the need to seek traditional mental health services. Research shows that informal mentoring relationships last longer and have greater benefits than formal ones (Hurd

et al., 2014; Hurd & Zimmerman, 2014; Schwartz & Rhodes, 2016). However, there seem to be limited opportunities for youths to engage in, and develop, relationships with adults outside their immediate families (Schwartz & Rhodes, 2016). Thus, formal mentoring has been seen as an alternative approach to mitigate the dearth of informal mentoring opportunities for the youth.

Another critique of informal mentoring is that most mentors within this type of relationship may add value to the social and emotional well-being of the youth but not help much when it comes to the provision of information, social capital and resources for academic and career success, especially in disadvantaged communities (Schwartz & Rhodes, 2016). Spencer et al. (2013) concur and stipulate that strengthening ties with adults within young people's existing social networks may increase what has been called "bonding social capital" but may not offer much in the way of "bridging social capital" or connections with adults in other more resource-rich communities (p. 405). It is suggested that this is partly because most adults in communities where disadvantaged youth live have fewer resources than those in affluent communities (Mulenga, 2013; Stark et al., 2021). However, I can argue that some adults in less-resourced communities do have social networks with well-resourced people, e.g., employers, and connections to resources, such as help accessing school scholarships, computers, renowned sports teams, and art clubs outside their communities, which can improve their life conditions (Hurd & Zimmerman, 2010). One other setback of informal mentoring compared to formal mentoring is the stress put on a relationship due to its high dependence on the altruism of the mentor, i.e., the mentor ultimately sacrifices himself (Kadzomba, 2015). In formal mentoring, programme staff encourage and support mentors in managing the relationships.

2.6.2 Formal Mentoring

Formal mentoring, also characterised by one-on-one relationships, is an approach in which connections do not happen naturally. Instead, mentees and mentors are paired through intentionally structured programmes (Brady & Dolan, 2007). In formal mentoring, programmes set a specific amount of time in which the relationship is to start and end, the frequency of contact between the mentor and mentee, and the location where meetings are to take place, and relationship goals are set in line with programme goals at the beginning of the mentoring relationship (Brady & Dolan, 2007; Kadzomba, 2015; Schwartz & Rhodes, 2016). Here, mentors to work with the youth are typically drawn from the communities; they are screened and equipped with basic daily skills that are enhanced through short training programmes and continued monitoring throughout the mentoring relationship (Evans, 2005; Garringer et al., 2017; Stoeger et al., 2020). Usually, these mentors are paired with youth from other communities depending on who is first on the waiting list.

Both informal and formal mentoring relationships benefit the youth (Hurd & Zimmerman, 2014; Kadzomba, 2015). Although it seems that formal mentoring places much emphasis on the dyadic relationships and, therefore, pays less attention to other factors that may influence the relationship and its outcomes, it overlooks the context in which these relationships take place, and familial and other relations etc. (Langhout et al., 2004; Schwartz & Rhodes, 2016; Van Dam & Schwartz, 2020). Formal mentoring has also been criticised by some researchers (DuBois et al., 2011; Rhodes & Lowe, 2008; Hurd et al., 2014) for being less beneficial because of the limited time assigned to the relationship compared to informal mentoring that goes on

for a long time. This could be due to limited time, and mentors may concentrate more on reaching the set programme goals, which may be academically and/or behaviourally inclined, while overlooking the importance of other aspects of development within the relationship, such as the developing and nurturing of the social-emotional process (Rhodes et al., 2006). Neglecting such a process may lead to dysfunctions, which may result in early termination of relationships to the detriment of the youth. However, besides the concerns raised, Schwartz and Rhodes (2016) observe that there is still a need for structure and support that high-quality, one-on-one formal relationships and programmes can afford, especially for younger children but also for youth who may not have the resources to recruit their support.

2.6.3 E-Mentoring

In passing, e-mentoring is another mentoring approach that has seen rapid growth today, and there is a need for continued research in this area to enhance understanding (DuBois et al., 2011; Kaufman, 2017; Kaufman, Levine, Casella, & DuBois, 2021; O'Connor et al., 2018; Schwartz et al., 2014). Kaufman (2017) makes an important observation:

It does seem inevitable that electronic communication will be a meaningful part of mentoring relationships moving forward—the tools of modern communication are simply too ubiquitous to not be integrated in increasingly important ways. (p. 17)

E-mentoring is a collective name for terms that include electronic, digital, and online mentoring (Kaufman, 2017). In e-mentoring, pairs use mainly mediums to communicate, such as video conferencing, emails and text messaging; social media platforms including Facebook and Twitter; Photo Sharing; and phone calls (International Actuarial Association Actuaries Without Borders Section (IAAAWBS), 2017; Kaufman, 2017; Kaufman, Levine, Casella, & DuBois, 2021; O'Connor et al., 2018; Schwartz et al., 2014). Now, being on and using most of these platforms requires one to use resources, such as the Internet. This, however, poses a problem to youths from disadvantaged backgrounds, who may not afford and sustain their need for internet connections in order to be connected to their mentors and facilitate conversations (Kaufman, 2017; Kaufman, Levine, Casella, & DuBois, 2021; Mulenga, 2013; O'Connor et al., 2018). The fibre of e-mentoring, like traditional mentoring, is back-and-forth communication that must happen between the mentor and the mentee; its absence is tantamount to no mentoring (Kaufman, 2017; Kaufman, Levine, Casella, & DuBois, 2021; O'Connor et al., 2018). Kaufman (2017) and Kaufman, Levine, Casella and DuBois (2021) emphasise that the exchange of mentor-mentee communication happens in real time.

2.7 Locating Youth Mentoring in Educational Science Theory

As alluded to in the previous chapter, this study is conducted within the discipline of educational science. However, giving a comprehensive literature review on the theories of educational science or pedagogy is beyond the scope of this study. Nevertheless, locating this research within the educational science field is crucial, as youth mentoring, the central subject of this study, is a social and educational relationship (Shapiro, 2020; Wulf, 2003); particularly, central principles in the humanistic, constructivist and liberationist learning theories (Augusta University, n.d.; Hadi, 2024; Herman, 1995; Javadi & Tahamsbi, 2019; Twinkl, n.d.; Wulf, 2003) are also identified as core values in youth mentoring. Further, Shapiro (2020, p. 68) sees

the mentoring theory and practice as “swimming in constructivist ideas, processes, and practices”.

For instance, youth mentoring can be placed within the humanist pedagogics because of its individualised support for the mentee’s overall betterment. Humanist thinking sees education as a “compassionate relationship” between an adult teacher and a young person learner whose interests are central to the education process (Wulf, 2003, p. 31). According to Wulf (2003, p. 65), humanist pedagogics “defend the rights of children against other social powers”. Besides, researchers, such as Herman (1995), claim that contemporary humanistic education has its foundations in constructivist teaching and learning theories.

The constructivist philosophy has informed pedagogy in education, and like in humanist pedagogics, stresses a child’s or young person’s centrality in the learning process. Mentoring is a pedagogical or educational relationship that can be placed within the constructivist pedagogics in educational theory (Augusta University, n.d.; Shapiro, 2020). Central to constructivism is the value placed on a child learning through direct experience and inquiry in a guided manner, allowing learners to make mistakes and learn from them. For instance, John Dewey’s learning approach focuses on the child (Twinkl, n.d.). Children learn best when treated as equal partners in the learning process and when their active participation is allowed by being hands-on in the task, thereby allowing them to construct new knowledge or worldviews about things (Shapiro, 2020). In the same vein, Maria Montessori, seen as a humanist thinker, built her theory on Froebel’s ‘father of kindergarten’ work, which promotes a child’s holistic development by emphasising the significance of play, nature and hands-on experience, thereby encouraging cognitive, socioemotional and physical growth (Twinkl (n.d.). Montessori’s education theory emphasises certain principles, such as an intentionally prepared environment of learning, independence, observation, following the child, correcting the child, and a child’s absorbent mind (Caboolture Montessori School, 2024; Daily Montessori, 2021). The theory’s central idea is that children learn through social interaction and actively participate in play or activities under a teacher’s compassionate and sensitive guidance (Bhat, 2021; Daily Montessori, 2021; Merrick, 2022; Shapiro, 2020). By so doing, “children endeavour [...] to construct their intellect and want to naturally acquire skills that lead to independence” (Caboolture Montessori School, 2024, The Montessori philosophy section).

Equally, the liberationist pedagogy pioneered by the Brazilian educational scientist, Paulo Freire, positions learning within the constructivist ideas. It underscores learning as an empowerment process wherein a learner can act as a teacher and share their knowledge, from which the educator also learns (Augusta University, n.d.). In mentoring, mentors play a non-dominant role, providing youth with positive feedback and encouragement while allowing them to use their discretion (Houwer, 2016; Hurd & Zimmerman, 2010). In the relationship, the mentor also benefits from this learning process (Mulenga-Wincierz, 2024b; Scheunpflug et al., 2020).

The following work of some German educational science researchers demonstrates an exemplary situation of how mentors in other settings within educational sciences can benefit from mentoring processes. In the quest to improve the learning culture in order to contribute to quality education in Sub-Saharan Africa, educational science researchers such as Scheunpflug et al. (2020) and Scheunpflug et al. (2023) report that the Universität Bamberg in Germany, in

conjunction with stakeholders in Rwanda and other countries in Africa, has been conducting a series of research and providing capacity building to educators and school managers under the International Master Educational Quality (IMPEQ) programme in low-income countries, for over a decade. Some teachers from Zambia have benefited from the programme, too. It seems mentoring, as understood above in this section, is a pedagogical relationship informed by humanist principles, which has significantly contributed to the sustainable development of the programme. In an IMPEQ newsletter of summer 2023, Scheunpflug et al. (2023) dedicate three pages to highlighting how mentoring has been crucial in their programme in enhancing teaching and learning. Mentors in the programme, primarily alumni, describe how they benefited by sharing their experiences and perceptions, as Scheunpflug et al. (2023) demonstrate:

In the mentoring process...students acquire interpersonal and collective problem-solving skills as they benefit from a shared repertoire of knowledge. (p. 9)

It is an effective way to improve and enhance students' learning through repetition. (p. 9)

It helps to enhance confidence in the students and prepares them not only for exams but for the increasingly transformational workplace demands as well. (p. 9)

Mentoring can create an increased sense of belonging, thereby reinforcing social capital, which is essential for practice. (p. 10)

Mentoring fills the gaps related to insufficient understanding of the contents, the process of competencies development, and task completion [within the lecture halls]. (p. 11)

However, as alluded to above, mentoring referred to in the extracts above is in an institutional (teacher-school-management education) setting. All these benefits can also be identified with those in youth mentoring as illustrated through many studies (see Beegle, 2003; Busse et al., 2018; Doolittle, 1995; DuBois et al., 2011; Evans, 2005; Goldner & Scharf, 2013; Kadzomba, 2015; McLeod, 2018; Mulenga-Wincierz, 2024b; Philip, 2003; Schwartz & Rhodes, 2016; Rhodes et al., 2006). Consequently, overall mentoring is an essential, flexible intervention strategy which can positively contribute to learning within teacher-learner (adult-youth) settings and can improve education quality when applied in the context of teacher and school management contexts in low-income countries. Hence, one can argue that mentoring positively and holistically contributes to educational sciences.

2.8 Defining Culture and African-Zambian Cultural Practices

Youth mentorships happen in cultural settings. Scholars have emphasised the importance of understanding youth mentoring as a culturally embedded practice rather than a solely developmental intervention (Geber & Keane, 2016; Goldner & Scharf, 2013; Scharf & Hertz-Lazarowitz, 2003; Van Breda, 2019). However, culture is a complex concept that is defined contextually, and it is learned, transmitted, and adapted across generations. Some researchers define culture in terms of hierarchical civilisation, while others describe it in terms of what and how people produce and consume intellectually, which includes music, literature, theatre and arts, or it is how people live and interact within societies (Cremaschi et al., 2021; Edelheim et al., 2022). Thus, culture may include shared beliefs, values, norms, practices, roles, notions of time, institutions, social hierarchies, religion, language, symbols, and traditions, all of which shape behaviour and outlook (Cremaschi et al., 2021). In this study, its understanding includes these listed aspects.

One way to examine cultural differences is through value systems. Hofstede (1980) introduced culture-level value dimensions, and Schwartz (1994) extended this work by proposing seven dimensions that interact with each other, either opposing or relating in complex ways, grouped into three pairs: conservatism versus autonomy, hierarchy versus egalitarianism, and mastery versus harmony. Cultural values are general beliefs that guide individuals' sense of right and wrong, or what is acceptable and unacceptable, leading to certain behaviours (Columbus, 2014).

Conservatism (embeddedness) versus autonomy highlights the balance between group conformity and individual independence (Schwartz, 1994). Autonomy emphasises personal ideas, experiences and fulfilment, with intellectual autonomy encouraging independent thought and affective autonomy focusing on enjoyment and companionship. In contrast, embeddedness prioritises tradition, social bonds, interdependence, and collective goals (Guterman, n.d.). The community one belongs to acts as the guardian of personal values and lifestyle choices (Columbus, 2014). Tensions often arise when individual autonomy challenges these shared norms (Schwartz, 1994).

Hierarchy versus egalitarianism concerns social organisation and authority. Hierarchical cultures assign roles and resources based on accepted order, stressing obedience and preservation of tradition (Schwartz, 1994; Guterman, n.d.). Egalitarian cultural practices, by contrast, emphasise fairness, equality, and shared responsibility. Hierarchy values include "authority," "wealth," and "self-control," while egalitarian values prioritise "social justice," "honesty," and "voluntary cooperation" (Guterman, n.d., p. 3). Although both orientations aim for social stability, their opposing principles can create conflict.

Mastery versus harmony contrasts active efforts to shape the environment with a focus on coexistence and preservation. Mastery values assertiveness, ambition, and risk-taking for personal or group gain, whereas harmony stresses peace, balance, and environmental protection (Schwartz, 1994; Guterman, n.d.). These orientations influence institutions and long-term societal goals. However, some scholars argue that the mastery–harmony dimension lacks sufficient empirical grounding and may rely on broad generalisations (Minkov & Kaasa, 2024).

In Zambia, as in most African countries, hierarchy and authority shape social life. Elders are viewed as parental figures whose wisdom is rarely questioned. Adults are expected to teach and sometimes reprimand younger community members, and in turn, younger individuals are expected to obey and learn from their elders (Columbus, 2014). However, exposure to ideas of equality has led many youths to challenge traditional authority, creating generational tensions. In many African countries, the trend of youth questioning elders' or leaders' decisions has caused elders to label them rebellious and unruly (Wagstaff & Parker, 2020). Besides, fathers are typically seen as household heads, while women and youth often have limited decision-making power. They are expected to be submissive, humble, and subordinate, fostering distrust and feelings of marginalisation (Honwana, 2013).

Respect for tradition is central in African societies, including Zambia, where customs such as *icisungu* or *moye*, becoming of age, mark the transition to adulthood. These rites emphasise aspects like purity, sexual anatomy and intimacy, responsibility, and gender roles, often highlighting caregiving, home management, and community harmony. Girls are taught

humility, concentration and quietness (Paul, 2025). Although these rituals may not be prominent in urban areas, they are central values. Family and community cohesion are strongly valued. Families are generally expected to care for neglected or orphaned relatives, though urban poverty often makes this difficult (Chama, 2008; Mulenga, 2018). There is a strong emphasis on social responsibility and active participation in communal activities. Individual lives revolve around and share in common values, practices and beliefs (Columbus, 2014).

Religion further reinforces social values in most African countries. Zambia, declared a Christian nation, strongly emphasises prayer, respect, generosity, honesty, compassion, and reconciliation, which are regarded as recipes for peaceful living. However, Christianity's influence on the Zambian society has undermined the democratic values, leading to the suppression of individual freedoms. (Zgambo, 2024). Social expectations stress moderation and self-control, with elders and sometimes peers policing behaviour, dress, and speech. Young people who adopt new fashion and deviate from the norm often face disapproval and public shaming. This form of social policing, focused not only on dress but also on lifestyle choices, is viewed as oppressive by many (Wagstaff & Parker, 2020).

Resistance to change is widespread in many African countries, hence placing high importance on living in harmony with nature. In Zambia, sexuality and sexual preference, such as self-identification, attraction to the same sex and intimate relationships, remain taboo, with individuals facing stigma, harassment, and even legal punishment, as in the 2019 imprisonment of two Zambian men (Kapembwa, 2019). To this end, many African and Zambian cultural values are mostly oriented to the embeddedness and hierarchy dimensions of Schwartz's cultural model. The differences in cultural values have a direct influence on mentoring processes, quality and outcomes (Darling et al., 2006; Goldner & Scharf, 2013)

2.9 Brief Discussions of Theoretical Perspectives Informing Youth Mentoring

There are a myriad of theories and perspectives on understanding the phenomenon of youth mentoring due to its complexity and flexible nature. Theories provide organised, interconnected explanations and predictions by placing the purpose and content of the phenomenon being studied into context (Hlagala & Delport, 2014). Borrowing from other fields of study, the National Academies of Sciences, Engineering, and Medicine (2019, p. 50) explains that,

because theories operate with different foci and aims and at different levels, multiple theories may be needed to guide scholarship or the development of a program or intervention. A single theoretical model would fall short of adequately integrating the different theoretical [and] the underlying philosophical assumptions of models derived through qualitative and quantitative oriented work.

Youth mentorship studies may include many theoretical models depending on the aims and objectives of the study. Ehrich et al. (2001) argue that researchers must clearly articulate the theoretical foundations in their empirical mentoring research for it to be taken seriously by both scholars and practitioners. Mechanisms to use in youth mentoring practice and studies should be drawn from solid theories on child and adolescent development, for instance, the attachment and social learning theories and developmental systems theories, such as the PYD perspective and resilience theory (Rhodes et al., 2006; Schwartz & Rhodes, 2016). Developmental systems theories improve mentoring by promoting informal support networks and youth-adult

connections, improving its effectiveness and reach. The two sensitising concepts I include are SLT and PYD.

2.9.1 Social Learning Theory

SLT, pioneered by Albert Bandura in the 1960s, is a fundamental framework explaining how individuals acquire knowledge. It enhances understanding of human behaviour, particularly in psychology, education, and social work. SLT highlights how learning occurs through social contexts and interactions, leading to changes in attitudes, behaviours, and perceptions (Bandura, 1971; Cole et al., 1978). The theory asserts that people learn via direct experience, observation, imitation, and modelling.

Bandura (1971) emphasises that “man’s capacity to learn by observation enables him to acquire large, integrated units of behaviour without having to build up patterns gradually through trial and error” (p. 2). Unlike behaviourist theories that focus mainly on environmental stimuli, SLT recognises the dynamic interplay between environmental and cognitive factors in shaping behaviour (McLeod, 2025). It views learning as a cognitive process influenced by beliefs and expectations, which guide actions and perceptions of potential outcomes.

Individuals learn not only through personal experience but also by observing others and witnessing the consequences of their actions. Observational learning is central to SLT, where people acquire attitudes and behaviours by watching models, those who demonstrate specific actions or attitudes. According to McLeod (2025), models can be observed directly, described verbally, or experienced through media like television, books, and online platforms. When observing, individuals tend to imitate models they perceive as knowledgeable or role models. The likelihood of imitation also increases if the observer identifies with the model and perceives them as credible. Robert Sears also markedly contributed to SLT. He explained how individuals learn through the socialisation process by internalising a society’s knowledge, skills, norms, cultural values, and behaviours to function effectively within that society (Grusec, 1992).

SLT and constructivist perspectives both emphasise the importance of personal characteristics, social context, and prior experiences in learning. In my research within the Zambian context, integrating these perspectives provided a nuanced understanding of how social and cultural factors, along with prior experiences of mentors and mentees, shape their meaning-making processes. This approach also supported reflexivity on my part during data analysis, thereby reducing any biases, as I grounded my interpretations in the data and presented a nuanced understanding of my findings in Chapter Five.

While SLT has advanced our understanding of social learning, it has faced critiques for overemphasising observational learning at the expense of other forms, such as independent discovery. Critics, especially from behaviourist backgrounds, argue that SLT does not sufficiently account for the cognitive processes involved in learning or how these interact with individual and environmental factors (McLeod, 2025). Nevertheless, SLT offers valuable insights into behaviours related to gang violence, criminal activity, and mental health across various settings (Nickerson, 2025).

Lev Vygotsky’s Sociocultural theory also adds to understanding learning in sociocultural contexts, as it posits that social and cultural contexts have a great influence on cognitive

development. A widely held belief is that children learn significantly through collaborative dialogue with a more knowledgeable other (MKO), such as experienced adults or peers with greater expertise within their sociocultural settings (Doolittle, 1995; McLeod, 2018). Youth mentoring exemplifies this zone of collaborative learning, where active exchanges foster critical thinking and support the development of ambitious ideas (Rhodes et al., 2006). Mentors as MKOs validate existing interests, stimulate curiosity, and promote cognitive growth. They encourage mentees to develop problem-solving skills, fostering confidence in their capacity to think critically and handle complex challenges (Bandura, 1989).

In mentoring relationships, young people acquire skills through interactions and observations of their mentors. Conversely, mentors also learn and benefit from these dyadic relationships (Mulenga-Wincierz, 2024b). Mentors often adopt non-dominant roles, providing positive feedback and encouragement while granting mentees autonomy in decision-making (Houwer, 2016; Hurd & Zimmerman, 2010). They may not give explicit instructions but instead model specific behaviours or roles for mentees to emulate (Houwer, 2016). Modelling in mentoring serves as a powerful means of transmitting values, attitudes, and behavioural patterns, often unconsciously, shaping how mentees view themselves and their environments (Bandura, 1971; Kadzomba, 2015; Hanna et al., 2013). For example, Hurd and Zimmerman (2010) found that mentors modelling coping strategies helped adolescent mothers manage stress and reduce anxiety and depression.

In this study, SLT is used to understand how perceptions and experiences of youth mentoring in Zambia are shaped by cultural practices, community behaviours, and past experiences. It highlights how mentees imitate mentors within a context characterised by embeddedness and hierarchy, where learning extends beyond direct interactions to include societal and communal influences. SLT underscores the importance of observed behaviours, cultural values, and religious and traditional norms in shaping perceptions of mentoring, illustrating how individuals acquire new skills by observing and imitating others within their broader social environment.

2.9.2 Positive Youth Development Perspective

Explaining young people's psychosocial development has traditionally been from the perspective of deficit-based models (Albright et al., 2017). Hence, Liang et al. (2013, p. 258) highlight that the PYD perspective rejects earlier conceptualisations of youth as "fundamentally flawed" and recognises that even the most disadvantaged youth has resilience to draw on. This resilience includes the capacity to change their behaviour, develop new cognitive skills, develop different interests, acquire new behavioural skills, and establish new relationships, including youth-adult relationships (Lerner et al., 2007). Larson (2006) adds that youths are self-motivated and can change their lives. As such, instead of adults concentrating on preventing problems that young people may experience, they should focus on supporting the positive possibilities in their lives. Côté et al. (2007) assert that these possibilities are in the form of internal assets and external assets. Internal assets include a person's values and beliefs, commitment to learning, common positive values, social competencies and positive identity. External values consist of social support, empowerment, boundaries, expectations and constructive use of time. According to Lerner et al. (2007), "the individuals in young people's

lives (e.g., parents, teachers, coaches, and mentors)” are one of the critical aspects of developmental assets that promote PYD within young people’s ecology (pp. 3-4). Lerner et al. (2007) state that the core ideas of the PYD perspective are (1) the belief that all young people have strengths and (2) the premise that the PYD perspective may be promoted when young people’s strengths are aligned with the strengths (developmental assets or promotive factors) present in their ecologies.

In trying to integrate principles of the PYD perspective into youth mentoring in youth-led community organisations and other youth-led social change, Liang et al. (2013) argue that “apprenticeships and advisement relationships” such as youth mentoring relationships, which provide skills rarely taught in formal education, can empower individuals to act (p. 258), as they increase a sense of self-worth, vitality, and validation, knowledge of self and others, and a desire for further connection. Additionally, principles of the PYD perspective are mainly used to inform youth mentoring initiatives, but including social activism in youth mentoring is not very common (Liang et al., 2013). Besides, Liang et al. (2013) claim that some critics of mentoring have even argued that it is simply impossible to effect social change through mentoring. Although Liang et al. go on to say that others have argued that youth mentoring is, in fact, a well-suited intervention for supporting youth engagement in community organisation and in other similar social change endeavours due to its emphasis on personal interaction and mutual trust, which form the foundation of effective community partnerships. Unfortunately, despite assets, including mentors, being critical for PYD, they seem limited or unrecognisable in disadvantaged youth’s lives, especially in middle and low-income countries (Hirsch, 2007; Mulenga, 2013).

Hence, like the PYD perspective, the empowerment perspective emphasises that mentoring programmes base their activities on the existing community support system. For instance, mentoring programmes should consider the existing religious and voluntary organisations and work together with them (Schwartz & Rhodes, 2016). This is in order to extend the availability and accessibility of mentors. Mentoring within the PYD and empowerment perspectives means that relationships are cultivated based on empowering youth with valuable skills, i.e., developing social, cognitive, life and work skills and resources, to help them achieve their goals (Liang et al., 2013; Schwartz & Rhodes, 2016). Furthermore, these relationships support them in reducing their exclusion and gaining more control in changing their lives, thus making them change agents of their own lives (Liang et al., 2013; Mulenga, 2013).

The PYD perspective, among other frameworks, is invaluable in understanding how mentors and mentees experience and perceive youth mentoring relationships in Zambia. It guides analysis toward understanding how mentorship experiences, for example, in Zambia, promote positive attributes, including self-determination, self-worth, confidence, competence, connections, resilience, leadership, self-efficacy, emotional and mental wellness, and sharing in cultural values, among Zambian youth. Overall, this perspective aids in exploring perceptions of how mentorships support youths’ development in the Zambian cultural context, providing a nuanced explanation of the phenomenon.

2.10 Chapter Conclusion

This chapter frames this study within the body of research on youth mentoring. It provided a summary and synthesis of extant literature on youth mentoring. It also introduced ‘sensitising concepts’, such as fundamental theories and concepts used in explaining the phenomenon of youth mentoring. Consequently, this review of the literature aimed to facilitate the interview process and to look and think analytically about the data (Charmaz, 2006; Lempert, 2007). Thus, the literature reviewed in this chapter was applied as a sensitising concept and marked the point of departure for the current study and did not define the research process.

CHAPTER THREE: METHODOLOGY

3.1 Introduction

This constructivist GT research explored the experiences and perceptions of mentors and mentees in youth mentoring relationships in Zambia. Within this chapter, I first present a section on the researcher's philosophical orientation, followed by the research design. After that, I give a brief discussion about the origin of grounded theory methodology (Glaser & Strauss, 1967), followed by a concise presentation of the three versions of grounded theory, namely classic grounded theory, Strauss and Corbin's grounded theory, and constructivist GT, and their various principles. After that, the rationale for using constructivist GT in the current study follows. Subsequently, I argue why and when a literature review is conducted in grounded theory, followed by a discussion about when the literature review, following constructivist GT principles, was conducted in the current study. Then, I describe a section of the process of this study, focusing on sampling, data collection, and analysis. Afterwards, the ethics considered for this study and the means to maintain the quality of the current study will be discussed.

3.2 Researcher's Philosophical Position

As the current study's research design is based on the relativist philosophical approach to research, I aimed to explore the experiences and perceptions of mentors and mentees in youth mentoring relationships in Zambia. Thus, I tried to understand and develop a theory based on their responses within their context. Therefore, the research question, 'What experiences and perceptions do mentors and mentees in Zambia associate with the phenomenon of youth mentoring?' fitted with my ontological and epistemological stances embedded in social constructivism (Charmaz, 2006; Maxwell & Lincoln, 1990; Killam, 2015).

Unlike the realism philosophical approach to research, where the researcher sees reality as single, unchangeable, measurable and generalisable to other situations (Charmaz & Thornberg, 2020; Maxwell & Lincoln, 1990), in the relativist philosophical approach to research, I believe that the reality or phenomenon of youth mentoring in Zambia is multiple, that the realities are shaped by the context in which prospective participants live and that the prospective participants' worldviews about youth mentoring depend on the meanings they attached to this phenomenon. Furthermore, how prospective participants saw the phenomenon of youth mentoring might have changed with time depending on their everyday life experiences. Also, the knowledge I gathered was examined through interpretive methods, and lastly, the experiences and perceptions of youth mentoring and the findings in the current study cannot be generalised. They can only be transferred to other similar settings (Charmaz, 2006; 2008; 2014; Charmaz & Thornberg, 2020; Maxwell & Lincoln, 1990; Nagel et al., 2015; Killam, 2015). Transferability may happen when the findings of a study have similar meanings for people in other, but similar, environments, contexts or circumstances (Ray et al., 2013).

My ontological and epistemological positions shaped the research methodology and methods in conducting this inquiry (Charmaz, 2015; Maxwell & Lincoln, 1990; Killam, 2015). Consequently, I adopted the constructivist GT methodology in the current study, and methods applied in this methodology were considered (Charmaz, 2006; 2014). To put all these explanations in what may look like a sequence of thinking and a reminder, especially to novice

researchers: my ontology (researcher's worldview/beliefs) informed my epistemology (researcher relationship with the researched, and refers to different forms of knowledge regarding reality and asks questions about how the researcher can collect data and know about the truth). This, in turn, led to the methodology I deployed, which guided the data collection methods (Killam, 2015; Powell, 2016). Similarly, Charmaz and Thornberg (2020) assert that epistemological stances are significant because they shape how researchers gather their data and whether they acknowledge their influence on it and the subsequent analysis. Below, I present a brief background of grounded theory and three of its different forms. After that, I discuss the rationale for choosing the constructivist GT methodology.

3.3 Research Design

A research design aims to find the most appropriate way to answer research questions; it is also shaped by the purpose of the study, the researcher's epistemological orientation and study limitations, including time, money and the available support (Powell, 2016). Besides, Akhtar (2016) states that a research design can be defined as the structure of research and, therefore, a "Glue" that holds all of the elements in a research project together (p. 68). It is also defined as a master plan that specifies the methods, sources and procedures for collecting and analysing data (Akhtar, 2016). Three main research designs provide a basis for conducting research: fixed, flexible, and mixed (Powell, 2016).

In this study, I adopted a flexible qualitative research design (Charmaz, 2014; Robson, 2002). The study was of an explorative and interpretive nature. Exploratory research aims at attaining new insights into a phenomenon; it also intends to develop concepts or theories because it can also be applied in areas where there is little, or no, earlier research to which references can be made (Akhtar, 2016). In the current study, there seem to be no empirical studies available on youth mentoring in Zambia. Thus, the study relied upon the constructivist GT to collect and analyse data and co-construct a substantive grounded theory of youth mentoring in Zambia (Charmaz, 2006; Alemu et al., 2015). Charmaz (2016) describes constructivist GT as an emergent method that begins with the empirical world and develops inductively to understand participants' experiences, meanings, and actions within their contexts as events unfold and knowledge builds up. Accordingly, using this research methodology and its main principles of iterative data collection done parallel to constant comparative analysis (Glaser & Strauss, 1967; Charmaz, 2014; Wiener, 2007), I explored the experiences and perceptions that participants attach to youth mentoring relationships in Zambia to understand and interpret their responses and co-construct a theory (Charmaz, 2006; 2014).

3.4 Why and When to Conduct the Literature Review in the Current Study

There is a disagreement in Grounded Theory as to when a literature review should be conducted during the research process. In Classic GT, coined by Glaser and Strauss (1967), the literature review must be delayed, and any knowledge about the substantive area must be suspended until data collection and analysis are done in the substantive area. Thus, the literature review is only recommended during the sorting and writing-up stages (Scott, 2009). Glaser (2009) sees conducting a literature review at the beginning of research as problematic because, according to him, this hinders the progress of the research process, as the researcher's mind may be preconceived and compelled to fit data into existing literature and/or extant theories.

He also argues that, since the researcher cannot determine the direction and conclusion/s of their GT study, the researcher cannot identify what specific literature to read (Glaser, 2009), which may result in confusion, time wastage and anxiety, especially for novice researchers.

On the other hand, Charmaz (2006; 2008; 2014), a pioneer of Constructivist GT, advocates for recognising prior knowledge and theoretical preconceptions and subjecting them to rigorous scrutiny. In constructivist GT, conducting a literature review at the beginning of research is seen as a point of departure for the study journey. Lempert (2007) writes about how she uses literature extensively in data collection, coding, memoing and writing phases. She argues that a literature review provides her with the current conversation parameters she hopes to enter. Lempert says that utilising comparisons from literature *alerts/sensitises* her to gaps in theorising and how her data tell a different or slightly different story, and stresses that literature does not define her research. Charmaz (2014) declares that, in grounded theory, researchers use background assumptions and disciplinary perspectives, as informed by literature and personal experience, to alert them to look for particular possibilities and processes in their data. In line with Charmaz, Lempert (2007) uses literature to inform and sensitise her to potential patterns in the data. This literature that informs and sensitises the researcher when conducting a specific study is termed a sensitising concept/s. Thus, when a researcher is sensitised and approaches the problem being studied with an open mind, but not an empty mind, a 'tabula rasa' (Charmaz, 2008), they are said to be theoretically sensitive (Alemu et al., 2015).

3.4.1 Sensitising Concepts

The term, sensitising concepts, was coined by the American sociologist Blumer in 1954, who stated that the concepts gave the researcher a general sense of reference and guidance when looking at empirical situations, or in other words, they provide directions along which to look (Bowen, 2006). Sensitising concepts are concepts taken from existing literature or extant theories to inform research and aid in the formulation of theory (Bowen, 2006). Charmaz (2006) asserts that these concepts give researchers ideas to pursue and sensitise them to ask particular questions about their topic. In other words, sensitising concepts should be regarded as general concepts that provide the researcher with a loose framework to guide the research interest, says Charmaz (2006; 2014). In her book entitled *Constructing Grounded Theory*, Charmaz (2006) explained:

I use those [sensitising] concepts as *points of departure* [emphasis in original] to form interview questions, to look at data, to listen to interviewees, and to think analytically about the data. Guiding interests, sensitizing concepts, and disciplinary perspectives often provide us with points of departure for developing, rather than limiting, our ideas. (p. 17)

Hence, sensitising concepts allow the researcher to begin and not end the research process (Charmaz, 2006). As the research process advances, new concepts are developed by studying the data and examining the researcher's ideas through continuous levels of analysis, declares Charmaz.

In this study, I conducted a literature review that was in line with what has been discussed in this section. Thus, sensitising concepts pertinent to the current study were included as a point of departure, that is, to guide the researcher in formulating interview questions, looking at data, listening to interviewees, and thinking analytically about the data (Charmaz, 2006). Thus, I also

conducted a literature review in the substantive area of youth mentoring in the cultural context of the Zambian youth. Researchers also apply some theories and approaches to study mentoring relationships. SLT and the PYD perspective were included and formed part of the loose theoretical framework of this study (see Chapter Two). These theoretical models should not be taken as the lens through which this study analysed its data (Albright et al., 2017; Chinyamurindi, 2023), but as sensitising concepts (Alemu et al., 2015; Charmaz, 2014) to give an idea of what is going on in the literature about youth mentoring. This study aimed not to confirm or disprove existing theories but to generate a theory based on data (Urquhart, 2013). Hence, I collected secondary data from scientific books, journal articles, policy documents, conference papers, dissertations, and websites. This study's research question was developed based on the literature review and formed the loose theoretical framework.

3.5 Developing the Research Question

A grounded theory study, like the current one, requires a starting question that focuses on a specific phenomenon to be researched (Willig, 2008). Willig emphasises that the initial research question aims to identify and not make assumptions about the phenomenon to be researched. Identifying the initial research question, which is not preconceived, is aided by theoretical sensitivity through conducting a preliminary literature review (Timonen et al., 2018). This enhanced theoretical sensitivity occurred early on in the study. Thus, I carried out a literature review in this study to inform the development of the research question. Willig states that this initial research question should be open-ended and not close-ended, such as the ones a respondent says Yes/No to or scales. Sbarain et al. (2011) concur that grounded theory studies begin with open questions and add that, in this case, the researcher supposes that they know little about the meanings that drive participants' actions in a given context, which may enable the researcher to go into the research field as a learner with an open mind. However, the research can narrowly focus on the subsequent questions as the study progresses (C. Clemens, personal communication, February 21, 2020; Willig, 2008).

This study explored the experiences and perceptions of mentors and mentees associated with youth mentoring relationships in Zambia. The main research question for this grounded theory study is: *What experiences and perceptions do mentors and mentees associate with youth mentoring relationships in Zambia?* Most of the research available on youth mentoring is based on settings within the global north, while there is a dearth of studies focused on the global south to inform youth mentoring practice in those contexts.

3.6 Brief Background of Grounded Theory

Grounded theory (GT), as pioneered by Barney Glaser and Anselm Strauss in 1967 (Glaser & Strauss, 1967), is a theory for developing or generating theories as well as a research methodology. The introduction of GT saw the transformation of research from a dominant deductive and hypothesis-testing approach to knowledge development to include an inductive approach to theory building grounded in data (Glaser & Strauss, 1967; Nagel et al., 2015). Therefore, a research methodology begins with inductive strategies for collecting and analysing qualitative data to develop middle-range theories (Charmaz, 2008; Glaser & Strauss, 1967). Chametzky (2016, p. 164) says, "Grounded theory is a research design in which a researcher explains the behaviours of participants, vis-à-vis their main concern." Charmaz (2008) further

explains that grounded theory is a method for understanding research participants' social constructions and a methodology researchers construct throughout inquiry.

GT was initially developed on objectivist principles; however, through the years, other approaches to grounded theory, such as the constructivist approach, have emerged (Charmaz, 2006; 2008). The main principles of grounded theory methodology include simultaneous data collection, avoidance of pre-conceived hypotheses, systematic coding, constant comparisons, memo-writing, theoretical sampling and theoretical saturation (Glaser & Strauss, 1967; Charmaz, 2006; Alemu et al., 2015).

Grounded theory methodology is also embedded in inductive, abductive, and deductive reasoning approaches. Induction is reasoning informed by specific facts observed in the data (individual cases) leading to formulating general ideas, principles or concepts (from the particular to the general) (Charmaz, 2014; Elliott & Higgins, 2023; Glaser & Strauss, 1967). Deduction is reasoning founded on existing concepts, hypotheses, or theories. It aims to conform or disapprove those theories using facts noted in the data (from the general worldview to the specific) (Elliott & Higgins, 2023). According to Nathaniel (2023), deduction in GT happens when the researcher notes specific gaps in the emerging theory, developed through induction and abduction strategies, and infers the direction to collect data further to 'cover-up' the gaps. Abduction, pioneered by Charles Sanders Peirce in the 1800s (Burch, 2001), is making sense of what the observed fact is or could be i.e. the researcher strives to find a sufficient explanation of the fact or experience by making evaluations of the data and being creative about the data (Bryant & Charmaz, 2007; Charmaz, 2014) and "connecting the dots" (Nathaniel, 2023, p. 18). This sufficient explanation forms the new theory or concept.

Added to these principles, from a constructivist point of view, is that the voice of the research participant should be reflected throughout the different research stages of analysis up to the final reporting stage (Charmaz, 2008; Alemu et al., 2015). Also, the researcher can conduct a literature review at the early stages of research. Charmaz (2008) states that the investigator should recognise prior knowledge and theoretical preconceptions and subject them to rigorous scrutiny rather than pretending not to have prior knowledge of the research area, as Glaser and Strauss (1967) advocate.

3.6.1 Classic Grounded Theory

Classic grounded theory pioneered and promoted by Barney Glaser, believes in a single reality that a passive, neutral observer (researcher) discovers through value-free inquiry (Charmaz, 2008). It assumes that human values do not influence research, data collection, analysis and reporting. Thus, Charmaz (2008) expounds that assumptions of objectivity and neutrality make data selection, collection, and representation unproblematic; they become givens rather than constructions that occur during the research process and shape its outcomes. In the objectivist approach to grounded theory (GT), those who follow Barney Glaser's school of thought overlook the influence of their privileges, positions, and statuses on the entire research process (Charmaz, 2016). Unlike constructivist GT, doing a literature review before or at the beginning of a grounded theory study is frowned upon in classic grounded theory (Heath & Cowley, 2004).

3.6.2 Strauss and Corbin's Grounded Theory

Like classic grounded theory (Glaser & Strauss, 1967), Strauss and Corbin's (1990) grounded theory is based on positivist thinking; it promotes the idea that there is an objective, external reality that a researcher can discover and write an account of (Timonen et al., 2018). In other words, Strauss and Corbin's grounded theory promotes the idea that there is a single process or core category that the researcher studies and discovers and to which other categories are connected or related (Creswell, 2007). Timonen et al. (2018), however, note that Strauss and Corbin's 1990 and 2015 approach puts across a:

very detailed outline of data analysis, with emphasis on ongoing validation and a combination of induction and deduction...reasoning which has contributed to the impression that there is a step-by-step 'formula' that must be painstakingly followed in order to produce 'good' [grounded theory] ..." (p. 2)

Glaser has, nonetheless, criticised this "very detailed outline of data analysis" for being too prescribed and structured (Timonen et al., 2018, p. 2). Charmaz (2008) also emphasises that grounded theory methods should be flexible and encourage innovation throughout the research process. She criticises the rigid application of the method and states that such application limits the potential of grounded theory and fosters the production of superficial studies. Although Creswell (2007) seems to prefer Strauss and Corbin's grounded theory to Charmaz's constructivist GT when explaining grounded theory procedures, as he sees the former's systematic approach as helpful to novice researchers wanting to undertake a grounded theory study, implying that it is 'easy' to follow through. However, he acknowledges Charmaz's interpretive approach as having many attractive elements, two of which he mentions, reflexivity and flexibility, that is, flexible guidelines or being flexible in structure (Creswell, 2007). Strauss and Corbin's grounded theory has also been criticised for emphasising deduction during data analysis. Heath and Cowley (2004) report that this emphasis requires the asking of many questions and speculation about what might be rather than what exists in the data.

3.6.3 Constructivist Grounded Theory

Charmaz (2016) declares that constructivist GT is a contemporary version of Glaser and Strauss' 1967 original declaration. This approach brings innovative thinking and changes to earlier perceptions of GT. Constructivist GT, just like Classic GT, is an emergent method which begins with the empirical world and develops inductively in trying to understand that world (participants' experiences/social processes or actions within their contexts) as events continue to unfold and knowledge builds up (Charmaz, 2016). Central to constructivist GT is reflexivity, which means that a researcher must be aware of how his/her involvement in the inquiry influences the whole research process (Charmaz, 2006; 2008; 2019), in the sense that researchers, as social beings, possess experiences, ideas, and assumptions that can contribute to how they understand the social processes they observe (Heath & Cowley, 2004). Charmaz (2016), in explaining how constructivist GT contributes to critical inquiry, refers to acknowledging a researcher's influence on an inquiry as being methodologically self-conscious. She (Charmaz, 2016) expounds: "Methodological self-consciousness means detecting and dissecting our worldviews, language, and meanings and revealing how they enter our research in ways we had previously not realized" (p. 3). The constructivist approach also moves away from seeing reality as a single process. In other words, it frowns upon studying a

single process or core category, as in Classic and Strauss and Corbin's GTs (Creswell, 2007). Constructivist GT, upon which the current study mainly drew, is informed by the following principles:

Reality is multiple, processual, and constructed – but constructed under particular conditions; the research process emerges from interaction; it takes into account the researcher's positionality and that of the research participants; the researcher and researched co-construct the data – data are a *product* of the research process, not simply observed objects of it. (Charmaz, 2008, p. 402)

To this end, Creswell (2007) claims that Charmaz's constructivist GT emphasises the views, values, beliefs, feelings, assumptions, and ideologies of individuals rather than the methods of research, but quickly points out that she has, however, described, in Charmaz (2006), grounded theory methodological processes and analytic strategies.

3.7 Rationale for Using Constructivist Grounded Theory in the Current Study

Thus, this study employed constructivist GT methodology to explore experiences and perceptions that mentors and mentees associate with the youth mentoring phenomenon in Zambia. Charmaz (2016) asserts that constructivist GT is a research methodology used to study people's actions to solve emergent problems. Pitney and Ehlers (2004) also acknowledge that grounded theory is a systematic approach to collecting and analysing qualitative data to generate explanations that further understand social and psychological phenomena, such as youth mentoring. That said, GT, including constructivist GT, aims to move beyond description and generate explanations, that is, theories and/or concepts of processes, actions, or interactions (Creswell, 2007). Constructivist GT was suitable for the current study as it aimed to identify specific concepts in the data that gave meaning and explained the process of youth mentoring in Zambia (Bowen, 2006; Charmaz, 2006). Due to the lack of extant theory on youth mentoring in Zambia and, thus, the scarcity of theoretical foundations, constructivist GT was mostly appropriate for this study, as it is known to be valuable in areas where limited or no existing theory is available (Alemu et al., 2015; Charmaz, 2006; Glaser & Strauss, 1967). Creswell (2007) also asserts that "[g]rounded theory is a good design to use when a theory is not available to explain process" (p.66), as is the case in the practice of youth mentoring in Zambia. Moreover, for youth mentoring practice to maintain noticeable value in Zambia, it needs to get involved and be informed by theories and knowledge that locate and analyse society and its historically developed forms of youth mentoring. The situation, thus, demanded theory development, and it was hoped that, in this study, conceptualisation would inductively generate categories, which would facilitate the development of a theoretical framework (Charmaz, 2006; Creswell, 2007) to try and explain how mentors and mentees experience the phenomenon of youth mentoring in Zambia. Because of its flexible nature, the constructivist GT methodology has suppressed cultural and geographical borders and assisted in a more profound understanding of youth mentoring relationships in Zambia (Bergh et al., 2022). Also, the methodology's application is expanded by illuminating participants' challenges, such as the lack of essential resources resulting from social injustice in Zambia (Charmaz, 2005; 2012; 2029), especially on the part of mentees.

3.8 The Research Process

In this section, I detail how I conducted this research. I demonstrate how the grounded theory methodology works and how it was operationalised in this study.

3.8.1 Sampling

In qualitative research, including grounded theory, there is an emphasis on what kind of participants should be included in a study sample to gather rich data that can contribute to theory development. A participant should be excellent (Morse, 2007) or be an expert (Alemu et al., 2015) in the information they possess. According to Moser and Korstjens (2018), they should have experience or need to have witnessed the phenomenon of study, have enough knowledge about it, and be willing to narrate their experience. Hence, the participants in the current study were regarded as experts who were living or observing the practice of youth mentoring and could participate willingly and share necessary and detailed information during interviews (Morse, 2007). Besides, an expert participant should demonstrate most of the characteristics of those being investigated to share rich descriptive data. Morse (2007) states:

Because researchers can conceptually manage only relatively small amounts of data, data that are included in the analysis must be significant, pertinent, informative, exciting, and not mundane, obscure, irrelevant, or only loosely related to the topic. (p. 231)

This is to say that, in this study, data suitable for analysis and development of the substantive grounded theory of youth mentoring in Zambia were of utmost importance to the researcher. Thus, “initial sampling in grounded theory is where you start, whereas theoretical sampling directs you where to go” (Charmaz, 2006, p. 100). During initial sampling, the researcher purposely comes up with sampling criteria for people, cases, situations, and/or settings before entering the field (Charmaz, 2006; 2014). In passing, I would like to mention that there is no evidence to determine the number of relationships or programmes in Zambia that can be understood as mentorships.

3.8.1.1 Purposeful Sampling and Initial Inclusion Criteria

Participants in the current study were purposefully sampled based on the initial sampling criteria. In purposeful sampling, research participants who experience a specific stage of the phenomenon are sought. Mentors and mentees were intentionally selected to find suitable participants who held data fit for analysis and development of this study’s categories (Morse, 2007). Thus, the initial sampling criteria for this study were that mentors and mentees were supposed to have been involved in a mentoring relationship for at least one year. This is because a mentoring relationship that is a year old is capable of succeeding and less likely to end prematurely due to significant challenges experienced in the initial stages of the relationship (Youth.Gov, n.d.-a; Grossman & Rhodes, 2002). Consequently, in this duration, the mentor and mentee may know each other better, and the relationship would have been established (Grossman & Rhodes, 2002). Besides, mentoring relationships that last a year or more benefit youths, both health-wise and socially, considering that the change process takes time (DeWit et al., 2016).

Mentors were supposed to be adult males and females involved in a mentoring relationship with the young person who was also part of the study. Mentees were supposed to be

disadvantaged youth between the ages of 15 to 19. This is because, within this age range, young people experience all sorts of changes, including developmental, social, academic, and organisational, more than in any other stage in their lives. These societal and adolescent changes can hurt young people who lack better skills to manage them (Powell, 2016). According to Powell, at this stage, many youths try to find their identity and start to make life-changing decisions. They experience a time of physical and hormonal change, which frequently causes a variety of emotional changes, as well as a lot of pressure, as they undergo transitions in school or from school to work. It seems the school-to-work transition is regarded as “a key part of the transition to adulthood” in many African countries (McLean et al., 2024, p. 460). However, for many youths from disadvantaged backgrounds, their experiences are compounded by the high prevalence of poor education outcomes, unemployment and low income, illnesses such as HIV/AIDS, sickness and death of close relatives, abandonment and living in child-headed households, which lead to experiences of a wide range of traumas (Chama, 2008; Jörns-Presentati et al., 2021; Murray et al., 2021; Neese et al., 2013; Population Council & UNFPA, 2018; UNICEF, 2013; Wagstaff & Parker, 2020). They also experience a lack of positive youth-adult relationships (Mulenga, 2013; Mulenga-Wincierz, 2024b; Ohidy et al., 2020). Hence, this description of the situation of most youths makes them suitable participants in the current study.

I also included 20-year-old mentees, considering that most African youths stayed in school longer. They also started transitioning to adulthood later in life as a result of challenges of ‘waithood’, which they experienced, as alluded to in Booyens and Crause (2012), Honwana (2012), and Wagstaff and Parker (2020). Chapter One explains ‘waithood’. The focus here on the formal school-to-employment transition should be understood in the context of other transitions to adulthood—particularly in Africa—including attaining puberty, marriage, pregnancy, and cultural practices that favour early children’s involvement in paid labour (McLean et al., 2024; Paul, 2025).

3.8.1.2 Theoretical Sampling

Theoretical sampling is the mechanism used to collect data further. No criteria are set in this sampling method, as the sampling process is determined and directed by the emerging theory and/or categories or as the researcher asks questions of the data during analysis (Charmaz, 2006;2014; Glaser & Strauss, 1967). In the current study, more data collection was informed and directed by the comparative analysis process as categories emerged, and the researcher’s understanding of the emerging theory increased (Morse, 2008). During analysis, I identified areas within the emerging theory that needed further investigation for theoretical elaboration and refinement (Charmaz, 2014). Charmaz (2006; 2014) notes that theoretical sampling pertains only to conceptual and theoretical development, and it is not about representing a population or increasing the statistical generalisation. Charmaz also writes that theoretical sampling is like purposeful sampling. However, it is purposeful sampling according to categories that one develops from one’s analysis, and these categories are based on theoretical concerns and not quotas. Hence, I intentionally recruited participants connected to a mentee or mentor whom I had already interviewed and who would share specific information about their experiences to build on the concepts that had already started emerging (Morse, 2007).

3.8.2 Participant and Recruitment Procedure

I conducted the recruitment exercise remotely, via Facebook and telephonically, because I am based in Europe and the study was conducted in Zambia, Africa. From 2019 through 2021, I searched for pages on Facebook that were portrayed as mentoring organisations or programmes because that is where most of these purported mentoring organisations seemed to be found. This search identified 15 organisations that seemed somewhat active or recently active on their pages. However, upon writing private messages to introduce myself and request their participation in the study, I discovered that almost all of them were dormant, as only one responded. The respondent shared a contact number on which I was supposed to contact someone who would talk to me about my request. I tried to call this supposedly person, but the number was not in use. I returned to contact with the ‘respondent’ but never got a response.

Subsequently, I contacted eight adults with whom I had come into contact through social media (remotely), whom I assumed to have been involved in youth mentoring because of the nature of their jobs or activities they said they were involved in that showed the possibility of them working with the youth. Again, only one person responded that he was in a mentoring relationship with a young person. So, I maintained contact with this one person until the interviews started. While in contact, I asked if he could relay my message to his mentee and invite them to participate in my study on my behalf. At some point in 2020, he told me that he had done that and that the young person had agreed to be interviewed. At this point, I knew that I had recruited two prospective participants. Nevertheless, after receiving only one response from this person, I realised I was dealing with a hard-to-reach population.

Then, I decided to recruit through my Facebook account; I wrote a public message asking if there was anyone on Facebook and on my friends list who knew people involved in youth mentoring. Two adults from my friends list replied privately that they were actually in mentoring relationships with young people. Then, another person, a youth and a stranger to me, also responded that he was in a mentoring relationship with a specific adult. I told them about my studies and asked if they could tell their partners about them; furthermore, ask them if they would be willing to participate in the study. They related my intentions to the partners to which they agreed to be interviewed. At this point, I was sure I had recruited eight potential participants. In the meantime, I also remained in contact with the youth and the adults until the interviews. All potential participants met the initial inclusion criteria.

Conversely, while leading the interviews, I asked the first prospective adult to introduce me to the youth with whom he was in a mentoring relationship. Nonetheless, he did not and stopped communicating with me. That is how this pair fell out of my study, and I remained with six potential participants, hence three mentor-mentee pairs. From these three pairs, just after I interviewed the first mentor, I discovered that his mentee was not a youth within the age range of 15 to 19 of the inclusion criteria, as alleged by his mentor. He was, in fact, much older. He was 31 years old. Upon learning his actual age, I immediately stopped the interview from happening even though I had already interviewed the mentor. Thus, the mentor’s interview data from this pair was also withdrawn. As a result, I remained with only two pairs to interview. From my friend list, an adult, Ba Madam, was in a relationship with a young person named Limpo. The young person and a stranger to me, Dalitso, was in a relationship with an adult, Mr Mike-M-Mentor.

I conveniently recruited the third pair during the in-person and virtual (via Zoom) interviews with the initial pairs mentioned earlier. While doing my fieldwork, a young person I knew related to me his involvement in a mentoring relationship with his football coach. The recruitment of this pair brought back the number of potential participants to six, thus, three pairs. The young person, Bupe-M-Mentee, was in a relationship with Uncle Tony-M-Mentor, an adult. Although conveniently sampled, the pair met the study's inclusion criteria and were willingly available for interviews (Morse, 2007; Moser & Kortjens, 2018). Suffice to say that all these three pairs were in informal mentoring relationships. Hence, three pairs were successfully interviewed in the 1st phase, including the one mentor whose interview was dropped (see Table 3.1).

Table 3.1. Mentoring Relationship Pairs – First Phase Recruitment

Mentor (pseudonyms)	Mentee (pseudonyms)	Relationship duration in years	Location
Ba Madam-F-Mentor	Limpo-F-Mentee	1 and 9 months	Kabwe
Uncle Tony-M-Mentor	Bupe-M-Mentee	2	Lusaka
Mr Mike-M-Mentor	Dalitso-M-Mentee	(N/A)	Chingola/Lusaka
The Electrician-M-Mentor (interview data withdrawn)	Not interviewed (way beyond age inclusion limit)		Lusaka

3.8.2.1 Recruiting through Theoretical Sampling

During the data analysis of the first interviews, it turned out that one mentee, Dalitso-M-Mentee, had another mentor, Ba Bishop. Dalitso-M-Mentee was also a mentor to another young person, Lweendo. This revelation led to questions that needed to be answered to construct some categories further. Consequently, these two people with whom Dalitso-M-Mentee was in other mentoring relationships were recruited to the study as a result of theoretical sampling. This led to a total number of eight participants, as can be seen in Table 3.2. Pseudonyms were used to uphold anonymity. As presented in Table 3.1 above and Table 3.2 below, they consist of a pseudonym followed by either the letter M (male) or F (female) to differentiate between participants' genders, and the term mentor or mentee at the end to separate mentors from mentees, for instance, Jane-F-Mentee or Hendrick-M-Mentor. No participants were compensated except for the fact that I bought a bottle of water or soft drink for refreshments for the participants during in-person interviews because of the high temperatures.

Table 3.2. Mentoring Relationship Pairs - First Phase Recruitment + Theoretically Sampled Recruitment

Mentor (pseudonyms)	Mentee (pseudonyms)	Relationship duration in years	Location
Ba Madam-F-Mentor	Limpo-F-Mentee	1 and 9 months	Kabwe
Uncle Tony-M-Mentor	Bupe-M-Mentee	2	Lusaka
Mr Mike-M-Mentor	Dalitso-M-Mentee	(N/A)	Chingola/Lusaka
Ba Bishop-M-Mentor (Theoretically sampled)	Dalitso-M-Mentee	20 (from birth)	Chingola
Dalitso-M-Mentee (as a mentor)	Lweendo-M-Mentee (Theoretically sampled)	3	Chingola

3.8.3 Setting

Initially, I intended to select my participants from Lusaka, the capital city of Zambia, within Lusaka province, and from any city on the Copperbelt, the mining province of Zambia. These two provinces were considered because anecdotal data showed that organisations behind Facebook pages that purported to be involved in youth mentoring were in Lusaka and cities including Chingola, Kitwe and Ndola on the Copperbelt. Besides, many youths in these provinces also experienced adversities. For example, because of many youth challenges, there seemed to be a rising number of youth gangs on the Copperbelt (Al Jazeera, 2020; Chisala, 2018; Taylor, 2020) and continued early school leaving, unemployment, youth prostitution, increased youth remand and imprisonment, as well as substance and alcohol abuse which was rampant among young people in both Lusaka and the Copperbelt (Hall, 2019; Maninga, 2017; Sishuwa, 2021; Siwale & Siziya, 2019).

At the time of recruitment, Ba Madam-F-Mentor was in Lusaka; later, she moved to Kabwe, where she was in a mentoring relationship with Limpo-F-Mentee for a year and 9 months, as indicated in the table. Therefore, at the time of the interviews, Ba Madam-F-Mentor and Limpo were interviewed in Kabwe, where they lived. Dalitso-M-Mentee lived in Chingola, but at the time of the interviews, he was in Lusaka, where he was studying. Mr Mike-M-Mentor, his mentor, was from Chingola but lived between Chingola and Lusaka, as he worked in both cities. At the time of the interviews, he was in Lusaka. Bupe-M-Mentee and his mentor, Uncle Tony-M-Mentor, lived in Lusaka and were interviewed there. Ba Bishop-M-Mentor, the other mentor to Dalitso-M-Mentee, and Lweendo-M-Mentee, the mentee to Dalitso-M-Mentee, both lived in Chingola and were there at the time of the interviews. The detailed profiles and characteristics of all eight participants are provided in Chapter Four of this dissertation.

3.8.4 Sample Size and Theoretical Saturation

This study's sample size was relatively small. It is important to note that, in grounded theory, the number of overall participants (sample size) cannot be predetermined until after data collection is closed (Alemu et al., 2015). This is because the amount of data collected and the sample size are determined by an ongoing iterative process, as illustrated in Figure 3.1, which can only be stopped at theoretical saturation (Glaser & Strauss, 1967). However, the meaning of theoretical saturation has been contested in grounded theory.

Glaser and Strauss (1967) state that theoretical saturation means that no additional data are being found, whereby the researcher can develop properties of the categories. As constant comparisons continue, no new data emerge to build properties and categories different from existing ones. At this point, a concept is said to have reached theoretical saturation (Holton, 2007). However, many researchers also acknowledge that reaching saturation and the extent to which a theory is developed is also dependent on possible practical problems, such as the researcher's training (including their agency in determining theoretical saturation), working with a guided theoretical framework (such as grounded theory) and qualitative research in general, the location and availability of participants and the research situation, among others, also, having limited resources, time and funding, and researcher burnout (Charmaz, 2014; Corbin, 2013; Cote-Arsenault, 2013; Glaser, 2018; Ünlü & Qureshi, 2023). Suffice to say that theoretical saturation is complicated, based on the things mentioned. To mitigate some of these issues in my study, I read many peer-reviewed papers, books and doctoral dissertations to gain insight into how theoretical saturation/sufficiency could be attained in constructivist GT, as advised by Ünlü & Qureshi (2023).

Also, researchers, such as Johnson (2013), Nelson (2016) and Saiki-Craighill (2013), acknowledge that saturation may be challenging to reach because new incidences will always be discovered in the subsequent data. Consequently, some researchers argue that theoretical saturation is a judgement a researcher makes based on how sufficiently theoretical categories have been defined and comprehensively explained (Dey, 1999 as cited in Charmaz, 2014; Creswell, 2007; Lewinson et al., 2018) while considering the practical challenges. Moreover, saturation is more than showing that incoming data are redundant. Instead, it demonstrates that all categories are defined and specified and illustrate substantial property variations (Corbin, 2013). All relevant data have been incorporated into the analysis (Dey, 1993), and all the concepts are well-defined and explained (Cullen & Brennan, 2021). Considering the discussion in this section, the current study attained theoretical sufficiency (Charmaz, 2014; Corbin, 2013; Creswell, 2007; Lewinson, 2018).

With regard to sample size, doctoral GT studies and other qualitative research have been conducted with small sample sizes and have been believed to be credible. For example, Zafeiriou's (2017) grounded theory study of educational psychologists' mental health casework in schools consisted of five research participants. Similarly, Hirschfeld et al. (2005) state that their article titled "What do Psychotic Experiences Mean for Young Men? A Qualitative Investigation" was based on one of the authors' doctoral studies, which comprised six participants. Besides, some youth mentoring studies based on GT and other qualitative methods have had small sample sizes but with plausible and coherent explanations of mentoring and youth mentoring in different contexts: for instance, nine participants (Powell, 2016), 11 participants (Martin, 2013), 12 participants (Rana, 2018) and 13 participants (Moore, 2017). There is no specific proposed number of participants that a grounded theory study should consist of (Carmichael & Cunningham, 2017). To this end, McCrae and Purssell (2016) suggest that the quality of qualitative studies should not be determined by sample size and that, for example, in grounded theory, iterative theoretical sampling, which is based on emerging theory, should determine sample size. Braun and Clarke (2016) assert that bigger sample sizes are not better than smaller ones in that bigger samples are likely to prevent a researcher from grasping

the full implications of complex data and their nuances. Braun and Clarke further state that researchers, students and published scholars, thus, have consistently “generated themes and developed complex analyses from smaller samples” (p. 5). Hence, some researchers, as indicated by Sim et al. (2018), suggest that grounded theory studies have five to 35 participants as a rule of thumb. In their investigation of grounded theory empirical research, Lal et al. (2012) report that having 10 to 60 participants in grounded theory studies was considered normal. Similarly, Carmichael and Cunningham (2017) state that the number of participants in grounded theory studies can vary from six to 35. Charmaz (2014) also claims that a study with fewer participants can produce significant results depending on the quality of the interviews and the level of data analysis.

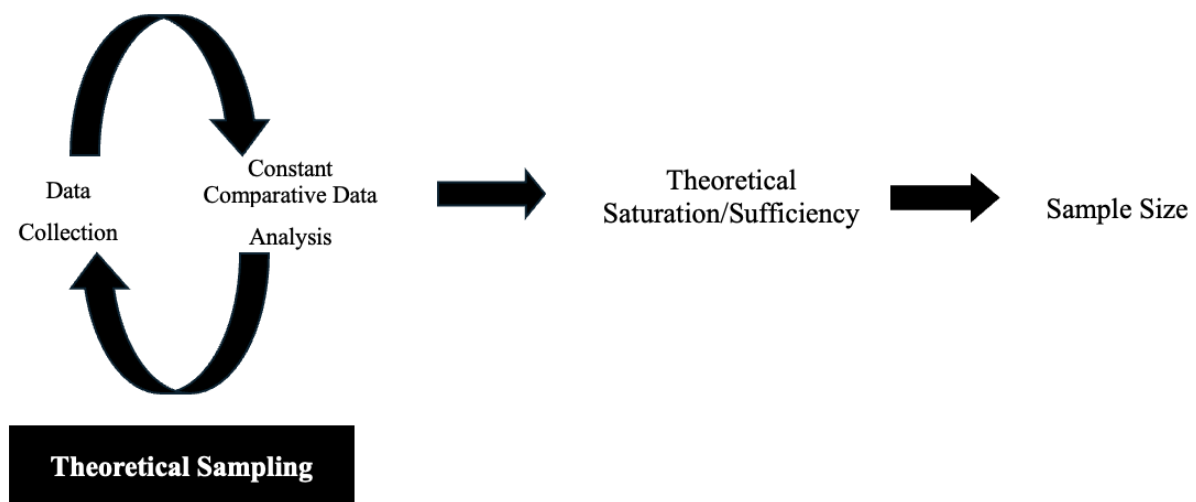


Figure 3.1. The Iterative Process of Data Collection and Analysis Necessitated by Theoretical Sampling Leading to Theoretical Sufficiency and Sample Size

3.8.5 Ethical Considerations

Tracy and Hinrichs (2017) stipulate that there are ethics that are seen as universal and are required in order to protect participants against unnecessary risk from their involvement in the study and are primarily put in place by an institutional review board (IRB), also known as ethics review board (ERB). This research was approved by the Bayreuth International Graduate School of African Studies (BIGSAS) and Prof. Dr. Iris Clemens, the Chair of General Education, Department of Educational Science, University of Bayreuth. Further, at the beginning of the study, I participated in an online preparatory and certified course, “Good Research Practice during Doctoral Studies”, offered by the Goethe Research Academy for Early Career Researchers. This course supplemented research skills I had already acquired from my previous honours and master’s studies. Upholding ethics ensures that the researcher conducts their study ethically to prevent or mitigate any harm that may occur throughout the entire research process and prevent researchers from taking advantage of people who may be vulnerable (MacCallum et al., 2017). Drawing on the ethical principles for research with human subjects by the Declaration of Helsinki (World Medical Association, n.d.), the current study considered the following principles.

3.8.5.1 Deception of Subjects

To ensure that participants were not deceived in any way, I shared the aim of the current study with the participants when they were approached for the first time, and I reminded them of the aim of the study at the start and end of the interviews (Babbie & Mouton, 2001). The study was being conducted for academic purposes; thus, I, to the best of my knowledge, did not disguise the real aim of the study nor conceal possible negative feelings that the participants might have experienced during the interview process (Babbie & Mouton, 2001; Mulenga, 2013). The consent forms were supplied to participants with my supervisor's contact details to stress the study's legitimacy and allow participants to contact her if and when needed.

3.8.5.2 Voluntary Participation

Permission was obtained from the participating individuals, mentors, and mentees. A research information sheet, Appendix H, was provided, which informed them about the study's relevance, the study's intended purpose, how the data would be collected from them, who would have access to the information provided, and that participation was entirely voluntary. Hence, they could decide for or against being interviewed (Babbie & Mouton, 2001). Notably, youth participants were told there were no negative consequences if they decided not to participate after agreeing or to stop their participation when the interview was still in process (Mulenga, 2013). Also, they were not obliged to answer all questions.

3.8.5.3 Anonymity

Participants are considered anonymous when the researcher cannot link responses to specific respondents (Babbie & Mouton, 2001). In this study, I asked the participants to choose a pseudonym to conceal their real names at each interview. Thus, the participants' identities are anonymous, as pseudonyms have been applied throughout interviews, data analysis and the research report (Babbie & Mouton, 2001).

3.8.5.4 Confidentiality

I emphasised the principle of confidentiality at the beginning and end of each interview and ensured that participants' interview data were kept strictly confidential and available only to me (Strydom, 2005). The interview recordings have remained confidential, as, immediately after the interviews, I loaded them onto my computer, which has been password-protected, and deleted from the recording device (Mulenga, 2013). Besides, I informed all participants that my academic supervisor might have access to transcriptions. The participants were also informed that extracts from the interviews could form part of the final research report; however, under no circumstances would the names of the participants or any identifying characteristics be included in the report or any other publications related to this research (Engel & Schutt, 2010; Strydom, 2005). Participants were informed that a copy of the report would be kept in the University of Bayreuth Libraries and online to allow its use for academic purposes.

3.8.5.5 Informed Consent for Participation and Interview Recording

In the current study, consent was sought from all participants to participate in the study after highlighting all the above ethical aspects. Before the interviews, participants signed a written informed consent form to show that they willingly participated in the interviews (Babbie &

Mouton, 2001; Charmaz, 2014). Also, I sought permission to audio record interviews and proceeded to do so only once the participants gave me the go-ahead (Charmaz, 2006; 2014; Greeff, 2005). Participants were informed of their position for the recorder to be stopped if they no longer felt comfortable (Greeff, 2005). Recording interviews allows the researcher to focus on the interview proceedings and, thus, take note of the observable objects and behaviour, such as gestures, and concentrate on establishing rapport (Greeff, 2005). As Charmaz (2006) upholds, giving full attention to the participant and maintaining eye contact helps the researcher to collect detailed data. Thus, in the current study, recording the interviews was advantageous because data were permanently recorded, and the researcher could listen to the audio conversations several times for more clarification during the transcribing process (Robson, 2002).

3.8.6 Data Collection

Data collection in GT research is an iterative process, and it is done parallel to coding, memoing, constant comparative analysis and theory construction (Wiener, 2007). An iterative process in grounded theory methodology and, therefore, in this study, means that data collection was done repetitively; that is, the initial series of data collection and its analysis guided the next phase of data collection (Alemu et al., 2015) until the sufficiency of categories was reached. Figure 3.2. shows the iterative data collection and analysis processes leading to theoretical sampling and vice versa, in grounded theory.

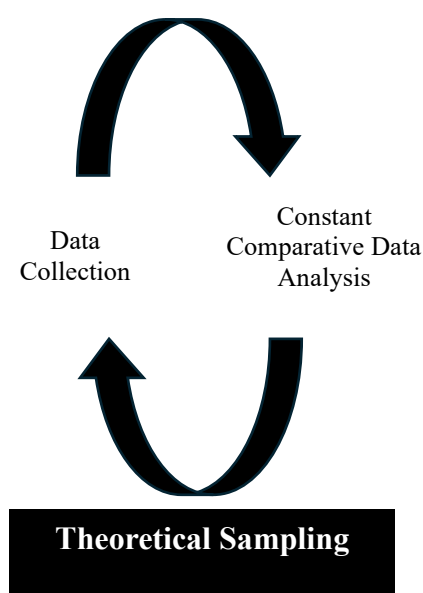


Figure 3.2. The Iterative Process of Data Collection and Analysis Necessitated by Theoretical Sampling

Once the informed consent form, see Appendix A and B was read and signed by the participants, I invited them to complete the biographical information forms (see Appendix C and D) to collect factual data (Robson, 2002), such as age, gender, educational background and status, type of school attended, occupation, employment status and position, and residence, including information related to mentoring, like relationship history, current status, duration,

and when and where they met for mentoring meetings. After each participant completed the form, I conducted intensive interviews by deploying a semi-structured interview guide described below. Intensive interviewing is also known as in-depth interviewing in some countries and disciplines (Charmaz, 2015).

In line with Charmaz (2015), the semi-structured and open-ended interview schedule guided my interview process and did not dictate it. Also, Robson (2002) contends that an interviewer has a range of topics to which the interviewee has to respond, although these topics are arranged flexibly. The researcher is free to ask a question/raise a topic at the appropriate time and not in any specific order or as listed in the interview schedule or guide. Charmaz (2006) also says that an open-ended interview guide helps novice researchers to think through their questions; that is, not to ask questions in a complicated manner or use terminology that is alien to participants, as well as to avoid leading questions, which force narrow responses and forced categories. Also, in line with Charmaz (2006), Greeff (2005) asserts that guided interviews are ideal for collecting comprehensive and comparable data, allowing objective comparison of results. Robson (2002) further recommends what the interview schedule may include: 1) introductory comments, 2) a list of topic headings and possibly crucial questions to ask under these headings, 3) a set of associated prompts and 4) *closing comments*. The current study included narrative-generating open-ended questions. To this, Wimpenny and Gass (2000) assert that, in grounded theory, this kind of questioning is expected in the early stages when a narrative from the person's perspective is required to allow the field of inquiry to unfold, see Appendix E and F for mentor's and mentee's interview guides.

A small portion of social media data was also collected through theoretical sampling (see section below for further explanation). Data can be collected from various sources and should be regarded as data irrespective of its source as long as it can contribute to the analysis and, therefore, the development of the emerging theory (Glaser, 2002; Chamberlain et al., 2004).

3.8.6.1 Intensive Interviews

In grounded theory methodology, data are collected through different techniques, including intensive interviews, observations, surveys, reading personal journals, and reviewing of secondary sources, such as records, reports, documents, etc. (Alemu et al., 2015; Charmaz, 2006; 2015) and through emails or chats (Scott, 2009). Charmaz (2006) recommends that a researcher aim to create or adopt methods that promise to advance the researcher's emerging ideas and that such innovation can occur at any point during research. This study deployed the intensive interviewing technique, which is open-ended, non-judgemental, interactional and mutually constructed and allowed the researcher to go deeper into conversations to bring out richness and rigour in the collected data (Alemu et al., 2015; Charmaz, 2014; Robson, 2002). Intensive interviewing allowed me to detail the participants' experiences, request more details, keep the participants on the topic, and return to earlier points (Charmaz, 2006; 2014). Further, Charmaz (2006, p. 27) asserts that the technique allows participants to "be experts, reflect on their experiences [past and present], and express thoughts and feelings disallowed in other relationships and settings." As Chapter Five demonstrates, interviews, through the probing strategy, urged me to follow up on participants' ideas and issues instantly upon their emergence during interviews (Charmaz, 2014). Charmaz (2014, p. 85) notes that "grounded theory

methods and intensive interviewing are open-ended but directed, shaped yet emergent, and paced yet flexible approaches.” This supports the philosophical perspective of constructivist GT that knowledge is co-constructed through balanced interactions between the researcher and the researched. However, researchers, such as Rana (2018), caution against the power dynamics that may surface during in-depth interviews and recommend that it is vital for the interviewer and the interviewee to be aware of their positions within the interview process. In the current study, the researcher and participants discussed their roles and positions within the interview process.

Before the interviews, I piloted the questions with a young person in Lusaka to ensure that they were appropriate and that the study was reasonable (Morse, 2007; Strydom, 2005). Based on this pilot interview, I compared responses to the questions and made necessary changes before the interviews. Information collected during this interview, piloting the research questions, was not included as part of the findings of this study.

In this study, as earlier alluded to, interviews were conducted with five mentors and four mentees. Interviews were undertaken in two phases. The first phase consisted of seven interviews, while the second phase, due to theoretical sampling, entailed two interviews. They took place between the end of 2021 and the beginning of 2023. Participants were interviewed separately at different locations. Six in-person interviews were conducted face-to-face, while one initial interview and two, following theoretical sampling, were conducted via Zoom. In the first phase of interviews, Mr Mike-M-Mentor was interviewed via Zoom due to time constraints and COVID-19 government restrictions. In the second phase of interviews, following theoretical sampling, Ba Bishop-M-Mentor and Lweendo-M-Mentee were interviewed via Zoom for reasons beyond the researcher’s control, such as bad weather conditions, which prevented me from travelling to Chingola on the Copperbelt from Lusaka. With the permission of each participant, interviews were recorded digitally to ensure accurate data transcription. All interviews were in English, although participants could sometimes use a local language (Bemba or Nyanja) to emphasise a point or to put their points across clearly. The shortest interview lasted approximately 45 minutes, while the longest lasted two hours, averaging 65 minutes.

3.8.6.2 Social Media Data

I also collected a small amount of data through Facebook written posts from Mr Mike-M-Mentor. According to Glaser (2002), “all is data ... whatever the source, whether interview, observations, documents, in whatever combination ... it is not only what is being told ... but also all data surrounding what is being told” (p.1). I collected social media data because, during data analysis, I discovered that Dalitso-M-Mentee, upon experiencing constant absenteeism from his mentor, began to follow his mentor’s social media posts to be mentored through them. Therefore, I wanted to find out what the mentors’ posts were all about, whose purpose they served, and what meaning they conveyed. This data contributed to the co-construction of my theory in line with Charmaz (2015), as the meanings of what was said and what was written were compared to see, for instance, the congruence between the two. Also, what sort of Facebook posts was Dalitso-M-Mentee exposed to, and how and what could he learn or benefit from them? This assisted in further defining and explaining the categories. This social media data being personal, I considered research ethics as discussed elsewhere in this chapter and

ensured that I sought permission from Mr Mike-M-Mentor before including data from his Facebook account in the analysis and the findings of this study. Figure 3.3 shows the timeline of the data collection, including initial interviews and subsequent theoretical sampling.

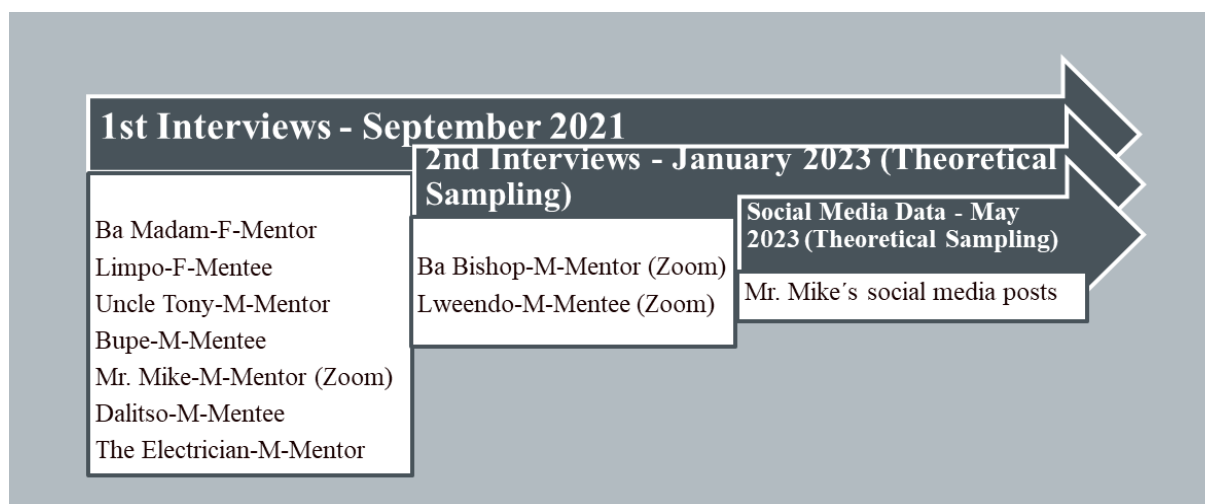


Figure 3.3 Data Collection Timeline

3.8.7 Data Management

Following the interviews, I transcribed, see Appendix G, the audio recordings verbatim, except for one mentor's recorded interview data, which was dropped, as earlier informed. Three interview audio recordings were transcribed with the Otter.ai transcription tool, which was helpful as vast volumes of data were transcribed quickly. Herdiyanti (2014) asserts that:

"Otter.ai transcription services follow best practices for data security and privacy laws, including the [European Union] EU General Data Protection Regulation (GDPR), California Consumer Privacy Act (CCPA), and voluntary product accessibility template (VPAT) for accessibility requirements compliance." (pp. 2-4)

Immediately after the transcriptions were done, I downloaded and stored them on a password-protected computer. After that, I manually cleaned the data to increase accuracy by repetitively listening to the recordings and changing, for instance, wrongly spelt words or assigned names or unclear text due to participants' accents and audibility and use of local language, which the tool does not transcribe. Confidentiality was maintained as pseudonyms were used when the interviews started being recorded (see section 3.8.5.5 for more information). Consequently, quotes used in this dissertation, particularly in the findings chapter, that contain text in the two local languages, Bemba and Nyanja, were translated into English in square brackets. Also, the English language was not corrected for grammar. Instead, they were left literally to preserve the sense and feel of the interview, as well as the authentic voice of the participants. Also, to ensure the quality of the translated text, my brother, who is a native speaker of the local languages and who also speaks, and is a high school teacher of, English, checked the translations.

Participants' identifying information and their names remained confidential in the transcripts, as pseudonyms were used and applied throughout data analysis and report writing. All electronic data that could identify the participants were stored on a password-protected

computer, and all paperwork that could lead to participants, including contact information, informed consent forms, biographical information forms and hardcopy transcripts, were kept in a lockable cupboard at home. Three years from the completion of the study, all recognisable data will be deleted and destroyed cautiously and safely.

Participant interview transcripts were imported into a data analysis software program, MAXQDA. This software helped me to store, organise and manage interview data, as it provided an audit trail of the analysis process. I could code interview data with labels, write memos and return to earlier codes and memos, make modifications, and quickly navigate between interview transcripts

3.8.8 Constant Comparative Data Analysis

Constant comparative analysis is the strategic inductive method of generating theory in a GT study (Glaser & Strauss, 1967; Charmaz, 2006, 2014). This method generates substantive and formal theories by constantly comparing two or more groups of people, societies, institutions and organisations, countries, regions, etc., within a substantive area (Glaser & Strauss, 1967). For example, data from one source (e.g., an interview) are compared with data from other interviews to analyse and identify significant processes (Charmaz, 2015). According to Charmaz (2006; 2014), the researcher establishes analytic distinctions through constant comparative methods and thus makes comparisons at each level of analytic work.

To this end, I applied the iterative constant comparative analysis method to analyse the data (Charmaz, 2006; 2014). This inductive analysis method assisted me in generating the study's categories grounded in the data. Through this approach, I identified particular concepts in the transcripts, through coding, that explained and gave meaning to the social process of youth mentoring from the experiences and perspectives of mentors and mentees in Zambia. Coding is one of the fundamental strategies for analysing data in grounded theory. This strategy happens when the researcher conducts a detailed analysis of the data collected from research participants and/or documents and gives a code, name or label to a particular portion of that data (Alemu et al., 2015; Charmaz, 2006). Codes can be seen as short forms of writing or concepts to express a portion of the data.

3.8.8.1 Initial Coding

In grounded theory, data analysis begins with open coding (Glaser & Strauss, 1967) or initial coding (Charmaz, 2006; 2014). Initial coding is the first crucial stage of looking at data critically (Saldana, 2013). In conducting initial coding in this study, I read through all interview transcripts. Then, I chose one interview and read it carefully while taking note of themes and patterns that emerged. As I did that, I also constantly compared interview statements and incidents within this interview transcript and coded the data. This process was applied to other interview transcripts from the first and second phases of interviews. While that was happening, I simultaneously compared the statements and incidents between transcripts, and coding continued. During this initial coding process, I asked myself pertinent questions, such as, 'What is this person trying to say?' as suggested by Charmaz (2006). Moreover, as Böhm (2004) recommended, 'Who? What persons or actors are involved? What roles do they play? How do they interact?' Asking these questions and repetitively comparing the data, I became more

aware of what participants perceived as crucial to them and started treating it analytically. Charmaz (2006) instructs researchers to remain open to what the data suggest and stay close to it when coding. They must keep their codes simple and accurate, construct short codes, preserve actions as presented in the data, compare data with data, and move quickly through the data. One way of staying close to the data is through applying in vivo and process coding, also known as gerund-ing (Saldana, 2013) and using the line-by-line coding technique.

3.8.8.2 In Vivo Codes

In vivo codes are referred to as participants' special terms or own words, or phrases. These codes help researchers to preserve research participants' meanings of their perceptions and actions during coding (Charmaz, 2006; 2014). Charmaz advises that in vivo codes, like any other codes, must be subjected to comparative and analytic treatment as they do not stand independently in a robust grounded theory. According to Charmaz (2006), when in vivo codes are properly scrutinised, they capture the participant's meaning and experiences. For instance, a participant in this study said, "...it is mixed emotions but sometimes very interesting ... that's why [I] am saying mixed feelings..." This data was coded as '*experiencing and perceiving mentoring as a process of "mixed feelings"*' and made a category of this study (see Table 3.3 and Chapter Five). This in vivo code described most of the feelings, actions and statements of not only this mentor but also those of other participants, even though they did not refer to the exact term of this mentor, which developed into an entire category.

3.8.8.3 Gerunds

Gerund (-ing words) is the way of preserving participants' meanings and actions during coding in grounded theory (Glaser & Strauss, 1967). Using gerunds or process coding urges the researcher to analyse the data from the participants' perspectives, follow through with their experiences (processes and actions over time), and examine data from different perspectives as implicit meanings are brought to light (Charmaz, 2014). I coded the interview transcripts by applying labels in a gerund form to have a deeper understanding of their experiences and bring out their actual meanings in more critical ways, thereby becoming more theoretically sensitive rather than accepting participants' responses at face value. Gerund-ing helps the researcher remain analytical rather than descriptive in their analysis (Fehrer, 2017).

3.8.8.4 Line-by-Line Coding

In Line-by-line coding, Charmaz (2006) recommends that each line be coded, as this brings out ideas that could have been overlooked when reading data for general or thematic analysis. I started with line-by-line coding from the initial set of interviews, which produced more than two thousand codes. This was overwhelming as I grappled with how I would work with such an enormous number of codes, which made me stop the coding process and reflect on how I would progress. Glaser (2022) attests to my situation; he asserts that doing a grounded theory study, minus a mentor, is challenging for novice researchers, but experienced grounded theorists provide support by exchanging ideas through literature and online platforms. Hence, I reread the literature and consulted grounded theory scholars in an online Facebook group and got help on how to progress. Further, Saldana (2013) advises that, in case of being overwhelmed with many codes, "you reanalyze the data and find that larger segments of text are better suited

to just one key code rather than several smaller ones” (p. 24). I restarted my initial coding process, but this time, doing it incident-by-incident and by segments, themes and patterns were noted, and codes were generated. I also used the sorting by hand technique (Charmaz, 2014), as depicted in Figure 3.4, I printed out excerpts, cut them up, and grouped them by hand according to the codes that represented them (Côté-Arsenault, 2013).



Figure 3.4. A picture illustrating manually sorted excerpts arranged according to assigned codes

This exercise assisted me in shuffling and reshuffling excerpts where I needed to, which helped me to make logical sense of my codes and have a more precise direction for my emerging categories. After completing the initial coding, the second cycle, known as focused coding, was performed as held by Charmaz (2006; 2014).

3.8.8.5 Focused Coding

Focused coding, which Saldana (2013) calls second-cycle coding, is a strategy where the researcher uses significant and/or frequent earlier codes to carefully select or go through large amounts of data with a ‘fine-tooth comb’ (Charmaz, 2006). This is done to identify emerging primary categories (Alemu et al., 2015). At this stage, I continued to compare data to data to develop focused codes. Then, I related the data to the codes and categories, which was an essential exercise in refining the codes and emerging categories. Codes that appeared significant during initial coding in that they were valuable in explaining the participants’ experiences and perceptions of youth mentoring relationships were inclusively and logically grouped based on similar meanings, themes and concepts, as can be seen in Table 3.3 and later, in Chapter Five.

Table 3.3. (coding example) summarises the coding process, illustrating how the initial codes were developed, grouped into initial focused codes, then advanced focused codes as subcategories and eventually categories (Charmaz, 2006; 2014). This table provides a transparent overview of the coding stages, showing how the data were systematically constructed into conceptual categories to ensure a trackable grounded theory process and analytical rigour. By outlining the coding process, Table 3.3 supports the development of the substantive grounded theory of youth mentoring relationships in Zambia, which reflects participants' experiences and perspectives.

Upon making the categories and their properties clear, I then associated them with each other. Moving into this process and working within it happened in a back-and-forth format. Charmaz (2014) also notes that moving to focused coding and focused coding itself is not entirely a linear process, as, during this process, upon discovering information that was implicit in the beginning, one may be prompted to go back to study the earlier data afresh and may have to go back to earlier respondents and explore topics that may have been too implicit to discern initially or unstated. In this study, during data analysis, I went back to participants and asked them to clarify specific answers and examine my data afresh. Following the focused coding process was theoretical coding, although moving through all these stages of coding happened in parallel to memoing.

Table 3.3. Coding example

Excerpt	Initial Code/s	Initial-Focused Code/s	Focused code/s (Subcategory)	Category
“...I feel it was not right for him to bring out confidential information about myself ... I was disappointed in him because things like this were supposed to be confidential...he was supposed to guard, you know, as a mentor...” (Bupe-M-Mentee)	Feeling his mentor's action was not right -Sharing out confidential information -Feeling disappointed in his mentor -Regarding personal information as confidential -Supposing his mentor is a guard	-Breaching confidentiality -Breaching trust -Feeling disrespected		Experiencing unwitting harm in a mentoring relationship
“Let me just make mention of this: there was a time when I told him [Uncle Tony-M-Mentor] about my names because there are other names that I use and, uh, some that I use in official documents. So, about this ... there was a time it was very insensitive for him to ridicule my name in front of everyone ... Everyone is laughing at you, you know, you are also laughing on the outside, but inside, it hurts you so badly, and you want to talk about it, but you can't, so those are just some of the challenges that I have had in my relationship with him as [my] mentor.” (Bupe-M-Mentee)	-Telling the mentor about names not known to others (teammates) -Ridiculing mentee's name to others (teammates) -Feeling being laughed at by teammates -Laughing along but it “hurts so badly inside” -Wanting to talk about it but failing to do so	-Confiding in the mentor with personal information -Breaching confidentiality -Feeling bullied -Feeling “hurt” -Harboring negative / “hurt” feelings	Mentee experiencing harm	
“... [I] am more of a focused person now that he has taught me how to be ... I am mentally focused I don't let my opponents get the best of me ... thanks to him am very tolerant...” (Bupe-M-Mentee)	-Feeling mentally focused -Being taught how to be focused -Not letting opponents to take control -Perceiving oneself “very tolerant” -Recognising the mentor's emotional support	-Appreciating the mentor's emotional and mental support	Receiving emotional and psychological support	Experiencing and perceiving mentorship as a process of “mixed feelings” (In Vivo Code)
“...he sometimes has a peppery attitude where, you know...he would give you a ban for a post you uploaded on Facebook...he has a peppery attitude and for me I	-Perceiving his mentor as having a ‘bad’ attitude -Not accepting mentor's punitive actions	-Having a negative mentoring experience	Experiencing challenges within	

don't sit well with that...but that doesn't outweigh the good that he does..." (Bupe-M-Mentee)	-Disagreeing to mentor's decisions -Thinking his mentor's good deeds outweigh the 'bad deeds'		mentorship as a mentee	
eh [silence] it has been ...I can say sometimes ... mixed feelings cause you find that uh in most of the mentees that am mentoring, they have challenges in life, uh they are facing difficulties in the day-today lives so it has really been [silence] I can also say a learning thing, also on my part, it has been uh, that's why am saying mixed feelings because there are [also] times that...you hear [her] talking about...success stories or...the positives that they have encountered in their lives and also knowing that you also played a part in this, really gives me that motivation to continue. (Ba Madam-F-Mentor)	- "Mixed feelings" -Dealing with mentee's daily challenges -Mentoring is a learning process - "Mixed feelings" -Hearing mentees talking about "success stories" -Hearing mentees talking about "positives encountered" -Realising own role in contributing to mentee's wellbeing -Feeling motivated to continue mentoring	- "Mixed feelings" -Mentoring is rewarding but challenging - "Mixed feelings"	-Mentoring is rewarding but challenging "Mixed feelings"	
"... we don't like meet on a monthly basis or weekly basis, but usually I receive mentorship...through his social media posts. So, yeah, from there [that's] where I oftenly receive mentorship...from him. (Dalitso-M-Mentee)	-Not meeting in-person -Being mentored through mentor's social media posts	-Mentoring via written social media posts?	N/A	Using different approaches and practices in a mentoring relationship
"... it [ku-pangika] is related to that [youth mentoring] because it is at this age where youth ba mafinika ku-pangika [youth need support], before they get off this age...it is at this stage pamene banga pangike (where youth can be guided), either to go for good or for bad...to be those of bad behaviour or good behaviour...so it is one and the same, it is in this youth mentoring that we can push it in..." (Uncle Tony-M-Mentor)	-Relating ku-pangika to youth mentoring - Perceiving youth as a crucial developmental stage needing support -Seeing youth as a delicate stage in human life -Seeing ku-pangika and youth mentoring as the same thing - 'Pushing' ku-pangika in youth mentoring	- Ku-panga -Perceiving youth as a stage of ku-pangika -Seeing ku-pangika as youth mentoring	"Ku pangika" / Uku pangika	Identifying a pangamani relationship with youth mentoring

3.8.8.6 *Memo Writing*

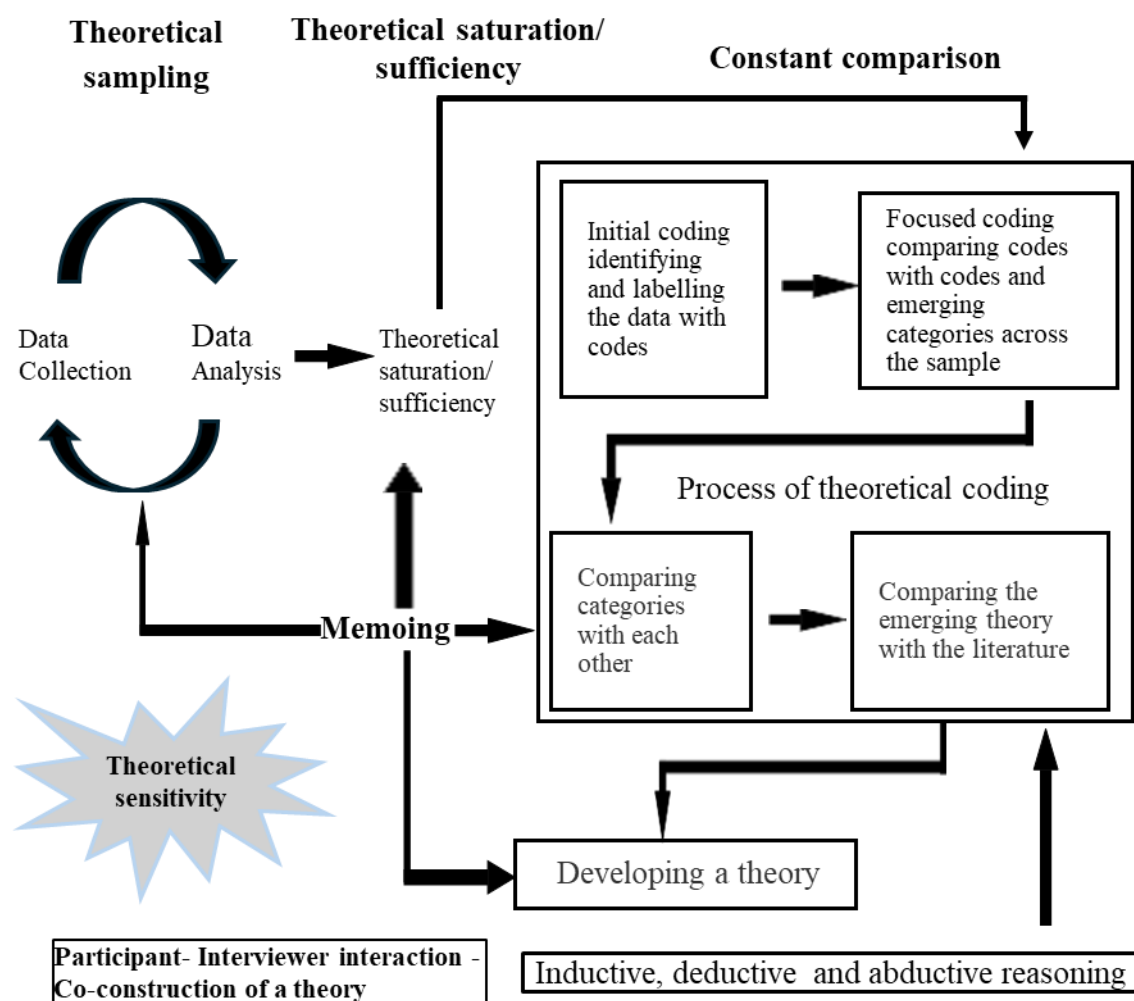
Memo writing is at the core of grounded theory, as analytical memos provide the basis for creating first drafts of papers or chapters (Charmaz, 2014). Memos make the researcher reflect on participants' responses by asking him/herself questions about what is happening in the data; they also direct and focus further data collection (Charmaz, 2006). According to Chametzky (2016), valuable thoughts manifest through memos, as memo-writing consists of private conversations the GT researchers have with themselves as they take codes apart and analyse what they might mean (Charmaz, 2015). There is no specific sequence or method of writing memos. However, Charmaz (2006) declares that memos should be written in an informal and unofficial language for personal use. Early memos begin to be written in the initial stages of data collection, and advanced memos are written at the later stages of data analysis. Charmaz (2006) suggests that memo writing should be done at the beginning of the research, as doing so encourages the researcher to develop well-thought-through ideas early in the analytic process. In this study, memoing occurred parallel to coding. Throughout coding, I stopped to record a memo or modify one I had already written about a code, which helped me uphold my analytical thinking. This continued coding and memo writing assisted me in identifying concepts and categories that led to the development of the theory. Memo writing enabled me to reflect upon participants' responses from the data collection process, throughout data analysis, to the final stages of writing drafts and, ultimately, the theory. As I coded data iteratively, memos were also modified, compared and incorporated during the writing of the early and final drafts (Charmaz, 2006; 2014).

3.8.8.7 *Theoretical Coding*

Theoretical coding is the final stage in constructivist GT and is about finding the relationships between categories (Scott, 2009). Charmaz (2006; 2014) refers to theoretical coding as a sophisticated level of coding that follows after focused coding performed on selected earlier codes. Here, I compared concepts that emerged from focused coding with each other and explored the connections between categories while also allowing memos to inform the process, which assisted in co-constructing integrated categories and a coherent theory (Alemu et al., 2015; Mulenga-Wincierz, 2024a; Charmaz, 2014). During refinement and saturation, the analysis moves from mere description (individual experiences) to general conceptualisation and co-constructing theory grounded in the data through higher levels of abstraction (Charmaz, 2014; Glaser & Strauss, 1967).

To that end, initial coding allowed for inductive thinking, where I compared data and identified similarities and variations, leading to emerging concepts and developing tentative categories (Nathaniel, 2023). As alluded to earlier, the abduction process, in combination with induction reasoning, assisted me with thinking abstractly, the higher-thought process of making inferences from the data, trying to make meaning, interconnections between codes and codes, codes and concept, concepts and concepts, concepts and categories to develop a plausible explanation of the findings (Charmaz, 2014; Nathaniel, 2023). Consequently, as the analysis progressed, I started focusing on my categories. I started seeing some gaps in the tentative theory (categories), a process of deductive reasoning, which prompted me to seek specific data to help me further develop the emerging theory (Bryant & Charmaz, 2007).

After that, the categories were sorted and discussed within the literature and interpretations were made about mentors' and mentees' experiences and perceptions of mentoring. Finally, this led to the co-construction of the proposed substantive grounded theory of how mentors and mentees experience and perceive youth mentoring relationships in Zambia. Figure 3.5 shows the participant-interviewer interaction and co-construction of theory in constructivist grounded theory, outlining practical applications I made in this study. This figure was also presented at the 8th World Conference on Qualitative Research (WCQR) 2024, 23-25 January, Johannesburg, South Africa (Mulenga-Wincierz, 2024a).



Adapted from Derrer-Merk & Mulenga-Wincierz, 2024

Figure 3.5 Participant-Interviewer Interaction and Co-construction of Theory in Constructivist Grounded Theory

3.9 Criteria for Quality in Constructivist Grounded Theory and the Current Study

Good qualitative research can help understand a situation or phenomenon that would otherwise be confusing or unknown to the people (Golafshani, 2003). The quality and rigour of a study in qualitative research are determined through trustworthiness, which is referred to as reliability and validity in quantitative research (Charmaz & Thornberg, 2020; Maxwell & Lincoln, 1990). Therefore, Maxwell (1992, pp. 1-8) defines validity as possible ways a

researcher's study or account might be wrong and how these "validity threats" can be dealt with. Validity determines the truthfulness of the research findings. At the same time, reliability looks at the consistency of results over time, whether the findings accurately represent the total population and whether research findings can be reproduced using the same methodology (Golafshani, 2003). Therefore, Golafshani (2003) states that a trustworthy study is defensible and establishes confidence in the research findings.

However, Charmaz and Thornberg (2020) reveal little agreement among researchers about an appropriate set of evaluation criteria for qualitative studies; thus, this disagreement continues. Similarly, Elliott and Lazenbatt (2005) point out that many criteria are emerging, raising questions about which criteria should be applied in evaluating a GT study. For example, according to Lincoln and Guba (1985), the 'trustworthiness' of a qualitative study can be established on a set of criteria. The four criteria are: credibility (an alternative to internal validity), transferability (an alternative to external validity), dependability (an alternative to reliability), and conformability (an alternative to objectivity). However, Maxwell and Lincoln (1990) claim that Lincoln and Guba's (1985) criteria for quality in qualitative research still reflect the quantitative criteria, thus, reliability and validity.

To that end, Charmaz and Thornberg (2020) write that some notions that contribute to quality in qualitative studies, as cited from Tracy (2010, p. 849), include "a worthy topic, rich rigour, sincerity, credibility, resonance, significant contribution, ethics, and meaningful coherence." They also quickly note that what these terms translate to during research may differ from one researcher to another. Besides, Charmaz and Thornberg (2020, p. 11) also emphasise that the "different epistemologies, ideals, aims, etc., between different versions of grounded theory, should be considered when evaluating quality and discussing quality criteria for grounded theory..." Furthermore, Charmaz and Thornberg declare that, because of GTs' unique features, they have to be evaluated on their criteria for quality, which is different from that of other qualitative studies. They go on to recommend to researchers how to identify criteria that can be used for different versions of GT. Subsequently, Charmaz (2006; 2014) and Charmaz and Thornberg (2020) recommend that the following terms – credibility, originality, resonance and usefulness – be included in evaluating GT research. Consequently, the trustworthiness of the current study is established on Charmaz's criteria, which is in line with constructivist GT and also draws from Tracy (2010).

3.9.1 Credibility

In the current study, I ensured credibility by grounding the concepts and categories co-constructed in the data (Alemu, 2015; Charmaz, 2006; 2014). I also provided a thick description of my findings according to Geertz (1973), meaning that I collected ample data to allow me to do that. Tracy (2010) further argues that one of the most important ways of achieving credibility in qualitative research is through thick descriptions, and further clarifies that thick descriptions or accounts mean giving an in-depth illustration that explicates culturally situated meanings and abundant concrete detail. In constructivist GT, thick descriptions may mean in-depth observations of the research setting to produce substantial fieldnotes and/or gather participants' elaborate stories (Charmaz, 2006; 2014). Furthermore, Charmaz (2014, p. 182) encourages researchers to ask themselves these critical questions: "Are the data sufficient to merit your

claims? Has your research achieved intimate familiarity with the setting or topic?” Tracy (2010) suggests that the researcher should provide a detailed account or enough evidence (Charmaz, 2006; 2014) that may help readers draw their conclusions about the research findings and agree with them. Similarly, Babbie and Mouton (2001) concur that data are regarded as credible when there is a strong relationship between the participants’ views and those attributed to them. Also, in the study, relating findings to existing literature strengthened my arguments during data analysis and the study’s credibility (Charmaz, 2006; 2014).

3.9.2 Originality

Originality is the second criterion that Charmaz (2006, pp. 151-153) puts across and refers to the term as “making your mark”, making an original contribution in the researcher’s field of study. Charmaz states that the researcher can contribute by presenting new categories and theories or indicating a deeper understanding of the researched phenomenon. However, it is important to understand that the audience plays a role in determining what is original (Charmaz, 2006). Additionally, researchers use several strategies to claim that their work or research is original. According to Charmaz (2006; 2014), these strategies include researchers providing analysis in a new area, original treaties in an established or fading area and an extension of current ideas in a specific area of study, and, according to Charmaz and Thornberg (2020) providing a fresh conceptualisation of a recognised problem. The current study has shown originality, as I have explored youth mentoring in a new context where such studies may not have been researched empirically. Again, through thick descriptions of the findings grounded in data, I have demonstrated an in-depth understanding of the youth mentoring phenomenon in Zambia. This will extend current ideas and bring a new perspective by offering a fresh conceptualisation of the participants’ experiences and perceptions of the youth mentoring phenomenon (Charmaz & Thornberg, 2020).

3.9.3 Resonance

Resonance, the third criterion, means the extent to which research findings impact or make sense to the audience, the people involved or those affected (Charmaz, 2006; Charmaz & Thornberg, 2020; Tracy, 2010; Tracy & Hinrichs, 2017). Charmaz and Thornberg (2020) state that resonance shows that the researcher has constructed concepts or categories that represent the research participants’ experiences and can be transferred to settings beyond the researched context. The current study attained resonance by deploying data-gathering strategies, such as in-depth interviewing and an interview guide, which allowed me to go deeper in exploring and understanding the meanings and actions of the research, and thus, I interpreted data and presented findings that explicitly illustrate lived experiences of the participants (Charmaz & Thornberg, 2020). Similarly, Tracy (2010, p. 840) and Tracy and Hinrichs (2017, p. 3) state that resonance is achieved through “aesthetic merit”, evocative writing and transferability. Therefore, how the researcher presents the research findings makes transferability easier for his/her readers. Thus, Tracy (2010) emphasises that qualitative research, including GT studies, should present clear accounts of findings that are void of jargon and comprehensible to the target audience. Again, this means that the study findings, as Tracy (2010, p. 845) puts it, “[have] potential to be valuable across a variety of contexts or situations.” Through thick descriptions, readers gain insight into the researcher’s interpretations of the given context and

can intuitively apply the findings to their situations. Creswell and Miller (2000, p. 129) also add that, due to the detailed descriptions of the research setting, the participants and the categories of the study, the onus is on “the readers to make decisions about the applicability of the findings to other settings or similar contexts.”

3.9.4 Usefulness

According to Charmaz (2014) and Charmaz and Thornberg (2020), usefulness is the fourth criterion for ensuring quality in constructivist GT. Usefulness means that the researcher should be able to make clear participants’ understanding of their daily lives or experiences, show how applicable categories and theories emerged from data to practice, for example, inform policy, indicate how the study may contribute to existing knowledge and future research as well as reveal pervasive processes and practice (Alemu et al., 2015; Charmaz, 2006; Charmaz & Thornberg, 2020). Charmaz’s criterion of usefulness substantially reflects Tracy’s (2010) and Tracy and Hinrichs’ (2017) explanations of the significance of a study’s contribution to people’s social life. Thus, Tracy (2010, p. 845) explains that, when evaluating the significance of a study’s contribution, researchers assess the current climate of knowledge, practice, and politics and ask, “Does the study extend knowledge?” “Improve practice?” “Generate ongoing research?” “Liberate or empower?”

Therefore, the current study achieved usefulness, as it is the first study of youth mentoring in a context where it seems to be practised but may not have been scientifically explored. The current study contributes to the extant theory, which is knowledge based on the mentors’ and mentees’ experiences and perceptions of youth mentoring in Zambia. The study also has the potential to contribute to developing and strengthening mentoring practices in Zambia. The study presents policymakers and youth development practitioners with an in-depth understanding of mentoring as a social intervention strategy that may significantly contribute to PYD in the country. The study also provides a somewhat new perspective to the current assumptions on youth mentoring, mainly based on research conducted in the global north. Also, through interactions between the researcher and the researched, the interviewer and participants were able to reflect and try to understand the participants’ actions and experiences and thus learn more about youth mentoring from mentors and mentees in Zambia, which, based on their feedback, has been empowering to them, and I feel empowered too. Next is the summary of the chapter.

3.10 Chapter Conclusion

This chapter provided explicit, crucial conversations and information on how the current research was conducted and allowed readers to weigh its quality and rigour at their discretion. Chapter Four introduces this study’s participants, focusing on their characteristics, social and familial backgrounds, and mentoring relationships, to help contextualise the study findings and theory, as presented in Chapters Five and Six.

CHAPTER FOUR: PARTICIPANT AND MENTORING RELATIONSHIP CHARACTERISTICS

4.1 Introduction

This chapter introduces this study's participants to help contextualise the findings in Chapter Five and the discussion in Chapter Six. Nine participants in informal mentoring relationships were interviewed, five mentors, four of whom were male and one female. One male mentor's interview data was withdrawn (see the methodology chapter for an explanation). Four mentees were also interviewed, one female and three males. (See Chapter Three's participant and recruitment procedure section to appreciate the sample size of this study.) To this end, I analysed eight interview transcripts using the grounded theory methodology. Participants' demographic information is presented as provided in the factsheets by the participants. The summary profiles of the participants can be seen in Table 4.1 and Table 4.2 below, and each profiled participant is introduced in detail later in this chapter. The interviews are described, and views, particularly on how the mentoring relationships began and the participants' individual social and familial backgrounds, are highlighted.

4.2 Mentor Demographic Profile

Mentors were aged between 31 and 68. They all held higher education qualifications and considerable mentoring experience, as illustrated in Table 4.1.

Table 4.1. Mentor Demographic Profile

Pseudonyms*	Ba Madam-F-Mentor	Uncle Tony-M-Mentor	Mr Mike-M-Mentor	Ba Bishop-M-Mentor	The Electrician-M-Mentor (Withdrawn)
Age in years	39	36	31	68	37
Education	Master's degree (in progress)	Diploma (College)	Bachelor's degree	Master's degree	Craft Certificate
Occupation	Social worker	Professional football coach	Governance and communication specialist	Theologian	Electrician
Mentoring experience (in years)	16	14	10	28	7

4.3 Mentee Demographic Profile

Mentees were aged between 18 and 20. Three had completed secondary school, and one was still in school. They lived and cared for themselves or lived with guardians, and all went to government schools, as shown in Table 4.2.

Table 4.2. Mentee Demographic Profile

Pseudonyms*	Limpo-F-Mentee	Bupe-M-Mentee	Dalitso-M-Mentee	Lweendo-M-Mentee
Age in years	18	20	20	19
Education status	Grade 11 (in progress)	Finished grade 12	College (1st year)	Finished grade 12
School/s attended	Government	Government and private	Government and community	Government
Family status	Head of the child-headed household	Guardian (aunt)	Guardian (grandfather)	Guardian (aunt)

4.4 Introducing Participants and Mentoring Relationship

The mentors and mentees profiled above were in informal mentoring relationships, as seen in Table 4.3 below. They were not intentionally paired through a structured programme by a government or private institution. Chapter Two of this dissertation provided a broader reading on informal and formal mentoring. How mentors and mentees met is described later in this chapter. Their relationships ranged from just under two years to 20 years.

Table 4.3. Mentoring Relationship Pairs

Mentor	Mentee	Relationship duration in years	Location
Ba Madam-F-Mentor	Limpo-F-Mentee	1 and 9 months	Kabwe
Uncle Tony-M-Mentor	Bupe-M-Mentee	2	Lusaka
Mr Mike-M-Mentor	Dalitso-M-Mentee	(N/A)	Chingola/Lusaka
Ba Bishop-M-Mentor (Theoretically sampled; see Chapter Three)	Dalitso-M-Mentee	20 (from birth)	Chingola
Dalitso-M-Mentee (as a mentor)	Lweendo-M-Mentee (Theoretically sampled; see Chapter Three)	3	Chingola

4.4.1 How Limpo-F-Mentee and Ba Madam-F-Mentor Met

Limpo-F-Mentee stated that Ba Madam-F-Mentor one day went to her school, where she interviewed “vulnerable girls” to learn about their living conditions. Limpo-F-Mentee was one of the girls interviewed. In the interview, she explained her circumstances at home, and in the end, Ba Madam-F-Mentor offered to look for help. Thus, on this particular day, Limpo-F-Mentee met Ba Madam for the first time. Limpo-F-Mentee also shared that, on that same day, her teacher further acquainted her with Ba Madam. From there, Ba Madam started checking up

on her occasionally, which is how their mentoring relationship started. At the time of the interviews, Limpo-F-Mentee and Ba Madam-F-Mentor had been in their mentoring relationship for almost two years.

4.4.2 Introducing Limpo-F-Mentee-18 and Her Life Experiences

Limpo-F-Mentee is an 18-year-old girl in Grade 11 who lives in Kabwe. Limpo-F-Mentee and her four younger siblings were abandoned by their parents. Therefore, Limpo-F-Mentee had taken up the responsibility of caring for her siblings and herself as the head of a child-headed household without essential resources. Ba Madam-F-Mentor, her mentor, has this to say about Limpo's situation:

No, there is no parent; I actually visited their place [Limpo] and her four younger siblings' place]. The parents divorced, the mother went and got married to someone else and abandoned the children. The father also married someone else and abandoned the children, and the father is just a drunkard [silence], so for them to survive, they actually depend on piece work, they wash clothes, they wash beddings, they do all sorts of things.

Being abandoned by both parents meant that Limpo-F-Mentee and her siblings lived without adult supervision and protection, hence exposing them to many waves of abuse, such as sexual abuse, leading to experiences of many more challenges in the child-headed household. The challenges of the family were reinforced by the government's Department of Social Welfare's refusal to help her and her siblings when approached. Her mentor narrated:

The immediate young sister actually has a baby; she got pregnant. I discovered this the time I was pushing for assistance from social welfare, so we looked for a place [social welfare] where they could be taken in, but they were turned down because of that one person who was pregnant. (Ba Madam-F-Mentor)

The lack of help from the Department of Social Welfare meant that Limpo's struggles were exacerbated. For instance, she automatically had to take care of the child of her immediate younger sister. Carrying all these challenges on her shoulders was too much for an 18-year-old who also had to attend school. Limpo-F-Mentee attested, "... things are really tough for me, there are times when I want to give up..."

However, despite the challenges that Limpo-F-Mentee was experiencing, she remained firm in navigating the world with the dearth of resources compounded by a lack of adult supervision and protection at home. Consequently, Ba Madam-F-Mentor portrayed Limpo-F-Mentee as one whose difficult life circumstances had made her firm in the face of adversity and keep "pushing" for things to improve.

Limpo [is] someone special, I have dealt with a number of vulnerable young people but this one is special, that's why I decided to mentor her. This one is special based on the circumstances surrounding her ... [comes] from a broken home, she's... literally [coming from] a broken house ... like I mentioned ... this one is a different package [laughs a little] ... She's a goal getter ... she's a fighter. She has it in her. I think it's just something that is in her. She has a fighting spirit and she's someone who doesn't give up easily ... if it was another person, she could have given up on her dreams ... [and considering] all these things that she's going through but the girl doesn't even miss classes [silence], she's a goal getter, she's a fighter. (Ba Madam-F-Mentor)

Limpo-F-Mentee confirmed her mentor's response and said, "... I am a strong person myself. What takes me back is looking after my siblings and experiencing the problems we go through." Limpo-F-Mentee also unreservedly credited her resilience to her mentor:

When things are very tough for me, then I call her, and we meet; at the end of the meeting, she starts to encourage me to remain strong despite the challenges ... when I think about the responsibilities I have at home, everything waits for me, I have to manage everything, such that sometimes I don't have time to go to school, so Ba Madam tells me to leave some things unattended to and go to school or do school work then later attend to other home duties. This is what has kept me strong, and even now, I am strong; I am strong [emotional].

4.4.3 Introducing Ba Madam-F-Mentor and Her Childhood Experiences

Ba Madam-F-Mentor is a 39-year-old female with a university degree in social work and pursuing her Master's degree. She has been working for six years in her current position as a psychosocial counsellor. She has 16 years of mentoring experience and lived in Kabwe during the interviews. Firstly, Ba Madam-F-Mentor's decision to become a youth mentor resulted from her thinking that it had been tough to navigate difficult life situations in her childhood without support from a mentor. Also, the intrinsic passion for developing young people motivated her to become a mentor. She stated, "You know, I love this [mentoring the youths] ... [and] dealing with...adolescents ... so, [I became a mentor] because that's where my heart is." Additionally, she revealed that her childhood experiences were not rosy, as she described herself as coming from a "broken home" and experiencing many challenges in navigating the world to the point of going to university and obtaining a higher education qualification.

4.4.4 How Bupe-M-Mentee and Uncle Tony-M-Mentor Met

Bupe-M-Mentee and his mentor, Uncle Tony-M-Mentor, were in a mentoring relationship within the context of football coaching. Bupe worked general piece jobs as a helper in building and renovating buildings, but he had a great interest in football. During interviews, he shared how he and his friends talked about their future dreams. Through those conversations, he realised that he needed to find an older person to help him set realistic career goals, particularly in football and who could support him when he became "nervous" while in a challenging situation, as he narrated:

[My friends were] talking about what they want to do in the future ... [But]...what... [they] were saying didn't make ... sense because it wasn't realistic. So, I thought, 'Why not find someone who can help me set realistic goals?' ... I need someone to guide me on that path ... [also], this is exactly what I need, in times when I am nervous, you know, when I am not sure if I can manage to pull through a difficult situation, I can have someone to guide me or to push me to achieve what I want ... [besides], for me, I wanted to go back to sport because I had such a huge passion for it. So, I thought, 'No, I don't have anyone to guide me in sport ... you know, [in terms of] ... looking for purpose in my sports life, looking for guidance in my sports life, you know ... looking for a way up, a way to the top, in the sense that ... I want to play professional football ... so that's how I first thought of looking for a mentor.

With all those thoughts, Bupe-M-Mentee started searching for a mentor. In the process, he shared his thoughts and interests with his cousin, a team member in a football academy where Uncle Tony-M-Mentor was the coach. Upon hearing his interests, the cousin proposed to Bupe-M-Mentee that he might one day go to the training grounds of the football academy, where he

could introduce him to his coach. Bupe-M-Mentee went to the training grounds, and the cousin introduced him to his coach, Uncle Tony-M-Mentor. After the first introduction, Bupe-M-Mentee had to go through talks and football trials before the coach could admit him into the academy and eventually become part of the team. By being in the academy, he became a mentee to the coach. At the time of the interviews, Bupe-M-Mentee's and Uncle Tony-M-Mentor's relationship was two years old.

4.4.5 Introducing Bupe-M-Mentee-20 and His Life Experiences

Bupe-M-Mentee had completed Grade 12 with a very good mark four years earlier but was still not in college or university because he lacked the resources to finance his studies. He had lived with different families, related and unrelated, in Lusaka. His mentor, Uncle Tony-M-Mentor, provided insight into Bupe-M-Mentee's challenging life circumstances. During the interviews said that in his quest to try and understand Bupe-M-Mentee's background, he discovered that Bupe-M-Mentee lost his parents while still young, "the father left [Bupe-M-Mentee] when he was as young as two years." He continued, "he has never seen the father in his full-grown age." "He was also still young when the mother passed on; the kid has never seen the mum in his full grown age," the mentor disclosed. Uncle Tony-M-Mentor further revealed that Bupe-M-Mentee had "been living in a rejected atmosphere, where the relatives of his mum couldn't accept him to be part of them because of whatever relationship they had with the mother and the like." The mentor stated that this challenging situation of his mentee contributed to his "very frustrated background" and living a "frustrating life."

Bupe-M-Mentee confirmed his mentor's revelations about his challenging background; he narrated: "... I told him about me losing my parents, you know, me moving from place to place, you know, I am not really having a place to live..."

Despite all the challenges that engulfed Bupe-M-Mentee's life, he remained focused on changing his situation.

Eh, I think for Bupe, looking at where he's coming from and what he has passed through ... I can say a lot about him but ... anyway, he's great, he can do a lot ... He is a very responsible person who we can look up to, today. (Uncle Tony-M-Mentor)

Bupe-M-Mentee, like Limpo-F-Mentee, attributed his source of strength in the middle of tough situations and the change he was experiencing to his mentor. He appreciated the support and guidance of his mentor, whom he said helped him to "pull through" many difficult situations. He further shared Uncle Tony-M-Mentor's contribution to his positive change.

So in the last two years that I have spent with him, I am very disciplined, you know, in football, an opponent who takes you down, it's a tackle, it's a negative sentiment, it's an insult to you, how you react to those things says a lot about the player you are...so discipline, I am a disciplined player because of him, so those are just a few of the many things that he has taught me, I could go on and on because I have learnt a lot from him. (Bupe-M-Mentee)

4.4.6 Introducing Uncle Tony-M-Mentor and His Childhood Experiences

Uncle Tony-M-Mentor, as seen in Table 4.1, is a 36-year-old male who has a college education in football coaching. He has experience both in professional football coaching for advanced players in the Premier division in Zambia and the grassroots, young people in

disadvantaged communities. He is a coach at a football academy and has been working as a football coordinator in his current position for five years. Interestingly, Uncle Tony-M-Mentor did not discuss himself as a former army officer in the Zambian army. However, Bupe-M-Mentee shared that he had told him and his teammates in the academy that he “was an army officer” and later became a professional football coach and mentor. He has 14 years of experience mentoring young people. He lived in Lusaka at the time of the interviews. Uncle Tony-M-Mentor experienced a difficult childhood, which he likened to his mentee’s challenging experiences, as he shared:

There was a very challenging situation that I passed through, the time I left my parents in the rural town of xxxxxx ... to go and stay with my uncle in xxxxxx, he was very rich. [So], what Bupe used to pass through...when he was a kid, it was some sort of rejection; he was not genuinely accepted by the relatives of the mum, and he was frustrated. Do you remember what I talked about? [Researcher: ‘yes’]. (Uncle Tony-M-Mentor)

Like Ba Madam-F-Mentor, Uncle Tony-M-Mentor felt that he had missed out on what he could have benefited from or achieved had he had a mentor during his challenging childhood, such as that highlighted in the excerpt above. The feelings of regret about not having a mentor motivated him to work with young people and to be a youth mentor, as he narrated:

This is something I have been thinking about, to say, ‘Oh, I wish I had such people [helping adults/mentors] to see me through during the time I was passing through such issues.’ I would have been somebody greater and someone who would have done a lot during that time. I used to pass through disappointing and challenging times... [because] I wouldn’t want to see someone passing through such kind of life, hence, [as a mentor], I have to get into somebody’s life who needs to be helped so that they don’t pass through such kind of life [as I did], and if they are passing through that, then I encourage and give them hope, yeah. (Uncle Tony-M-Mentor)

Uncle Tony-M-Mentor equates a football coach to a teacher and a mentor as he said, “...being a soccer coach...you are more like a teacher [and] like a mentor...” Thus, as a football coach, he also mentors the young people he trains in the football academy. He appears to emphasise that because he works “with vulnerable children,” he has “no option but to mentor” them for them to succeed in their football careers.

4.4.7 How Dalitso-M-Mentee and Mr Mike-M-Mentor Met

Dalitso-M-Mentee intentionally sought a mentor. He shared that he started searching for a mentor when he realised he needed someone to help him become the “best version” he could be, particularly within governance. He believed such an adult person could help him actualise his potential to become that “best” self. So, Dalitso-M-Mentee searched for his mentor through social media platforms, such as Facebook, and eventually found Mr Mike-M-Mentor, a man he had also watched on television on the Zambia National Broadcasting Corporation (ZNBC). He recounted how he discovered his mentor:

You know, [I] searched him on Facebook and then from there, you know...I [took] bold steps...[and]...I started following him just like that... [after that], I had the privilege to meet that very person in person, and then I explained to him [about myself] ...[he] welcomed me, and that’s how we started [and]...that’s how I basically became a mentee. (Dalitso-M-Mentee)

However, Dalitso-M-Mentee also highlighted that “...it wasn’t easy” for him to find a mentor because “...we have few mentors...” He explained: “...it took me a long time [to find a mentor], but I made an intentional decision...to pursue the mentor I am with right now...”

4.4.8 Introducing Dalitso-M-Mentee-20 and His Life Experiences

Dalitso-M-Mentee is a 20-year-old male who has completed secondary school and is in his first year of tertiary education. He lives in Chingola with his guardian, but was attending his tertiary education in Lusaka at the time of the interview. He had two mentors, Mr Mike-M-Mentor, whom I interviewed first and Ba Bishop, whom I interviewed after initial data analysis and theoretical sampling. I will introduce Ba Bishop-M-Mentor and describe his childhood experiences later in this chapter. Mr Mike-M-Mentor did not speak about Dalitso-M-Mentee’s social and familial background, besides describing his present persona mostly from a present mentee perspective. However, his second mentor, Ba Bishop-M-Mentor, gave insight into Dalitso-M-Mentee’s background and described his childhood as extremely tough.

He [Dalitso] comes from a very, very difficult background. His mother was a single parent and she didn’t have a lot of money...and his mother was doing a very lowly paid job. She was a cleaner in the hospital and... worked as a maid in homes, you know ... So, when the mother passed on, it meant that things were even going to get tough, and they did... [For] as long as I’ve known him, he’s been without a father and grew up only in the care and protection of the mother... Obviously, looking after Dalitso and the others was very, very difficult. (Ba Bishop-M-Mentor)

Dalitso-M-Mentee, like Limpo-F-Mentee, has to care for his family. For instance, Ba Bishop-M-Mentor said, “...his mother passed away when he was very young...so he had to attain certain demanding responsibilities than he is supposed to have...” After his mother’s passing, Dalitso-M-Mentee is responsible for caring for his siblings and other extended family members whom the mother cared for. This includes taking care of his “grandpa... the old man is suffering from a terminal illness, he has had multiple strokes, and he is unable to do most things...by himself...,” Ba Bishop-M-Mentor said.

Dalitso-M-Mentee, like his fellow mentees described above, remained strong and focused amid the challenges. His mentor, Ba Bishop-M-Mentor, had this to say:

So, he comes from...a very tough...background, when he does make it in life because I know he will and I hope he does, it will be from rags to riches, that will be his testimony... [experiencing challenges] has given him impetus to be ambitious and to do the best he can to [change his life] ...and to assist other people.

4.4.9 Introducing Mr Mike-M-Mentor and His Childhood Experiences

Mr Mike-M-Mentor, presented in Table 4.1, is a 31-year-old governance expert, public speaker and author. He has a degree in governance and communication and has worked as an executive director at his organisation for three years. He did not necessarily talk about his work experience, but spoke about how he worked on himself to improve his skills before he could become a mentor. He has been mentoring youths for 10 years. Mr Mike-M-Mentor’s motivation to mentor youth originated from him “...realising how mentorship had helped [him] transform [his] life.” He claimed that “...because of having gone through [the] process of being mentored... [I was] ...impacted in the most positive ways possible...” However, he sensed that young people lacked the desire to seek help from an adult who could support and guide them in their different

life trajectories. He saw young people's lack of interest in seeking out guidance from caring adults, despite the positive benefits, as a problem. Thus, being aware of the benefits of mentoring in his life made him think mentoring was good for others, too.

Mr Mike also believed that not preparing youths by mentoring them, for example, in personal development and political leadership, was a problem for any country. As he said, "... I believe that a nation that does not prepare its youth for take-off is a nation that is preparing to crash." He saw mentoring as developing a generation of youths ready and willing to assume "leadership spaces" to contribute to the country's development. To this end, as alluded to, while Mr Mike-M-Mentor's and Dalitso-M-Mentee's mentorship mainly focused on supporting and guiding the latter around self-branding and political leadership, Dalitso-M-Mentee's mentorship was based on his overall personal development as a young person.

4.4.10 How Ba Bishop-M-Mentor (Second Mentor) and Dalitso-M-Mentee Met

The mentoring relationship of Ba Bishop-M-Mentor and Dalitso-M-Mentee occurred in a church setting. As detailed in the methodology in Chapter Three, Ba Bishop-M-Mentor participated in this study due to theoretical sampling. He became a person of interest to me as during interviews, Dalitso-M-Mentee mentioned that he "... receive[d] ... mentorship ... from [his] pastor..." whom he met with regularly. Ba Bishop-M-Mentor recounted how he and Dalitso-M-Mentee knew each other and how their mentoring relationship started:

Having known Dalitso...since he was born... the relationship I have with [him] is quite special... the fact that he...comes from a single-parent family. His father wasn't there...I became quite close to him...I had the privilege of...ministering to his mother and most of [his] family members...so he began to hang out with me quite a lot and share...certain details concerning his life and education... I think that is where it [mentoring] all began. He has always considered me like his grandfather, and [him being] ... in one of our church branches...it's been a bit easier for me to...be there for him.

4.4.11 Introducing Ba Bishop-M-Mentor and His Childhood Experiences

Ba Bishop-M-Mentor is a 68-year-old Christian missionary whose work included planting churches, pastoring and presiding over them, and ministering to the youth, and has been mentoring young people for over 25 years. He holds a Master's in Theology and has worked for 17 years as a presiding Bishop. Ba Bishop-M-Mentor revealed that he mentors Dalitso-M-Mentee and other young people to fulfil God's work. Therefore, fulfilling God's work meant that he had the mandate to help youths become established in the Word of God. Being strong in the Word ensured youths developed their faith and walked with the Lord. Furthermore, Ba Bishop-M-Mentor explained that being firm in the Word of God helped youths look forward to having eternal life and make it in their "temporal" lives as they live now.

I think he [God] always makes it clear to us that our focus should not be wholly placed on the temporary things of this life...for a person like me, for instance, I want to be somebody that coaches, advises and trains young people...mentoring young people so that [we] are able to take them to a place where they are stable, a place where they become rocks, to a place where they become the best that God would want them to be. (Ba Bishop-M-Mentor)

In the above excerpt, Ba Bishop-M-Mentor expressed that, as a man of God, he wanted young people to do things properly, thereby having a well-balanced lifestyle. That is, they should work on improving their lives in this life and equally work on securing their salvation.

4.4.12 How Dalitso-M-Mentee (as a Peer Mentor) and Lweendo-M-Mentee Met

Dalitso-M-Mentee and Lweendo-M-Mentee are in a peer mentoring relationship because they are almost the same age. Lweendo-M-Mentee did not search for his peer mentor, Dalitso-M-Mentee, because he was always around. They live in the same neighbourhood, have grown up together, and congregate at the same church. However, at some point, which he refers to as “difficult”, Lweendo-M-Mentee realised that he needed help with his poor performance in school and someone to help him answer questions about certain things in his life, making him identify Dalitso-M-Mentee as his supporter. That is how the informal peer mentoring relationship began between the two. Lweendo-M-Mentee explained that he identified Dalitso-M-Mentee as his mentor because he admired his hard work and focused kind of “character” as he recounted, “...I came to understand that wow! this man is doing fine, studying hard, pushing hard, and, uh, just leading by example.” Dalitso-M-Mentee and Lweendo-M-Mentee’s peer mentoring relationship has been going on for three years.

4.4.13 Introducing Lweendo-M-Mentee-19 and His Life Experiences

Lweendo-M-Mentee is a 19-year-old youth who has completed secondary school without further education, training, or employment. He has strong aspirations to assume a leadership role and wants to surround himself with people who can help him achieve his aspirations. Hence, he sees Dalitso-M-Mentee as instrumental in his pursuit of leadership.

I want to learn a lot from him. I want to be with people who believe and think like leaders. Yes, people who I can learn from, people who can change the concept of me, and people who can teach me how to become and think like leaders.”

As alluded to in Chapter Three, Lweendo-M-Mentee was interviewed due to theoretical sampling. Lweendo-M-Mentee’s parents are living, but he lived with his aunt in Chingola during the interview.

4.5 Chapter Conclusion

In conclusion, the mentees’ daily life challenges were portrayed as complex due to poverty. Although, despite these challenges putting a toll on their lives, mentees managed to survive. The mentees’ stories are compelling as they represent great resilience. Interestingly, mentees perceived their mentors as adults who substantially contributed to their resilience.

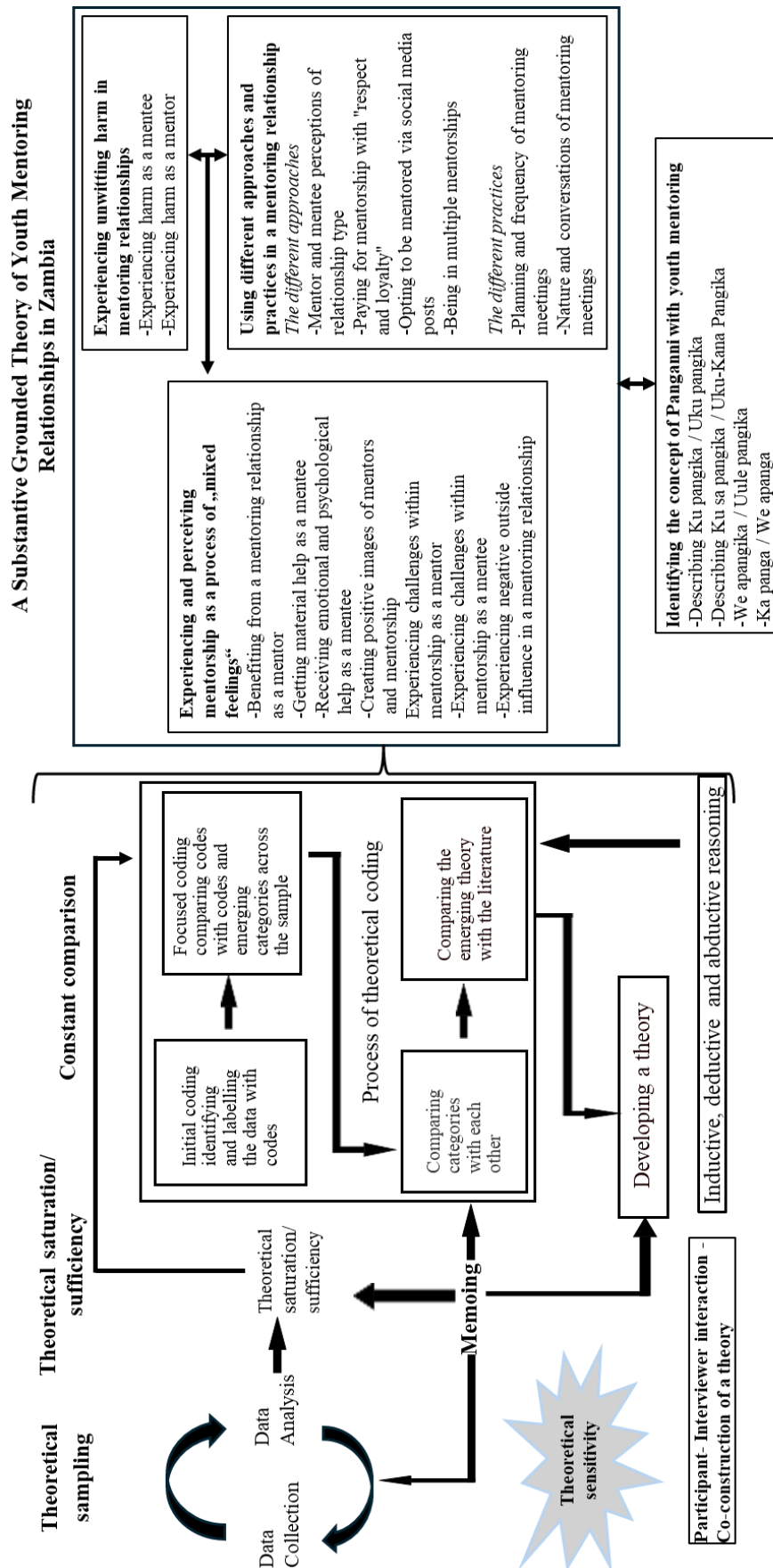
The challenging lifestyles of the mentees, such as living in broken homes and child-headed households and suffering rejection and abuse, strongly mirror some mentors’ childhood experiences. These challenges and being “passionate about young people” motivated mentors to go into mentorships with them. They desired to contribute to the youth’s positive development and wanted to see that they had better lives in the future despite having “difficult” life circumstances. Additionally, the mentor’s occupation, current employment positions, and work and mentoring experience, among other things, indicate that mentors could manage and

keep their jobs and lasting relationships. Therefore, they were, to a large extent, reliable, dependable, focused and stable adults.

CHAPTER FIVE: PRESENTATION OF FINDINGS

5.1 Introduction

In this chapter, I present the key findings of the study based on semi-structured interviews with mentors and mentees in Zambia. This study explored the experiences and perceptions of mentors and mentees in youth mentoring relationships in Zambia. Being a constructivist GT study, the iterative process of the constant comparison method of data analysis resulted in the co-construction of a substantive grounded theory of youth mentoring in Zambia. The theory draws attention to the following four categories: Category A: Experiencing and perceiving mentorship as a process of “mixed feelings”; Category B: Experiencing unwitting harm in a mentoring relationship; Category C: Using different approaches and practices in a mentoring relationship; and Category D: Identifying the Concept of Panganani with Youth Mentoring. Given the small sample size of this study, being exploratory and being a constructivist GT allowing for inductive reasoning, the themes I present in this chapter were selected for their frequency and their pertinence and relevance to the emerging theory. While some themes emerged repetitively in many mentor and mentee interviews, some only appeared in one or two. You can refer to Table 3.3 for the summary of the coding process that led to the development of the categories, which formed the theory. For example, the table shows how initial codes, such as ‘relating ku-pangika to youth mentoring’, were clustered into the subcategories like ‘ku-pangika’ and eventually into the category ‘identifying the concept of panganani with youth mentoring’, which ultimately contributed to the substantive grounded theory of youth mentoring relationships in Zambia. Figure 5.1 illustrates the iterative data collection and analysis process, as alluded to in Chapter Three, leading to theory development, as I present in this chapter.



Adapted from Derrer-Merk & Mulenga-Wincierz, 2024

Figure 5.1. Progression from Iterative Data Collection and Analysis to Theory Development

This chapter will, therefore, describe categories A to D in that order, and verbatim excerpts from mentors and mentees will be used to support the substantive grounded theory presented here. The categories in Figure 5.2 were developed on several subcategories constructed during initial and focused coding. These subcategories made the most analytical sense as they comprehensively and thoroughly categorised the data. Therefore, categories present predominant themes as discussed by participants. While the themes are classified, they relate and complement each other in responding to the current study's research question (Charmaz, 2006; 2014). The constant comparative data analysis allowed for the co-construction of interlinked categories throughout its process of higher abstraction.

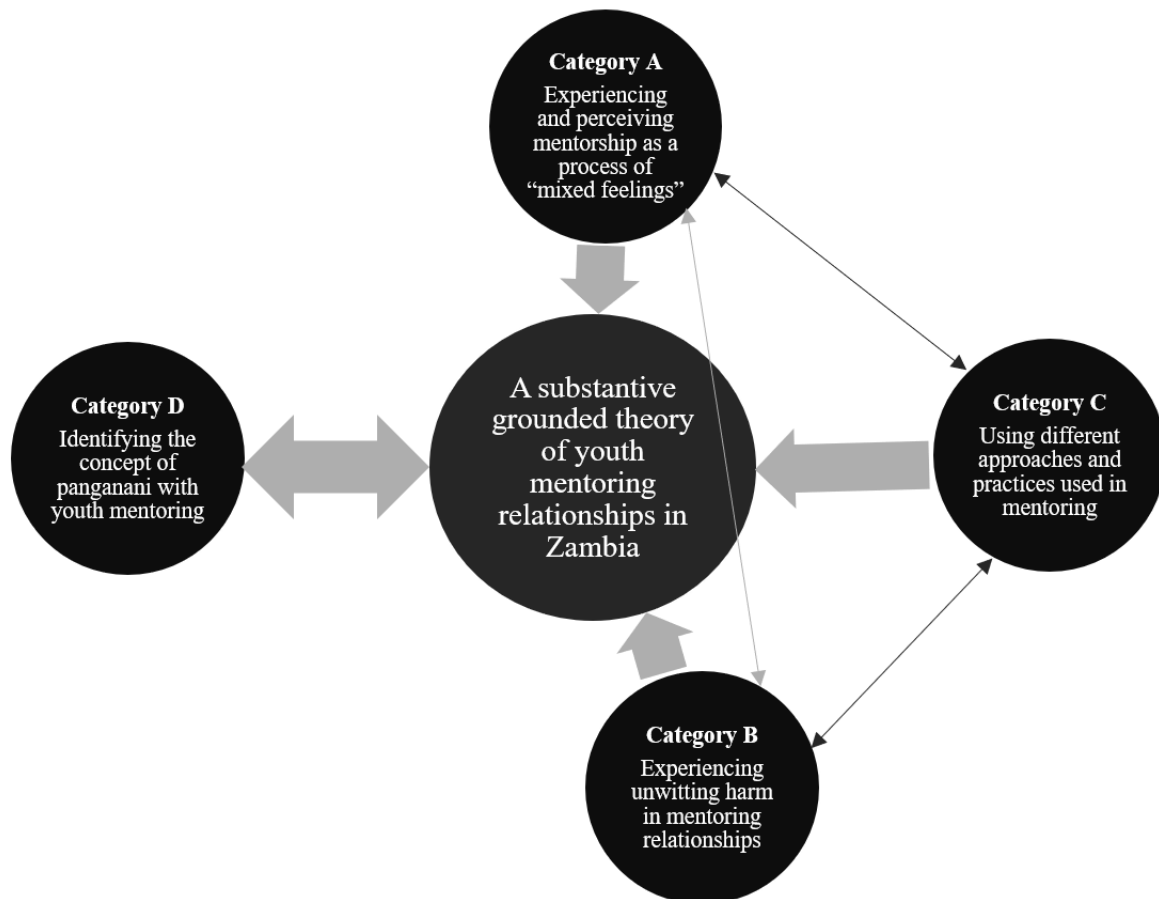


Figure 5.2. A Substantive Grounded Theory of Youth Mentoring Relationships in Zambia

5.2 Category A: Experiencing and Perceiving Mentorship as a Process of “Mixed Feelings”

This category emerged from coding and analysing data from initial interviews and was further developed by including data from theoretical sampling. During initial data analysis, it became apparent that one of the mentees, Dalitso-M-Mentee, had another mentor apart from Mr Mike-M-Mentor. This development caused me to want to know more about Dalitso-M-Mentee's relationship with Ba Bishop-M-Mentor. Thus, I investigated what was happening there and why it was vital for him to receive mentorship from Ba Bishop-M-Mentor. Therefore, one of the questions during the second phase of interviews resulted in collecting new data that

brought a different perspective to, among others, what motivated mentors to be involved in mentoring relationships and how they benefited from the relationships. To this end, positive mentoring experiences (PMEs) and perception themes recurred throughout the research process. All participants perceived their mentoring relationships as social processes that were “amazing,” “superb,” “very fruitful,” “nice”, and “good,” which were “growing.” However, some participants also had negative experiences due to various challenges, leading to “mixed feelings” about their mentorships. Consequently, this category was constructed by applying the subcategories in Figure 5.3.

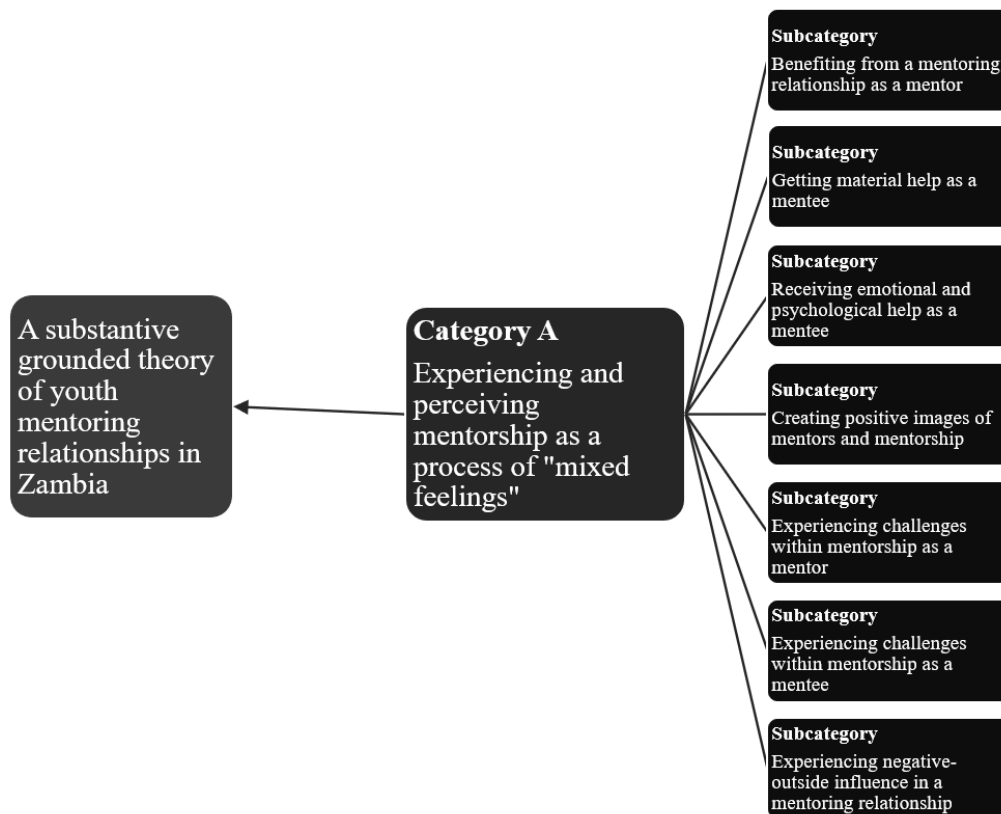


Figure 5.3. Category A: Experiencing and Perceiving Mentorship as a Process of "Mixed Feelings" and its Subcategories

5.2.1 Subcategory: Benefiting from a Mentoring Relationship as a Mentor

All mentors implicitly and explicitly reported that they had significantly benefited from being in mentoring relationships. Some mentors pointed out that they had learned from their mentoring processes. In one pair, the mentor believed that her relationship “... [had] really been [silence]...a learning thing [process]...” where she learned about having a positive attitude and “never to give up” in the face of adversity. For Mr Mike-M-Mentor, the relationship with Dalitso-M-Mentee had also been on a self-discovery journey where he had come to comprehend and acknowledge the passion he had developed and the ability he possessed “... to preserve and prepare young people for leadership ...” Thus, for Mr Mike, mentoring was an opportunity to discover and learn about his purpose in life. Moreover, mentors appeared to feel self-actualised and could contribute to the mentees’ positive change. For instance, Ba Bishop-M-Mentor

stated: “I think what gives me the greatest satisfaction is seeing somebody make a success of his life...” Mentors also seemed to state that mentoring young people fulfilled their purpose of having the desire to help people in need. Prestige was another benefit of mentoring for mentors. They felt that they benefited from mentoring because of the prestige that came with it. They thought mentoring relationships helped them develop a ‘good’ reputation for themselves.

Surprisingly, all male mentors held themselves in high esteem and thought other people perceived them in the same way, which was not the case with Ba Madam-F-Mentor. The emphasis of the compliment could be that men were not commonly seen as naturally caring beings. Hence, they needed to express how they were caring and nurturing people. For example, Uncle Tony-M-Mentor not only praised himself for contributing to the positive change of his mentee Bupe-M-Mentee but also proudly spoke about how other people also observed and took pride in the work he had done with Bupe-M-Mentee and the change they perceived in him.

There are people you [the researcher] saw me with outside as you came in today, we were talking about Bupe-M-Mentee, they said ‘We are very much impressed, this is not the Bupe-M-Mentee we used to know, Bupe-M-Mentee used to be something else, we wonder how you... have managed this Bupe-M-Mentee to be who he is today’ ... Otherwise, I have to say Bupe-M-Mentee has really changed, he is a very responsible person whom we can look-up-to today. (Uncle Tony-M-Mentor)

Mr Mike-M-Mentor, in a similar way, believed that people perceived him as “greatness”; hence, he shared that other people acknowledged his mentoring work and encouraged Dalitso-M-Mentee, his mentee, to continue being in the mentoring relationship with him. Ba Bishop-M-Mentor referred to other pastors, who are also mentors, and himself as “men of substance [who are] ...able to give some of [them]selves” for the benefit of the young people, a gesture that made them “very, very, happy.” Benefits, such as feelings of happiness in return seemed to encourage mentors in their mentoring work. For example, Uncle Tony-M-Mentor disclosed joyfully, “...most of the young people that have been looking up to me are doing fine ... which has encouraged me [in my mentoring work].”

Interestingly, another football coaching mentor said he benefited from mentoring because it made his “job easier and effective”. Coaching “vulnerable” youths who lived “miserable kind of [lives]” required him to understand their problems so that he could help them better before they could join in training. He claimed that the challenges that these young people, including his mentee, experienced had the potential to impact their mental health, which made it “very difficult for them to respond” to instructions on the pitch. This eventually led players to perform poorly in football. Thus, he used mentoring as a tool to gain insight into the life of his mentee, which assisted him in knowing more about his circumstances. Afterwards, he tried to help him solve what was bothering him and impacting his performance negatively. Doing so helped the mentee be more responsive and receive instructions better, leading to his improved pitch performance. Therefore, helping his mentee to sort out his challenges enabled him to achieve his professional goals as a coach.

5.2.2 Subcategory: Getting Material Help as a Mentee

I now turn to how mentees benefited from their mentoring relationships. Mentees talked about receiving various types of support from their mentors. They stated that the help they

received lessened the challenges they experienced daily. “... before I met Ba Madam-F-Mentor, things were difficult, but since I met her, some things are less difficult because she helps me with some things,” said Limpo-F-Mentee. Mentees benefited from material help as well as emotional and psychological support.

Material help for some mentees came in different forms, including financial assistance from their mentors. As Limpo-F-Mentee put it:

There was a time that we stayed in the house without paying rentals for many months and the owner wanted money, but we couldn't pay, so she wanted to evict us, as there was no one to help us ... pay for the house, but then there was a time when Ba Madam gave me some money. So, I took that money and went and paid the owner of the house, that's how we [Limpo-F-Mentee and her siblings] survived at that time.

From this excerpt, one can tell that receiving this financial help from her mentor was a matter of survival for Limpo-F-Mentee and her siblings. This help was crucial to the mentee, as it reduced the effects of a life-threatening situation of destitution. The financial aid not only protected Limpo-F-Mentee and her family from becoming homeless, but she could also attend school. Furthermore, behaviour change was also visible in the mentees. For example, Ba Madam-F-Mentor described how, at some point, Limpo-F-Mentee found herself in conflict with the law for stealing and had been arrested twice, which Limpo-F-Mentee never disclosed to me. However, she started seeing positive behaviour in her when she started mentoring her. Dalitso-M-Mentee pointed out that mentoring helped him avoid taking irresponsible actions, such as “uttering insults” in public, because he understood the negative impact it would have had on him. Data further indicated that mentees increased their social capital through mentoring relationships as they tapped into their mentor's social networks and began to build their complex social worlds around them, thus increasing the radius of their actions. Mentees also gave the impression that, by associating with their mentors, they built good reputations for themselves, which could have improved, among others, their chances of employment and obtaining business opportunities. One other finding was that some mentors, such as Mr Mike-M-Mentor, helped mentees by involving them in their private activities, including participating in work, such as organising conferences, and, thereby, assuming a leadership role such as “... moderating a breakaway session...” Doing so exposed Mr Mike-M-Mentor's mentee to some work experience. Besides, involving him in his work could have led Dalitso-M-Mentee to feel a sense of belonging and recognition for his developing abilities.

All participants demonstrated that, through mentoring, they gained specific skills and competencies. Hence, Mr Mike-M-Mentor believed that “the only way that young people [could] have skills development” was through mentoring. Further, mentees spoke about various skills and competencies they had gained. For example, mentees, such as Dalitso-M-Mentee, revealed that, by being mentored, he acquired knowledge and was informed about specific topics, including personal branding, self-repositioning, and self-positioning. According to Bupe-M-Mentee and Lweendo-M-Mentee, they also developed their cognitive and communication skills, which helped them to, for example, discern what personal information to share with others and also assisted them in solving problems properly, as their communication abilities improved. Additionally, mentors, among other things, evoked mentees' future aspirations and new interests and stimulated their motivation, as Dalitso-M-

Mentee felt “vigorously motivated” to become the “best” he could be after a mentoring session with his mentor. Mentees also expressed that being in mentoring relationships helped them to develop their social and emotional competencies. Dalitso-M-Mentee uttered that being in a mentoring relationship had been “fundamental” to him, that it had changed his perception about many things and attitudes, and that his social skills had changed, too. Similarly, in his narrations, Bupe-M-Mentee spoke with conviction about how his involvement in the mentoring relationship with Uncle Tony-M-Mentor had been transformative to him, as he stated:

In the past ... I was respectful because, um, that was before my mum died, so, she taught me how to respect elders, so [I] wouldn't say I wasn't respectful ... but as compared to now... I am way, way, way more developed as a person...than I was before ... there is a very huge difference. (Bupe-M-Mentee)

Probing, I asked Bupe-M-Mentee what the difference was before he was in a mentoring relationship and, at the time he was being interviewed as a mentee, he expounded on what he meant:

The difference, uh, you know, ... [for example], before, if I [was] stepped on by another player ... I would be enraged, you know, [and shout], ‘Play good football! What’s your problem!’ even to someone as old as 25 and [I] am 14 years old shouting at a 25-year-old man. But I can’t do that now because I understand it happens on the field of play. You know, when you don’t pass the ball to me before, I would be furious. ‘So, what am I doing on the pitch if you are not giving the ball to me! Am I a passenger?!’ you know, you are angry, but now you would understand, you know, there are 11 players on the pitch. If the ball doesn’t come to you, then it’s either on the other side or it’s a tactic. The ball will come to you ... you know when the time is right. If you are an attacking player and the ball is with the keeper, you don’t expect the keeper to pass all the defenders, all the midfielders to you. It doesn’t make sense; there’s supposed to be a build-up, from goalkeeper to defence to midfield and then you in the final stage of attack, so I understand that now, the ball shouldn’t always be with you, uh, um, it is also about that discipline and the tolerance I mentioned before.

Bupe-M-Mentee spoke about how much he has learnt from his mentor. He illustrated that being a player and thus having a coach who is also his mentor has taught him a lot about life in general, as he has gained both life and professional football skills and competencies and has changed his attitude positively, both in and outside football. Similarly, mentorship had positively transformed Dalitso-M-Mentee’s life, as he disclosed, “... my attitude, my behaviour towards issues and people has changed after mentorship. I’m always being patient with issues as compared to the way I was. I’m not short-tempered [anymore]; I’m calm when it comes to solving issues.”

Additionally, mentees developed and refined their cultural values and morals. Bupe-M-Mentee mentioned, “When I am talking to older people, I think I am more respectful,” highlighting increased respect for elders. Dalitso-M-Mentee explained that his mentoring relationship helped him become “influential at [his] level” among peers, as his ‘good’ character attracted others to seek his guidance. He stated, “Young people come to me to consult on certain things... They’re...attracted to my conductivity...they come forth, we negotiate and see how best we can, uh, be of essence to the community.” This suggests personal growth aligned with shared cultural values rooted in African and Christian traditions, reinforcing concepts of

embeddedness, hierarchy, communal living, belonging, and respect for elders and authority, values prominent in the Zambian context. Chapter Two covers cultural values.

5.2.3 Subcategory: Receiving Emotional and Psychological Support as a Mentee

Further analysis of the data revealed that there were other ways mentees benefited from mentorships emotionally and psychologically. Responses from Limpo-F-Mentee and Bupe-M-Mentee explicitly demonstrated that they had to deal with emotional and mental issues due to the complex challenges they were experiencing.

There was a time when I moved out of the house I was staying ... [because of] electrical appliances, you know, missing in the house ... so I felt vulnerable... [and] the only place I could turn to at the time was the football pitch, you know, [though] I couldn't really open up to my teammates, but then at home, I [also] couldn't do the same because, you know, when you change a place of residence suddenly, it's quite difficult adapting to the way of life where you are now and where you were. So, I thought ... I stayed with the coach the longest on the pitch, so, I thought he was the best person to talk to. (Bupe-M-Mentee)

The above extract may depict a hopeless and helpless situation that had the potential to lead to, among other things, suicidal thoughts. This situation of the mentee, and other similar ones, had to be managed within the mentoring relationships. As such, some mentees found mentors to be adults they could trust with their private information – and saw them as a shoulder to cry on. Mentors were perceived as adults they could rely on and who they got hope from through encouraging them. For instance, Limpo-F-Mentee found a confidante in her mentor, and she stated, "... there are things I tell Ba Madam-F-Mentor that I cannot tell other people..." She also revealed that "she [Ba Madam-F-Mentor] also helps by encouraging [her]." Ba Madam-F-Mentor agreed with mentees that they experienced many issues which affected their mental health, which, according to her, required time to deal with, as she articulated: "... as I am meeting [Limpo-F-Mentee], there are a lot of issues that come out [silence] so you really need to take your time and just encourage [her]." Uncle Tony-M-Mentor agreed with Ba Madam-F-Mentor that mentees experienced many issues and took it further to explain how he assisted his mentee from a football point of view:

It's better we tackle it [a particular issue] so that he [Bupe-M-Mentee] can respond positively to what we want to do because all the issue we talk about goes as far as affecting the mental aspect and everything. It's better we deal with something which is affecting someone's mind; we cushion it, we find a solution, [and] then we get to unfold other businesses to follow. (Uncle Tony-M-Mentor)

In this excerpt, Uncle Tony-M-Mentor talked and found out more about certain issues that seemed to affect Bupe-M-Mentee, as they negatively impacted his performance during football training sessions and matches. He perceived mentorship as a means to protect his mentee's mental health from the adverse effects of his difficult situations. In the same vein, Lweendo-M-Mentee, a mentee included in the study as a result of theoretical sampling (see Chapter Four) also felt that his mentor, Dalitso-M-Mentee had emotionally and mentally supported him when he had performed poorly in some subjects during his exams in school, he said, "Sometime back I had a problem... I failed ... in some subjects ... during the mock exams ... and ... Dalitso-M-Mentee gave me advice to say, 'This is not the end of your life, you can try again, life is all about trying and doing something differently.'" Here, Lweendo-M-Mentee was advised to

understand and accept that failing an exam, though disappointing and a source of regret, was part of life and that there was always another chance to do better. Helping mentees such as Lweendo-M-Mentee to deal with challenges, such as regret, that could lead to bigger mental health issues if they were left unregulated, was important for their progress. Consequently, one mentor believed that assisting mentees in dealing with low self-esteem helped them develop positive minds, positively impacting their school grades.

5.2.4 Subcategory: Creating Positive Images of Mentors and Mentorship

Besides sharing how they benefited from mentoring, mentees portrayed positive images of their mentors. They perceived them, among others, as: “a well-thought leader,” “a very good person”, “friendly”, “helper”, “approachable”, “God-fearing”, “very courageous”, “a goal-getter”, “disciplined” and as “a person of conviction”. They felt inspired by their mentors’ positive characteristics. They believed their mentors had solutions not only to their problems but also to the country’s issues. Dalitso-M-Mentee referred to his mentor as a “very exceptional” person and “an inevitable solution to today’s inevitable problems”. This short statement inferred the high level of importance that Dalitso-M-Mentee placed on his mentor. There was also a sense of admiration in mentees’ descriptions of their mentors. The excerpt below illustrated how Bupe-M-Mentee admiringly described the personal traits of his mentor Uncle Tony-M-Mentor:

His strengths lie in his conviction. He’s a goal getter ... I think when I say a goal-getter, a person of conviction, that should talk a lot, you know, it speaks volumes about the kind of person, you just imagine the kind of person he is, you know, he’s very big on discipline, commitment, those are his strengths because his strengths lie in his personality ... He knows what he wants at a certain point ... he strives to achieve what he wants to achieve ... so those are his strengths, he’s a good person overall. (Bupe-M-Mentee)

From the excerpt above, I can assume that Bupe-M-Mentee saw Uncle Tony-M-Mentor as his role model. A person he looked up to for guidance and support in his pursuit to change his life for the better. Bupe-M-Mentee echoed the views of his fellow mentees as he went on to appreciate the mentor’s role in his life. He expressed that he had changed and become a better player and person because of the efforts of his mentor. He further gave a detailed account of the “good things” his mentor has taught him, including being a “versatile player”, “focused person”, “mentally focused [person]”, “hardworking” and “personal commitment”, “very disciplined person”, and being “very tolerant”. These attributes also reflect Bupe-M-Mentee’s description above of Uncle Tony-M-Mentor. This finding showed that Bupe-M-Mentee learnt from his mentor by observing and modelling aspects crucial to his personal growth.

5.2.5 Subcategory: Experiencing Challenges within Mentorship as a Mentor

Having discussed the positive experiences above, this subcategory and the following sections address the participants’ NMEs. These NMEs were caused by many challenges, as can be seen below. Some challenges were common among mentoring pairs, while others were unique.

Almost all mentors strongly believed that mentoring a “very difficult young person” made mentorship a difficult process. For example, Mr Mike-M-Mentor clearly stated:

It becomes very... What's the word to use?... it becomes very challenging when you have a young person who's underneath your shadow, who you're trying to mentor, who's very difficult to actually mentor, you know, you try to tell him to do something... he goes the wrong way, it becomes very difficult.

In agreement with Mr Mike-M-Mentor, Uncle Tony-M-Mentor disclosed that his mentoring relationship with Bupe-M-Mentee “was not easy”, especially at the beginning. Still, as time passed, their relationship got better and “strong”. The excerpt below illustrates why Uncle Tony-M-Mentor strongly felt that mentoring Bupe-M-Mentee was difficult for him:

At first, it was not easy, eh, it was not easy, but it became easy ... as I told you earlier on, eh, I could look at Bupe-M-Mentee like any other player, like any other person, but it was not easy for us to come together, and also for him to believe in me, and to understand that I can become someone who can be helpful in his life, why because of his background. Just like I told you, you know, I could look at him like any other person; he could behave so strangely. He could not behave in the expected manner until I had to [find out about] his background, to know, ‘where ... [was he] coming from? Whom ... [did he] stay with? How did ... [he] find ... [himself] there?’ you know.

From the above extract, Uncle Tony-M-Mentor believed that his mentorship with Bupe-M-Mentee was difficult because he felt that Bupe-M-Mentee did not believe in him as someone who could help him. It appeared that Uncle Tony-M-Mentor perceived Bupe-M-Mentee's behaviour as “strange” because he did not behave as he anticipated. This finding could communicate that the mentor had unrealistic expectations from his mentee and their mentorship. He expected more from Bupe-M-Mentee than he could get, making him feel negative about his mentee and their relationship. Nevertheless, he “never got tired of him”. As a result, he was compelled to investigate Bupe-M-Mentee's background. In his quest to learn more about Bupe-M-Mentee and thus find out the reason for his “unexpected” behaviour, he discovered that Bupe-M-Mentee had “a very frustrated background”, which he appeared to say was the reason he was “difficult” to understand and mentor.

Uncle Tony-M-Mentor also disclosed that, after investigating Bupe-M-Mentee's background, he had some understanding of his upbringing and his current situation, which made it possible to try to work with him. Moreover, their relationship gradually changed positively as they tried to get along. This finding seemed to point to the integral role time and patience play in building trust in mentorships. Uncle Tony-M-Mentor might not have given Bupe-M-Mentee enough time to foster bond creation between them. Ba Bishop-M-Mentor, although referring to the situation in the church, said the following to emphasise mentors being patience in fostering trust: “... we have a problem, a very, very big problem, with the way things are being done in church, there is need to build trust, and trust is not something that people obtain overnight, it is something that takes a whole lifetime to build up...” He stated that lack of trust from the mentees prevented many of them from taking help including receiving information, instructions, and advice from mentors. Also, this finding points to the need for mentors to learn about mentee backgrounds before mentoring them.

Further, Uncle Tony-M-Mentor demonstrated that the lack of him having prior knowledge about Bupe-M-Mentee's background was one of the reasons why he could not “get [Bupe-M-Mentee] to accept [him] or [themselves to] accept each other”, but, after having more information about him, he realised that he had to find a “better way” of addressing him. He also

revealed that he was “hard” on Bupe-M-Mentee because Bupe-M-Mentee appeared not to understand him, and added that he “...had already understood him [Bupe-M-Mentee].” Uncle Tony-M-Mentor claims to have understood Bupe-M-Mentee, but the fact that he said he was hard on him refutes his claim. This finding once again implied the lack of realistic expectations from the mentee as Uncle Tony-M-Mentor expected Bupe-M-Mentee to understand him at the same pace he understood him. Moreover, Bupe-M-Mentee may not have understood his mentor, perhaps because he did not understand why he needed to do certain things the way his mentor wanted. Also, the mentor’s mentoring style, including that he was “hard” on Bupe-M-Mentee, could have led to the conflict in understanding each other.

Another challenge that Uncle Tony-M-Mentor shared was that Bupe-M-Mentee was absent for football training sessions, which prevented mentoring meetings from taking place, as their meetings depended on him being present for training. He believed Bupe-M-Mentee’s challenging life situation at home made him miss soccer training and mentoring sessions. He held that perhaps he had no option but to take up responsibilities at home, where he was accommodated during the interview. Being absent for training and mentoring sessions made Uncle Tony-M-Mentor not to “have been so happy about it.” Consequently, he felt that the situation was “frustrating” and “discouraging” to him. He, however, insisted that he understood the reasons for Bupe-M-Mentee’s absence despite seeing the situation as “disappointing” and “challenging”.

Furthermore, sharing her challenging experiences in her mentorship with Limpo-F-Mentee, Ba Madam-F-Mentor first revealed that COVID-19, a global emergent problem in the year 2020, prevented her from meeting with her mentee for some time due to the restrictions imposed on schools. Like most governments worldwide, the government of Zambia imposed restrictions on travel, schooling and social gatherings to curb the spread of the Coronavirus in the country. Thus, the mentee not having her phone to reach her directly was an obstacle in their relationship, compounded by the unexpected Coronavirus issue. Besides, visiting her at home was another challenge for Ba Madam-F-Mentor because she lived far from her. Additionally, the mentor disclosed that the circumstances surrounding Limpo-F-Mentee made it difficult for them to meet regularly, especially during the time of Corona. In probing, I asked Ba Madam-F-Mentor to clarify what she meant when she said the “... circumstances surrounding the girl ... [made it] ... really difficult ...” to visit her at home. In her response, she said, “... last time I went there, I was told that the father is a bit aggressive like I mentioned, he’s a drunkard.” She also said, “I was told that the father is aggressive when he finds out that someone was visiting the kids ... he doesn’t want assistance from other people.” These problematic circumstances that Limpo-F-Mentee experienced at home prevented her from visiting her, challenging their mentoring relationship.

Moreover, some mentors expressed that lacking the capacity to help mentees, especially those from complex backgrounds, posed a challenge in mentoring relationships. For example, Uncle Tony-M-Mentor stated that mentors worked in “quite unfavourable” conditions as they had little capacity to help poor young people with enough resources to help them get out of poverty or mitigate the challenges and effects thereof. He said, “... we are [just mentors with little capacity to help disadvantaged mentees], the platform we are on, eh, it’s quite challenging, you know ...” In his view, Uncle Tony-M-Mentor meant that mentors like him, who were

without enough material resources, such as finances, found it “very difficult” to help their mentees, to the extent that guiding, advising, motivating, encouraging or even making mentees understand certain subjects, including education and poverty, was almost impossible. He stated, “... you know ... it’s very difficult for you to make somebody understand about poverty when you don’t have what it takes ... to help somebody to get out of that.”

However, Mr Mike-M-Mentor’s opinion differed from that of Uncle Tony-M-Mentor, as he did not see financial stability and, thus, having the capacity to help mentees materially, as necessary to mentors. He further expressed that having a “good character” and a “positive standing in society” were far more critical than the former. He said people could have “money... but can’t mentor anyone.” Nevertheless, Mr Mike-M-Mentor quickly acknowledged that being financially stable as a mentor is important as there is “plenty” that money could do in a mentoring relationship.

5.2.6 Subcategory: Experiencing Challenges within Mentorship as a Mentee

Interestingly, there seemed to be similarities in how Bupe-M-Mentee and his mentor felt about each other. Bupe-M-Mentee perceived and described Uncle Tony-M-Mentor, among other personality traits, as “a complicated person.” He further stated that he was complicated because he “... had many, many, many qualities...that [made] him not so easy to understand...” He added that his moods changed quickly; for instance, in one moment, he would be joking and laughing, and in the next moment when training started, he would completely change, he became serious and strict. He was a person who wanted things to be done in his way and with no hesitation. This data may signify that the mentee struggles to separate his mentor’s role in different capacities. In my observation throughout the interview and data analysis, it seemed, with this mentor, there was a ‘time for everything’; thus, time to joke and when to be serious and concentrate on the work at hand. It appeared that the mentor might have been a person who put limits to what he did to remain focused towards achieving set goals either in football or in the mentoring relationship, mainly since he worked with many young people who had complex personal challenges, which could have posed difficulties in managing them. He seemed to have set boundaries, which might have been essential for him to remain focused on achieving set objectives, especially in his coaching job. Without setting parameters, he risked deviating from, for example, a planned action, which could have made it challenging to achieve its goals. From this finding here, Bupe-M-Mentee confused his coach’s coaching role for a mentoring role. Further, one could insinuate that Bupe-M-Mentee might have disagreed with his mentor’s way of doing things, which is why the two experienced conflict. There appeared to be no mutual understanding approach to work or doing things. Moreover, this finding can mean that the mentee might not have understood his mentor’s complex responsibilities of coaching and mentoring many young people in the football academy, including him. Further, Bupe-M-Mentee’s struggle to understand the coach could have also stemmed from the possibility that he did not understand that his coach might have high emotional levels in action on the pitch, which could have led to stress. It also could be that Bupe-M-Mentee did not conform to his mentor’s attitude, which he labelled “peppery” at some point during the interview; more on this is presented below under the Subcategory: ‘Experiencing harm as a mentee.’

Bupe-M-Mentee once again highlighted the significance of the duration of a mentoring relationship. As he said: "... it's quite hard, especially if you don't know him, it's very hard to understand the kind of person he is, but as time goes by, as you start to understand him better, [you realise that] he just works according to situations." This finding showed that Bupe-M-Mentee experienced many difficulties in understanding his mentor, especially during the initial stages of their relationship, because, over time, he started to understand him better and how he worked.

On the other hand, a mentee in another pair felt that his mentor showed a lack of effort and enough time in their mentorship. He related that his mentor was too busy to meet with him regularly, a scenario he found rather disappointing, as he stated:

I think what has not been okay is, um, the very person [Mr Mike-M-Mentor] has been quite busy, so I find myself not meeting him often. I think that has been a challenge because he's quite busy. So, yeah, that has been a problem, but I ensure that I follow each and every single post he makes on his social media platforms. (Dalitso-M-Mentee)

He, however, revealed that he religiously followed his mentor's social media postings to stay in touch with him. This somewhat disappointing finding compelled me to investigate this issue more, which led to developing a subcategory, 'Opting for written social media posts', under Category C.

5.2.7 Subcategory: Experiencing Negative Outside Influence in a Mentoring Relationship

Some participants pointed out particular challenges that the practice of youth mentoring faced. Lack of recognition and support for mentorships was a recurring topic, especially for Uncle Tony-M-Mentor. He felt that mentoring youth was "a very challenging journey to go on" because mentors were not "recognised", "the support [was] never enough". Still, they nonetheless continued to serve the children. He hinted that the lack of recognition and support contributed to the dearth of resources required to mentor young people. Probing, I asked Uncle Tony-M-Mentor who he thought should recognise and support the mentors; in his response, he was not sure of who or which particular institution should do that. However, he also seemed to refer to well-wishers of the youth mentoring work.

I think I, for one, just know about NGOs, but I am not so sure how they are specified. If I had to remember one or two things, I can still get back to you ... but in most cases, they are NGOs which use different types of platforms or weapons like sports, business ventures, or these other projects they get to venture into... also, people willing to support the [mentoring] movement, I think that's all I can say. (Uncle Tony-M-Mentor)

The response in the excerpt above compelled me to ask Uncle Tony-M-Mentor to clarify what kind of recognition and support he was talking about. He replied:

I think, eh, eh, making a situation whereby, me as a mentor ... [people] reach out [to me], like you have come ... people who are willing to help us, to deliver the best when it comes to behaviour [change work] and this other stuff, to be... reached out, [come and] meet us. (Uncle Tony-M-Mentor)

In his reply, Uncle Tony-M-Mentor did not seem to know the kind of support he expected from the institutions or people he had mentioned earlier. However, he knew his imagined

support could help in conducting his mentoring work and relationship. For this reason, I probed further:

Researcher: “Okay, how do you want them to support you? How exactly should these people and organisations support you?”

Uncle Tony-M-Mentor: “[By] getting down to us, get to be closer to us, get to understand what happens. ‘How does it go?’ ‘What do you use?’ ‘How do you go about it?’ Then they get in this stuff [information], to do what they can do, to see that [our work] keeps going. I hope you understand what am talking about.”

Researcher: “No, not really.”

In the following conversation, Uncle Tony-M-Mentor appeared to have been seeking recognition and support from other youth development stakeholders, whom he expected to reach out to him and other mentors within or outside the football field. He went on to suggest that people and NGOs (non-governmental organisations) willing to support the mentoring work should desire to know more about the work of mentors and, by so doing, know how they can support the work. Uncle Tony-M-Mentor could have also been referring to receiving support from stakeholders, such as the government, especially through its Ministry of Youth, Sports and Arts, formerly known as the Ministry of Youth and Sport, the local private business community and international development organisations, as seen in the upcoming sections. As Dalitso-M-Mentee stated, “I ... put the blame on the government...because I ... [have not seen] centres [where] government is facilitating mentorship programmes ... I can say that government hasn’t been doing enough in order ... to promote mentorship [institutions].” Additionally, as a mentor in football coaching, Uncle Tony-M-Mentor’s cry for help is inclined towards the request for football provisions, such as goal nets, balls and kits for training. As our conversation continued, Uncle Tony-M-Mentor expressed a belief that his being recognised for his mentoring work would bring about support that “[would] meet [his] needs... cushion [his] challenges and... [which would] give [him] relief, and [provide] a strong back up to keep going.” This finding indicated that he appeared to insinuate that the provision of such resources would contribute to effective mentoring, and he also appeared to think that having sufficient resources would attract more young people to football and, consequently, to mentoring. Nevertheless, despite the lack of recognition and support from other stakeholders, participants’ families and communities supported the mentors and mentees and recognised the mentors’ efforts.

Additionally, the assertions of Uncle Tony-M-Mentor that youth mentoring work is not recognised and supported in Zambia could be a result of the practice being uncommon in the country. Some participants proclaimed that mentorship was limited. For example, Ba Bishop-M-Mentor stated: “... [youth mentorship] is supposed to be there, but it’s not quite common, and it is quite insane, it is actually unfortunate ...” Ba Bishop-M-Mentor’s statement was supported by Dalitso-M-Mentee, who revealed that it was “not easy” for him to find a mentor because there were “few mentors” in the country. He further disclosed that mentorship was limited in the country because some mentors required money from young people in exchange for it. The topic of some mentors requiring cash in exchange for mentoring is further presented under the sub-subcategory, ‘Paying for mentorship’ with “respect and loyalty”. Dalitso-M-

Mentee also blamed the government for the non-availability of government centres that mentored the youths in the country:

Mentorship isn't there, you know...I can...put the blame on the government, yeah, because I'm yet to see centres whereby ... government is facilitating mentorship programs. For instance, where I come from in Chingola Copperbelt province, I am yet to see, uh, government centres where ... they do mentorship. You know, there are no such facilities, but there are [political] parties which are promoting, uh, political violence and at the same time using youths as tools of violence.

Accordingly, some participants saw the need to recommend that government, schools, and institutions of higher learning become involved in forming more mentoring programmes in the country and provide funding.

So, I feel like in your research; please do well to emphasise youth mentoring, [that is], if the government in their youth ministries can even have a department for youth mentoring, it would actually go a long way. If high schools can... allocate funding for mentoring and positive development for adolescents and youth in their schools, it can go a long way. [Suppose] universities in Zambia ...can have segments, you know, for mentorship. [In that case], it can definitely go a long way because, I'll be frank with you, we can have educated young people with degrees and Masters, but if they're not perfectly mentored in the right direction, we are not creating a conducive environment to actually coexist and say that we have a strong-willed population. (Mr Mike-M-Mentor)

From this quote, I can infer that Mr Mike-M-Mentor saw the need for mentoring across the board on a macro level of development. He also called for the government and learning institutions to take the lead in developing and establishing the practice of mentorship. Mr Mike-M-Mentor also seemed to highlight the importance of mentoring besides formal education. He appeared to say that young people need skills that they may not be able to attain through formal education alone. Religious organisations, such as churches and mosques, were also called upon to take responsibility for enhancing their contribution to promoting youth mentoring. The government and all other institutions mentioned were perceived as cardinal to the "... creat[ion] of [mentorships which were believed to be] safe spaces for adolescents...for young people...and above and beyond [for] putting a premium on mental health for young people."

In a turn of events, youths themselves were perceived as contributors to the lack of support for mentoring. As he continued to highlight the issue of having limited mentorship opportunities, Dalitso-M-Mentee, besides blaming the government and mentors, "[also] ...put the blame on the youths ..." for having limited mentorship in the country. He stated that many youths had not recognised the importance of being in mentoring relationships and had not been active in seeking mentorship. Mr Mike-M-Mentor also agreed: "There are young people who...understand the importance of having a mentor, and there are young people who just think it's not important to have a mentor..." Therefore, there was a need to "greatly emphasise" the importance of mentorship.

5.3 Category B: Experiencing Unwitting Harm in a Mentoring Relationship

This study revealed that both mentees and mentors experienced harm. Mentors and mentees seemed to be victims and perpetrators of harm in their relationships. This theme repeatedly emerged in some interviews during the discussions on 'what participants thought was not going

well in their relationships.’ The following two subcategories made up this category as can be seen in figure 5.4.



Figure 5.4. Category B: Experiencing Unwitting Harm in a Mentoring Relationship and its Subcategories

5.3.1 Subcategory: Experiencing Harm as a Mentee

Here, I begin by presenting an account of how Bupe-M-Mentee experienced harm and how his negative experience started and unfolded in his relationship with his coach and mentor, Uncle Tony-M-Mentor. Bupe-M-Mentee started by stating that it was “rare for [him] to have challenges ... with [Uncle Tony-M-Mentor in their] ...relationship [as] most of the things [were] positive ...” Although Bupe-M-Mentee mentioned a time when his mentor mocked his name to his teammates; he found his mentor’s actions regrettable as he began telling his story.

Let me just make mention of this: There was a time when I told him [Uncle Tony-M-Mentor] about my names because there are other names that I use and, uh, some that I use in official documents. So, about this ... there was a time it was very insensitive for him to ridicule my name in front of everyone ... Everyone is laughing at you, you know, you are also laughing on the outside, but inside, it hurts you so badly, and you want to talk about it, but you can’t, so those are just some of the challenges that I have had in my relationship with him as [my] mentor. (Bupe-M-Mentee)

Seeing that the actions of his mentor “hurt” him so badly, I asked Bupe-M-Mentee how the situation depicted in the quote above had affected his relationship with his mentor. In response, he detailed the story of how he felt.

Well, at first, I was very disappointed because there was a time when I left ... training ... for about a month, so when I went back, we were in the gym doing fitness and then one of my teammates shouts at my surname, he goes like ‘Johnson!’ So, I was like, how do these guys know my surname because they only know me as [Bupe-M-Mentee], and they shout out ‘Johnson’, so am confused, how do these people know my name, so I go to my [other] teammate, who is also my close friend Chanda, I ask him ati (saying) ‘uh what has been happening, how do these guys know my surname?’ [Then he said] Oh, there was a time when [Uncle Tony-M-Mentor] was doing physical fitness and then he [went] like ... the Johnsons are crooks then one of my teammates who knows my surname ... was like uh [Bupe-M-Mentee] is a Johnson, then he goes like, ‘ah ha kalya kene’ (yes that same one) [referring to Bupe-M-Mentee in a demeaning tone]. Mr Johnson is a very big businessman [in Zambia] who happens to be a distant relative ... so he’s been [known to be] notorious for being a crook, you know, being involved in a lot of scandals, you know. Then am hearing that from Chanda, you know, hearing that that’s what happened ...

was hurtful but as time went by ... I put it behind me because woo [expressing sigh], there's not much you can do, so I put it behind me and I got used to the name calling cause uh 'Johnson!' you know, you sense that there is a bit of sarcasm in the way they [teammates] say the name ... referring to you as part of the main family who are crooks, so it's indirectly calling you a crook, because also ... people of my skin tone [biracial light skinned] are [said to be] notorious for being crooks ... fighting and what not ... So, I felt the sarcasm that they used to call my name [and that] set me off at first, I wasn't very happy but as time went by, I got used to it. (Bupe-M-Mentee)

Despite Bupe-M-Mentee saying that he got used to being mocked over his name, he still went on to talk about how his teammates continued “ridiculing” him and how he felt “hurt” and angered so that he sometimes “lost his temper”, but later gave up on getting angered and feeling hurt and learned to “accept” and “ignore” his teammates even though it was “hard to swallow”. He further explained that, when he got angry, he unintentionally said hurtful things to his teammates but realised that it was not pleasant for him to do that and decided that it was “better to ignore” his teammates for him to “move on”. I observed, however, that him pretending to be okay, while, at the same time, the incidents of mockery persisted, did not only appear to have become a source of constant hurting, re-energised anger and frustration, but it was also a source of feelings of helplessness and hopelessness. Bupe-M-Mentee appeared to feel that he had nowhere and no one to run to because the very person who was supposed to protect him was the main contributor to the traumatic situation. I was compelled to find out how these circumstances made him feel about his mentor. In response, Bupe-M-Mentee said he was disappointed with his mentor as he felt he did not protect him. I also observed that Bupe-M-Mentee was agitated but also relieved that his mentor had not shared some other confidential information about him as he said, “for most of the ... bigger ... things that I have told [him] ... like losing my parents, not really having a place to live ... I haven't heard any [of those] from other people ... which [has] made me believe [that] he kept those things to himself.”

After narrating this unpleasant experience, Bupe-M-Mentee insisted that his mentor and he rarely differed and that his mentor's sharing confidential information about him was “not really serious”. He maintained that

[m]ost of the things [were] positive... [it was just] ... poorly thought comments, that he had said, that [he] found offensive but later... forgot about them ... but it's not ... so big as to determine or to forget the good things that he has done for [him].

Bupe-M-Mentee wanted to believe his mentor did not mean to hurt or harm him. He felt that his mentor might “... have just thought that it would be funny to talk about [his name] ... without considering how [he] would feel, [maybe] he thought it would be funny...” From Bupe-M-Mentee's story, one can gather that the mentor may have unknowingly breached confidentiality and trust. He conducted himself in a manner that was harmful to the mentee. He might not have realised that his remarks could be taken and used against his mentee.

In another development, while other mentees found it challenging to give their views about their mentors, Bupe-M-Mentee disclosed some traits of his mentor that were rather worrying. He unreservedly described his mentor as a person with a “peppery attitude”. He also alleged that his mentor favoured certain football academy players, as seen in the quote below:

I think it also goes for him and me on a personal level. He has a peppery attitude...like...when I talked about the name thing, the ridiculing, I feel it was not right for him to bring out confidential information about myself ... I don't approve of his sentiments or his behaviour sometimes ... let

me mention on the pitch because it would also cater off the pitch ... I was given a two-week ban for unsportsman-like behaviour ... on a personal level for me, I feel he has his favourites. I am not one of them most of the time, so ... I think his weakness is favouritism. Even though he does preach about not having any favourites, he treats everyone the same; you would obviously notice that [he has favourites]. [Also], on the pitch ... it's a whole different story, you have to be mentally strong to endure what words will come out of his mouth or what his body language will be like.

At first, I used to get very upset, but that was before I mentally matured as a player. You know, am working hard, working harder than some [teammates], but they are on the timesheet and am not. [However, I] am physically strong cause certain matches demand physically strong players but why go for a small person when am around? I can score goals, you know, those sorts of things, but now I understand it's not every time that you are in good terms with your coach. He has certain players that he favours over you, even though you are technically able or you are fit to deliver ... So, it's been a challenge for me, though I have come to live with it and understand, it still hurts you know, when you are not taken as seriously as you would want to be, because it also denies you certain opportunities, what if when you are not in good terms with the coach, then scouts come to watch saying, 'oh, we want young players' and you are not there to showcase what you can do and other people go in your position, so those are some of the challenges that we've been facing.

As he went on to explain why he had labelled his mentor as a person with peppery behaviour, it turned out to me that Bupe-M-Mentee was still troubled about the actions of his mentor in sharing his personal information; he had confided in him. Realising that this was still hurting Bupe-M-Mentee because he brought it up again and again, I asked Bupe-M-Mentee if he had cared to speak to his mentor about how he felt about the two issues, thus letting out confidential information about him and his mentor having favourite players. Bupe-M-Mentee replied: "... I don't think that would sit well with him, and I think it would have a negative effect on the ... relationship that we have..." He further said that he had been considering approaching Uncle Tony-M-Mentor about the two issues but opted not to as he sensed that it would be "unappreciative" of him to do so. He also pointed out that Uncle Tony-M-Mentor had "... brought so many good things, in [their] relationship so, maybe [he could] just oversee these little bad things... [he had] ...noticed over time, ...[which had not] affected [him] negatively [and] ... [had not] been [of] any influence on [his] personality ..." Bupe-M-Mentee, however, went on to say that "... even though sometimes [he thought]...about it, and it hurt a little...it [did not] really affect the overall person that [he had become] ... because of him." One can assume that the mentor's attitude and actions had brought about a hostile environment where Bupe-M-Mentee was negatively affected but could not express himself for fear of hurting his mentor's feelings and their relationship, and for fear of being labelled as an ingrate – a situation that seemed to have perpetuated the harm in their mentorship.

Additionally, it was not known if the other mentees had some bad experiences due to their mentors' attitudes and behaviours. This is because mentees such as Dalitso-M-Mentee and Limpo-F-Mentee were unwilling to answer questions about mentor weaknesses. For instance, when I asked Limpo-F-Mentee about Ba Madam-F-Mentor's weaknesses, she remained silent for a long time and thereafter said: "Weaknesses uh, weaknesses no ... [long silence] uh, maybe let's go to the next question." Similarly, Dalitso-M-Mentee stated that he found the question "...very difficult to answer, more especially on the part of the weaknesses" despite it being a "profound [question]". He rather continued to speak about the positive traits. While Bupe-M-

Mentee spoke about his mentor's questionable behaviour and actions, Limpo-F-Mentee and Dalitso-M-Mentee might have opted to say nothing about their mentor's weaknesses because they did not want to appear unappreciative of the mentors' presence in their lives. They might have also thought that doing so would be some kind of betrayal or disrespect to their mentors. This finding may, as well, indicate that, due to the cultural practice in Zambia of not questioning elders' characters and behaviours, the mentees may have struggled to respond to the question. In a different development, the negative experience that Dalitso-M-Mentee had in his mentorship with Mr Mike-M-Mentor, as already presented under the Subcategory 'Experiencing challenges within mentorship', might have led to emotional and psychological harm. Dalitso-M-Mentee reported that his mentor was not available most of the time because he was swamped. Mr Mike-M-Mentor agreed with Dalitso-M-Mentee and said, "I think the only part that I feel, maybe, has not been going well is [a bit of silence] I've not been giving the young man so much time because these past few months I've really, really been busy ...". From this finding, one can infer that the mentor's absence might have led Dalitso-M-Mentee to feel unvalued and avoided in the relationship. These feelings then led to feelings of insecurity and mistrust. Therefore, there is a possibility that the mentee also experienced feelings of agony, anger and guilt, which might have led to him having low self-esteem and anxiety. This could explain why Mr Mike-M-Mentor disclosed that he had observed that despite Dalitso-M-Mentee being "open-minded," he appeared to exhibit a "fear of risk and uncertainty," which worried him.

5.3.2 Subcategory: Experiencing Harm as a Mentor

The theme of mentors experiencing harm was mostly implied in this study. Some mentors gave the impression that they were experiencing emotional stress as a result of being in relationships with "vulnerable" young people, who experienced symptoms of traumatic stress. Stress was mainly an effect of coming from disadvantaged backgrounds.

From my observations, mentors, especially Uncle Tony-M-Mentor and Ba Madam-F-Mentor, experienced emotional and psychological harm due to the challenges that their mentees constantly experienced. For example, Ba Madam-F-Mentor related that, at some point, she had to deal with a complicated situation where her mentee Limpo-F-Mentee and her siblings went to do piece jobs. However, they did not raise enough money for the day, so they decided to take something from the house where they had worked without asking the owner. Upon discovering that some items were missing, the house owner searched for them and found them with Limpo-F-Mentee and her siblings. They were taken to the police station and were arrested. Ba Madam-F-Mentor had to go and bail them out of the station. Upon reaching the police, she was told to go and look for the parents of the children. So, she asked members of the community where Limpo-F-Mentee lived to help her find Limpo-F-Mentee's mother or father, as any of the two was needed for the children to be released from police custody. Community members managed to find the mother and dragged her to the police station where Ba Madam-F-Mentor had already been in negotiations with the police for the children's release. It seemed that, to some extent, Ba Madam-F-Mentor had assumed the role of her mentee's parents by being her mentor. She stated that "... whenever there [was] an issue, [community members] called [her] ... even the social welfare [laughed, expressing enthusiasm]."

Besides, Ba Madam-F-Mentor also revealed that her mentee was “too emotional” and that most of their mentoring sessions were characterised by sad emotions, as Limpo-F-Mentee could “cry” uncontrollably for most meetings. She said, “... sometimes she will not even say anything; she will just sit down, and the tears will just be rolling [down] like that.” A sorrowful situation which might have also been emotionally and mentally draining to the mentor. Firstly, in the sense that Ba Madam-F-Mentor could have been mirroring Limpo-F-Mentee’s mind as she expressed her sorrows, thereby leading her to experience distress and sadness herself. Secondly, Ba Madam-F-Mentor, through observing her mentee’s sadness and anguish, could have been reviving her adverse childhood experiences; a situation which had the potential to lead to mental health problems and put her at risk of developing mental health disorders, such as anxiety and post-traumatic stress disorder. Being a mentor for Limpo-F-Mentee and taking up some responsibilities of parenting her might have posed considerable strain on her mental health, which, if not checked, could have even led to burnout. Also, in this case, it is possible to insinuate that the mentee’s predicaments harmed the mentor’s emotional and psychological well-being.

In the case of Uncle Tony-M-Mentor, the mentor and football coach to Bupe-M-Mentee, he also coached and mentored many youths from disadvantaged backgrounds. This mentor appeared overwhelmed with his mentoring work because he had to deal with many young players who experienced complex challenges. Focusing on his mentorship with Bupe-M-Mentee, I observed that, throughout the interview, Uncle Tony-M-Mentor felt that mentoring Bupe-M-Mentee was difficult. For instance, he spoke about how Bupe-M-Mentee could, for example, get easily triggered to anger and frustration while on the pitch. Uncle Tony-M-Mentor further shared that because of being angered, Bupe-M-Mentee exhibited rage and could leave the pitch and get disrespectful to him when he tried talking him into staying. As he narrated:

There is a great change, as I told you earlier on, it hasn’t been easy. I... tell you Bupe-M-Mentee has been a soccer player, who ... could fight on the pitch [Emphasis in tone, gestures and posture] ... [and] could leave the pitch emotionally just because of one or two small things, which happens in sport, he would just leave the pitch emotionally, I would call him, ‘Bupe-M-Mentee come back,’ he could tell [me] off, but I understood that ... maybe it was because of where he’s coming from ... It hasn’t been easy. (Uncle Tony-M-Mentor)

The extract demonstrates a high-stress situation for both Bupe-M-Mentee and Uncle Tony-M-Mentor. Most importantly, it depicted Bupe-M-Mentee’s unhealthy attitude and behaviour, which could cause the mentor to feel embarrassed, hurt, angered and frustrated. Experiencing such negative feelings could have led to the mentor’s emotional and mental distress over time. Therefore, this case presented an example of how Uncle experienced harm in his mentorship.

Besides, like Ba Madam-F-Mentor, Uncle Tony-M-Mentor also had to witness how Bupe-M-Mentee experienced challenging situations, including being chased away from where he used to live. A circumstance that seemed to have been agonising Bupe-M-Mentee for a long time as he disclosed: “... I am still sentimental about the time I spent in my previous home, you know, the people helped me a lot, and I feel it wasn’t fair for me to have left the house the way I did because I have an attachment to them ...” Bupe-M-Mentee went on to say that “... [he] play[ed] [football] with such intensity that...it [became] a bit of a concern to the coach, uh, ... [he] wouldn’t say that it is an anger but it’s like an intensity.” So, to some extent when “[he]

did] ...certain things, [like]...playing football [or]...studying... [he did them] with such intensity that [he felt] it's those events that sort of influence[d] [his actions]." Here, Bupe-M-Mentee meant that he exhibited extreme force and energy when doing certain things due to problems stressing him. Thus, as in Ba Madam-F-Mentor's case above, Uncle Tony-M-Mentor was also harmed because he observed his mentee experiencing difficult circumstances. Experiences that appeared to leave him overwhelmed, at times, to the extent that the only answer or advice he could offer to his mentee when he became sad and emotional about what had happened to him was "forget about it". A piece of advice that further angered and frustrated his mentee as he remarked: "... all right, he told me to forget that it ... but those words, like telling me to forget [about] it, I don't know, [they] set my spirits high, it frustrates me ..."

To this end, it was not known if Ba Madam-F-Mentor or any other mentor was receiving any kind of support to help them safeguard their mental health. Also, they should know how to apply mental health self-care in this regard. Therefore, these findings led to my belief that some mentors may have needed therapy to help them manage their stress. The stress that came with trying to find ways to render help to their mentees, as well as the stress that came from worrying about their wellbeing.

5.4 Category C: Using Different Approaches and Practices in Mentoring Relationships

This category comprised the two subcategories and their sub-subcategories, as illustrated in Figure 5.5.

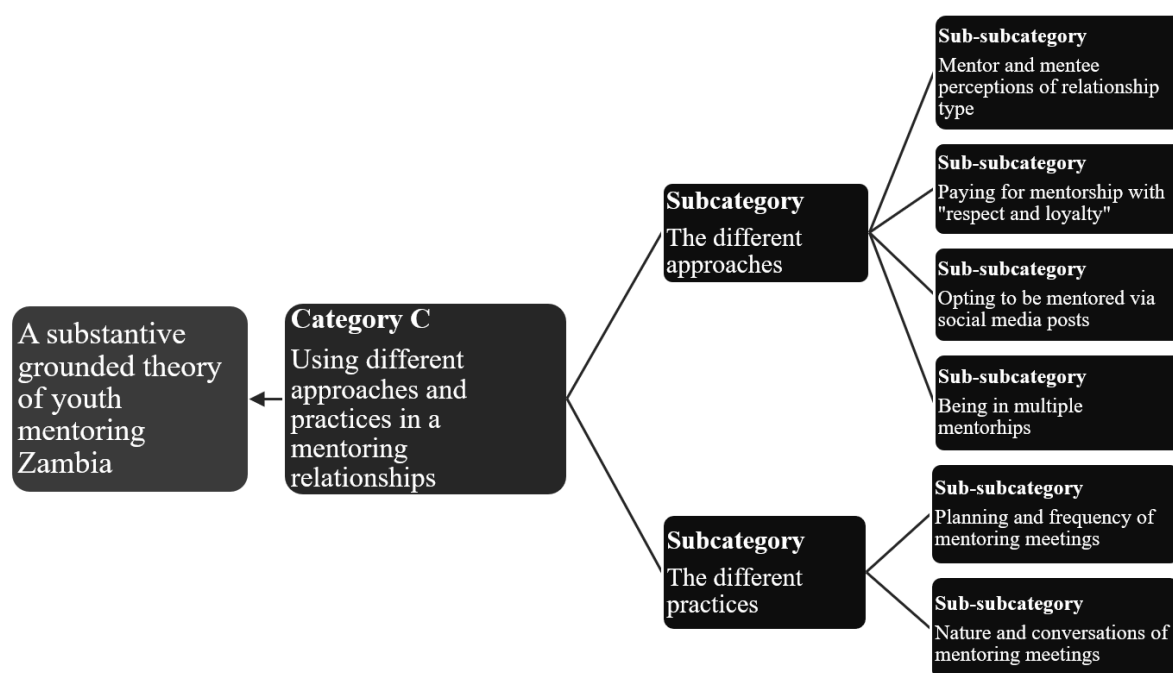


Figure 5.5. Category C: Using Different Approaches and Practices in a Mentoring Relationship and its Subcategories and their Sub-subcategories

5.4.1 Subcategory: The Different Approaches

5.4.1.1 Sub-Subcategory: *Mentor and Mentee Perceptions of Relationship Type*

Participants described their relationships as close ones, where they trusted each other. Some participants saw their relationships as a “father-son,” others perceived theirs as a “friendship”, while others regarded theirs as a student-teacher and a “brotherly” relationship. Limpo-F-Mentee and Lweendo-M-Mentee saw their relationships as friendships. For example, Limpo-F-Mentee said, “... I can describe Ba Madam-F-Mentor as a friend... because to me she is like a friend, she is like a friend who I can tell everything I am going through ... she’s older and when you tell her everything, she understands, she’s the only one I have seen who is like that.” These mentees could have perceived their relationship as friendships, perhaps because their mentors espoused more egalitarian and autonomy cultural values, which emphasise fairness, equality and independence.

Uncle Tony-M-Mentor and Bupe-M-Mentee perceived and felt that their relationship was like a father-son relationship. Apart from Bupe-M-Mentee seeing his relationship with his mentor as a father-son type of relationship, he also perceived and felt that Uncle Tony-M-Mentor and himself were on “the same level” and, therefore, equal partners in the relationship. He said that Uncle Tony-M-Mentor took time to listen to him when he had to share his concerns. He also pointed out that the fact that he had to share his feelings and home experiences with his mentor in order for him to support and guide him better shows that he was a stakeholder in a symmetrical father-son relationship. Furthermore, Bupe-M-Mentee’s understanding of an equal father-son relationship was one where he shared his experiences and the mentor listened. Although Bupe-M-Mentee also seemed to claim that his mentor struggled to allow him to have divergent views. Also, he seemed to complain about his behaviour of commanding Bupe-M-Mentee to do certain things “without any hesitation”; situations that seemed to be sources of trouble in their relationship. These findings could explain why Uncle Tony-M-Mentor saw his relationship as a “strong relationship” one, where Bupe-M-Mentee “... [took him as] somebody he’s looking up to, like a parent...” Uncle Tony-M-Mentor further pointed out:

I feel proud, to [know that] ... I have somebody who believes in me, whereby in everything I do... I get down to see that he does the right thing, I advise here and there, I have to have that composure and do the best for him...” (Uncle Tony-M-Mentor)

From the above excerpt, it appeared that the mentor perceived himself as the father figure in his mentee’s life. It seemed like he wanted to compensate for the gap in the mentee’s life of having an absent father and, consequently, treated him as his son, where the son respected his opinions and ideas regardless of whether he agreed with them or not. Also, where the mentee accepted the mentor’s decisions without questioning them, and where the mentee believed in the mentor’s behaviour and actions, which the mentee might have perceived as too controlling. This finding suggests that the mentor’s attitude and behaviour towards him and his perception of him were largely influenced by conservative and hierarchical cultural values, which encourage adult authority and dominance in decision making, obedience and interdependence.

Like Bupe-M-Mentee, Dalitso-M-Mentee saw his mentor as an authority figure. He seemed to describe his as a student-teacher relationship; he stated, “... I go with my diary and then whilst he’s speaking or teaching me, I begin writing, jotting down those things, which he’s, uh,

teaching me.” Following Dalitso-M-Mentee’s response, I asked him whether he contributed to the learning process between him and his mentor. He replied by saying that his mentor, Mr Mike-M-Mentor, “Usually create[d] an environment, a platform where [he could] ... also contribute something where necessary ... [and that] he respect[ed] [his] opinions [because] he [took] them into consideration.”

Mr Mike-M-Mentor tried to encourage a close, trusting and open relationship with Dalitso-M-Mentee. He said he kept his relationships with young people he mentored informal to allow openness between him and the mentees. To help them be at ease with him and further stated that “... [he] call[ed] him [Dalitso-M-Mentee] brother... [his] man, [his] guy, ... because [he tried] by all means to see how best [he could] break some of those barriers ...” He went on to say that “... when there’s a barrier, it becomes very difficult to actually mentor somebody.” Ba Bishop-M-Mentor had similar sentiments; hence, these mentors seemed to promote ideas founded in autonomy, mastery, and egalitarianism cultural values. Chapter Two discusses these cultural values.

5.4.1.2 Sub-Subcategory: Paying for Mentorship with “Respect and Loyalty”

As mentioned under the Subcategory ‘Experiencing outside negative influence’, one of the mentees’ views was that some mentors wanted money in exchange for mentorship. He also acknowledged that there were mentors who mentored young people without wanting to be paid for it.

You know, there are some mentors, whereby for them to mentor somebody, they need, uh, something in return. Usually they need money, but there are certain people who, um, you know, usually sacrifice their time to just mentor people [without wanting to be paid]. (Dalitso-M-Mentee)

Commercialising mentoring could explain why some mentees thought they could still pay for it, although not in monetary form. For instance, as our conversation continued, Dalitso-M-Mentee mentioned how Mr Mike-M-Mentor was mentoring him without paying for it in financial terms, but that he was paying him with “respect and loyalty” as he revealed:

Okay, okay, ... in my case, I pay nothing. I just receive, uh, mentorship without paying anything, but what I usually pay to that very person [his mentor] is respect and loyalty because I am in a position whereby I can’t afford to pay him something in order for him to mentor me. So, I pay him with respect and loyalty.” (Dalitso-M-Mentee)

The excerpt above could mean that this mentee might have “respect[ed]” and shown “loyalty” to his mentor, and, by doing that, he could not approach his mentor and speak about issues that were seemingly consequences of his mentor’s behaviour and actions. This finding could explain why his mentor seemed to have committed little time to their mentorship, and Dalitso-M-Mentee appeared not to approach him regarding this issue. This could further mean that the mentee accepted living with certain questionable attitudes and actions from his mentor even though they affected him negatively. Alternatively, the emphasis on respecting mentors—highlighted in this finding and elsewhere—underscores the importance placed on hierarchical social practices that view adults as superior and authority figures, shaping social life in Zambia.

5.4.1.3 *Sub-Subcategory: Opting to be Mentored via Social Media Posts*

This sub-subcategory was constructed from theoretical sampling, as already indicated under the Subcategory: ‘Experiencing challenges within mentorship’. Under this code, it was revealed that one mentee, Dalitso-M-Mentee, seldom had mentoring sessions with his mentor, Mr Mike-M-Mentor. He said they did not have regular meetings because his mentor was busy. As he explained: “... uh, we don’t ... meet on a monthly basis or weekly basis, but usually, I receive mentorship, uh, through his, uh, social media postings ... so, yeah, from there, [that’s] where I often receive mentorship ... from him.” For this reason, he decided to follow his mentor’s social media platforms in order for him to remain connected and get mentored through his posts. Mr Mike-M-Mentor, Dalitso-M-Mentee’s mentor, agreed that they did not have mentoring meetings often. As he stated below, he was not making time and effort towards Dalitso-M-Mentee and their mentoring relationship:

I think the only part that I feel, maybe, has not been going well is [that] I’ve not been giving the young man so much time because these past few months, I’ve really, really been busy. So, maybe I’ve not been giving the young man so much time and effort... I think with my boy Dalitso-M-Mentee and the many other young people that I have actually been mentoring, it’s just time allocation. (Mr Mike-M-Mentor)

From the above quote, Mr Mike-M-Mentor unreservedly agreed that he had created little time for mentoring Dalitso-M-Mentee. However, he insisted that he and Dalitso-M-Mentee “... normally talk[ed] over the phone...” He further asserted, “... Yes, we talk over the phone. We text each other. I check up on the young man. He checks up on me and just like that. Yeah.” Dalitso-M-Mentee also agreed that they spoke over a direct phone call or WhatsApp. However, Mr Mike-M-Mentor went on to reveal that he took a long time to reply to Dalitso-M-Mentee when he sent a message to him and further conceded how challenging it was for him to create time for Dalitso-M-Mentee as he briefly mentioned: “He [Dalitso-M-Mentee] would send me a message... though it can take me too long to reply, I always make sure that whenever I reply, I engage the young man at deeper length. So, I think it’s only time. Time has really been a big factor...” He also expressed that, whenever he had a chance to meet with Dalitso-M-Mentee, he compensated for the time lost by extending their mentoring meetings.

The finding above is surprising and could be why Dalitso-M-Mentee decided to follow his mentor on social media to follow his posts and, thereby, “receive” mentoring and remain connected to his mentor. Moreover, during our interview and data analysis, I observed that Mr Mike-M-Mentor knew that “... there [were] young people who ... follow[ed] [him] closely on social media.” I, therefore, became interested in seeing Mr Mike-M-Mentor’s social media postings through which Dalitso-M-Mentee was ‘mentored’. In doing so, I wanted to have some idea of what kind of content Mr Mike-M-Mentor posted. Also, I wanted to understand what he wanted his audience to learn from his posts and what he thought of his audience. Consequently, my interest in having some understanding of his social media content and, therefore, elaborating on what the intentions of the content appeared to be and why Dalitso-M-Mentee perceived it as a source of mentoring led me to conduct theoretical sampling on some of Mr Mike-M-Mentor’s Facebook posts and tweets. Theoretical sampling explains and refines emerging concepts or theories (Charmaz, 2006). In other words, learning that Dalitso-M-Mentee believed that he received mentoring through written social media posts was a surprising finding, which required

a new theoretical explanation, especially regarding what and whose purpose the posts served. Hence, I sampled Mr Mike-M-Mentor's social media posts and analysed them while being attentive to the connections this social media data had with other processes and tentative categories that had already emerged from interview data.

As I analysed Mr Mike-M-Mentor's Facebook posts and tweets, It appeared that Mr Mike-M-Mentor posted inspirational, motivational and encouraging messages about life in general to his audience. He also commented about leadership, politics, and governance, among other topics. Furthermore, some of his posts came out as cautionary messages. The posts seemed like they did not target a specific age group except for a few that contained phrases like "young men", "young people", or "young leaders".

For instance, in the tweet below, Mr Mike-M-Mentor advised people to develop a culture of building relationships with people, those in influential positions, strategic thinkers or important people, even when they did not need help. In a way, he was trying to say that people should build relationships that might help if they were found in a situation where one needed support from influential people. He built sustainable, good relationships.

If you're a type of person that only calls people when you need something they will stop picking up your calls. We need to learn the art of building reciprocal working relationships that lasts. Don't just ask for appointments with high level people when you need a favor from them

In this social media post, Mr Mike-M-Mentor encouraged his audience not to give up when they experience challenges on a life journey. He seemed to say that experiencing challenges was part of making a life well-lived. In the post, he especially mentions challenges that most young people, including mentees, who participated in this study, experienced daily. "...it's not the destination but the journey that matters..." He appeared to believe that, by experiencing challenges, one learned from them and built character and resilience.

In our journey to create a meaningful life for ourselves we will fail, we will cry and feel like giving up. We will feel depressed, rejected and alone. But in the midst of all these, please remember that it's not the destination but the journey that matters. Don't relent!

Here, Mr Mike-M-Mentor posts his opinion about a political or governance issue he has observed. This post can be linked to bold statements that he made during the interviews about him being a "governance expert" and mentoring young people who sought mentorship from him in politics and governance because they knew that he was "an expert in [the] area." (See Category D on ku-pangika-Muntu.)

"Grassroots organizations are not receiving the support they need in order to drive change in their locality because of an existing dominant system that does not support in strengthening development at the local level." [@hodgsonjj](#) [@globalfundcf](#) [#APNAssembly2022](#)

It seems that Mr Mike-M-Mentor wrote the social media post below to inspire, motivate, and inform others of what he stands for. During the interview, Mr Mike-M-Mentor shared how "passionate" he was about witnessing young people become essential to solving problems the

world was experiencing. In this post, Mr Mike-M-Mentor referred to young leaders as “the inevitable solution” to the “world’s inevitable problems”.

No amount of words can describe how passionate I am to see young leaders become the inevitable solution to our world's inevitable problems. To build a generation of young leaders that become a formidable force of reckoning is what wakes me up every morning.

There seemed to be a pattern of continuation in the usage of this statement not only by Mr Mike-M-Mentor but also by Dalitso-M-Mentee, his mentee, who viewed Mr Mike-M-Mentor as “an inevitable solution to today’s inevitable problems.” (See ‘Subcategory on creating positive images of mentors’). I also observed that Lweendo-M-Mentee, Dalitso-M-Mentee’s mentee, used a similar statement as he said, “... I usually talk about how we as youths...need to become the inevitable solution to every inevitable problem of our respective societies.”

So, there was continued positive talk among themselves in this one post. His mentee believed his words carried them and passed them on to other young people. One of them was Lweendo-M-Mentee, who continued using the words among his peers. Further, in this social media post, as throughout the interview, Mr Mike-M-Mentor declared his unwavering dedication to contributing to the positive development of young people, especially to ensure that they became powerful leaders of change. Mr Mike-M-Mentor’s social media posts seem consistent with most of the things he said during the interview.

However, I observed that, through these posts, there was no equal communication between Mr Mike-M-Mentor and Dalitso-M-Mentee. This is because Mr Mike-M-Mentor seemed to decide solely on what topics or things he posted. As already mentioned above, his posts were primarily written, informational and general. In that his posts were not targeted at one mentee, for example, Dalitso-M-Mentee, the mentor might not have considered the mentee’s interests and concerns. Furthermore, the mentor might have posted content on the assumption that people who followed them mainly wanted to learn about leadership and governance. Although, from my observation, little was posted about governance and leadership per se. I also perceived that there might not be instant messaging or video chatting in a mentoring session-like setup that was taking place between the mentor and the mentee. If there was, it was unclear to me, besides Dalitso-M-Mentee pointing out that he followed his mentor’s social media posts to be mentored through them. The mentee further revealed that he seldom messaged or called the mentor when he wanted to arrange in-person meetings with him. So that he could get clarification on what the mentor had posted, but which was not clear to him. He said, “Yeah, then where I find challenges with understanding, I consult him, and then he usually gets back to me.” Also, I observed that it was challenging for role modelling between the mentor and the mentee as the pair were not meeting in person to create the kind of environment that allows for such kind of learning. Besides, the mentee could not share personal experiences publicly with the mentor’s audience. This kind of mentoring also posed a challenge in building a solid bond between Dalitso-M-Mentee and Mr Mike-M-Mentor.

5.4.1.4 Sub-subcategory: Being in Multiple Mentorships

This subcategory was developed during the analysis of data gathered from the initial interviews and was further developed by data collected from theoretical sampling. During the

initial data analysis, some participants indicated that they were in more than one mentoring relationship and were being mentored in different subjects. For instance, Mr Mike-M-Mentor and Dalitso-M-Mentee each had more than one mentor; while Mr Mike-M-Mentor had a series of mentors, Dalitso-M-Mentee had one more mentor apart from Mr Mike-M-Mentor. Hence, Mr Mike-M-Mentor was not just a mentor to Dalitso-M-Mentee but also mentee to some mentors of his own. He explained that he was in a series of mentorships where he was mentored on different subjects, including self-development, self-branding and governance. Similarly, Dalitso-M-Mentee also had another mentor besides Mr Mike-M-Mentor, as he revealed during the interviews that he received mentoring from other people, for instance, from his pastor, the one who has already been introduced in Chapter Four and is being referred to as Ba Bishop-M-Mentor in this dissertation.

Ba Bishop-M-Mentor revealed that Dalitso-M-Mentee's being in a mentoring relationship with him and another mentor put him in a situation where he benefited from both. For example, he explained that, at some point, Dalitso-M-Mentee found it challenging to decide on a career path to pursue while he was already in a course that he seemed not to like. So, because of that, Ba Bishop-M-Mentor and Dalitso-M-Mentee started to pray for the Lord to direct Dalitso-M-Mentee in choosing his career path. Ba Bishop-M-Mentor said, "We began to pray about the change of career." While they were praying, Dalitso-M-Mentee and the other mentor, Mr Mike-M-Mentor, were also trying to figure out which course suited him. Eventually, Mr Mike-M-Mentor advised him to take another career path in international relations, which was in line with his interests in leadership, which he did. This finding shows how cultural beliefs and norms, like religious values, shape mentorship approaches and influence how mentors guide and mentees respond. In this case, shared prayer between mentor and mentee provides resilience and spiritual support essential for facing challenges. From Ba Bishop-M-Mentor's explanation above, while having one aim in mind, which is to decide which career path to take, Dalitso-M-Mentee separately worked with both his mentors to realise his goal. This showed that, while Dalitso-M-Mentee was being supported spiritually, he also needed help to develop his career skills, which he could not get from a mentor inside the church. To get help, he needed to find another suitable adult who could support his personal and career development. Also, this finding meant that he could have different perspectives to consider when making decisions on certain things, which was advantageous for him. Also, he had more sources of emotional support and the possibility of widening his social capital.

This is similar to Mr Mike-M-Mentor's arrangement, which has already been presented above, where multiple mentors mentored him, and he was also a mentor. Dalitso-M-Mentee was not just a mentee to Mr Mike-M-Mentor and his pastor. He also mentored some of his peers and people younger than him in his community in Chingola. It seemed that being mentored had an effect that attracted more mentoring relationships. As Dalitso-M-Mentee revealed: "Uh, ... [I] am not only being mentored, [but] I'm also helping other young people to realize their potential.' So, like Mr Mike-M-Mentor, who is also both a mentor and mentee, Dalitso-M-Mentee is also a mentor and mentee. Upon learning that Dalitso-M-Mentee was also a mentor, I wanted to know what Dalitso-M-Mentee's relationship with his mentee was like. I discovered he was in a mentoring relationship with Lweendo-M-Mentee (see Chapter Four for the

description of their relationship). Dalitso-M-Mentee and Lweendo-M-Mentee's relationship was focused on helping the mentee with education and leadership development.

These findings showed that mentoring had a multiplier effect in that the mentored felt compelled to mentor others. This could mean that the mentored felt the need to mentor others because they had experienced the benefits of mentorships. Thus, they saw the need to extend those benefits to others. Hence, this finding can be related to Mr Mike-M-Mentor's statement that realising "... how mentorship had helped [him] in one way or another ... [he also tried] to see how best [he could] ... deposit what [he had] actually benefited from others in the lives of other people, as well ..."

5.4.2 Subcategory: The Different Practices

Participants spoke about how they organised their mentoring meetings, including the frequency of their meetings, meeting places and deciding on what topics they wanted to speak about during the mentoring sessions.

5.4.2.1 Sub-Subcategory: Planning and Frequency of Mentoring Meetings

There appeared to be no proper planning of how the mentoring activities were conducted within the pairs. The kind of planning suggested by a few participants also seemed to be one-sided in that the mentor appeared to be the one who could tell the young person what the relationship was about, the why, and how certain things could be done. Hence, these suggestions seemed to show that mentees might not have fully contributed to planning their relationships. For example, in the pair of Mr Mike-M-Mentor and Dalitso-M-Mentee, there seemed to be no standardised frequency of meetings, and even when Dalitso-M-Mentee decided to follow his mentor on his social media platform to maintain contact and receive mentoring from his mentor, the decision was not discussed between the two. Thus, it appeared that Mr Mike-M-Mentor was unaware of his mentee's decision to move from face-to-face to 'remote' mentoring. This example could be why Ba Bishop-M-Mentor believed that existing mentorships in Zambia lacked proper planning and, thus, were not functioning correctly. Thus, he revealed that his church had developed a six-point process that could be "very helpful" in properly planning mentorships. He went on to caution that "... the process of mentoring, ... [it being] a process [was], not something that you [did] haphazardly, [in that] ... [if the] processes... [and] stages in mentoring... [were] not followed, then you [would] end up doing a very poor job." Ba Bishop-M-Mentor described the six-point process as illustrated in Figure 5.6, stating that it started with building trust between the mentor and the mentee and ended with the stage at which a mentee was independent.

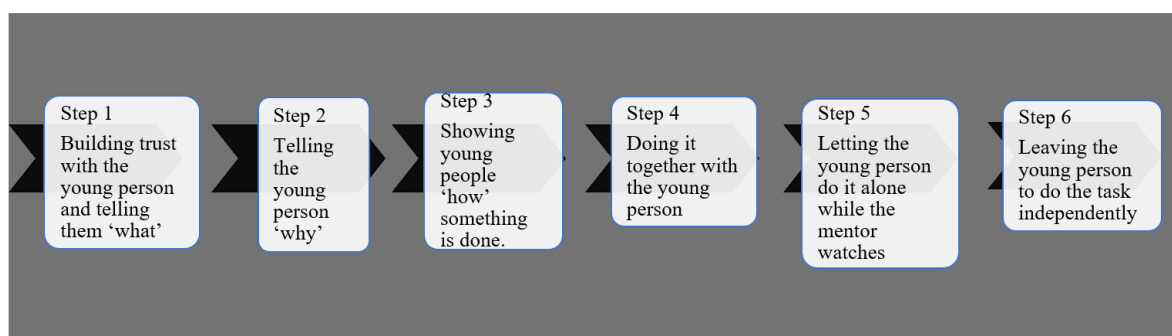


Figure 5.6. The Six-Point Process of Planning for Youth Mentoring as Described by Ba Bishop-M-Mentor

Regarding the frequency of mentoring sessions, some pairs met seldom, whereas others met regularly. For instance, while Mr Mike-M-Mentor and Dalitso-M-Mentee had irregular sessions, Uncle Tony-M-Mentor and Bupe-M-Mentee met regularly; thus, every week, five times per week, in line with the football training sessions from Monday to Friday. On the other hand, Ba Madam-F-Mentor and Limpo-F-Mentee met monthly when there was a chance, and spontaneously, as the need arose.

Meetings seemed to be very short. For example, according to Bupe-M-Mentee, their meetings lasted five to 10 minutes, while Mr Mike-M-Mentor stated that he gave their sessions 30 minutes when they met, which he saw as enough time to compensate for their lack of regular meetings. On the other hand, in the case of Limpo-F-Mentee and Ba Madam-F-Mentor, the length of the meetings was mostly an hour, but it also depended on the “mood” of the mentee on a particular day. So, sometimes they were longer than an hour “... ‘cause like [she] said earlier on, sometimes the sessions [were] too emotional, so [she] ... allow[ed] for the girl to cool down and then [she] continues.” Meetings were mainly conducted away from the public; for instance, in Ba Madam-F-Mentor and Limpo-F-Mentee’s case, the two had meetings in the office at Ba Madam-F-Mentor’s workplace or an empty classroom at Limpo-F-Mentee’s school. No participant implicitly or explicitly stated that they sometimes met while having fun, such as while participating in fun games or moments.

Also, one pair seemed to have a prior idea of things they wanted to discuss during their meetings. Thus, Dalitso-M-Mentee decided what subjects he wanted his mentor to talk about, as he explained:

Basically, I myself choose ... certain topics which I want to have some knowledge ... So, when I do that, I inform him, ‘Oh my leader, I want to learn more about these things,’ so yeah, that’s how I do it. (Dalitso-M-Mentee)

Mr Mike-M-Mentor agreed with Dalitso-M-Mentee’s statement above. He also added that, when Dalitso-M-Mentee sought clarity on a topic that Mr Mike-M-Mentor was less conversant with, he introduced Dalitso-M-Mentee to the “right” people in his social network who also provided the needed support. In doing so, he also exposed Dalitso-M-Mentee to his social capital.

5.4.2.2 *Sub-Subcategory: Nature and Conversations of Mentoring Meetings*

Participants talked about the typical nature of their mentoring meetings. For instance, in describing the nature of her mentoring sessions with Limpo-F-Mentee, Ba Madam-F-Mentor referred to it as “a learning process” filled with “mixed emotions”. She learned to be flexible and allow the continuation of the meetings, and this was because her mentee was filled with emotions. She would be “crying” in one moment because of being overwhelmed with challenges, and she would calm herself down in another moment and speak positively about her life. Ba Madam-F-Mentor further perceived her meetings with Limpo-F-Mentee as “very interesting...learning process[es]”. These were mostly characterised by conversations filled with various issues that mentees experienced daily. Some discussions included “boyfriend issues”, “family issues”, past challenging experiences, and subjects related to personal and career development. For example, Ba Madam-F-Mentor shared that she and her mentee talked about various issues such that, in some cases, they needed to use the Bible for encouragement. Similarly, Mr Mike-M-Mentor shared that, when need arose, “[he tried] to quote what Muhammad said in the Quran...” As mentioned in the subcategory 4.4.1.4, this finding also demonstrates how religious values serve as a supportive mechanism that fosters resilience necessary for facing challenges.

Ba Madam-F-Mentor continued to state that she did not only quote scriptures but also talked about people like herself and other prominent persons who had had difficult childhoods similar to the challenges the mentee was experiencing. She said, “So, yeah, in most cases ... also, we talk about the people that have made it in life like the Ben Carson story.” In agreement, mentees illustrated that mentors needed to self-disclose and share their difficult past life experiences in the mentoring sessions, as their doing so made them relate their mentors’ experiences to their difficult situations. This made mentees realise that they were not the only ones going through such challenges but that their mentors had faced problems. For example, Bupe-M-Mentee saw his mentor’s childhood stories and his experiences as an adult as personal and, therefore, regarded himself privileged that Uncle Tony-M-Mentor shared them with him, which could contribute to building trust on the part of the mentee. Also, sharing mentors’ stories during mentoring sessions encouraged mentees to open up about themselves. As Limpo-F-Mentee expressed, “... I tell her [about my problems] because [I] am free with her and [because] she also shares her stories with me.” Mentors sharing their stories seemed to set a comfortable platform where mentees felt secure to share their stories with their mentors. Limpo-F-Mentee went on to express that she spoke to Ba Madam-F-Mentor about “... the situation at home, about having necessities, [their] experiences with the community, and how [she] and [her] siblings [were] doing and managing to survive...” After that, the mentor encouraged her to remain strong as they tried to find ways to help her sort out her problems. Limpo-F-Mentee said that hearing her mentor’s words relieved her as she knew she could get help. This finding inferred that the mentee found solace and encouragement in discussing her challenges with her mentor.

In the same line of thought, mentors, in their conversations with their mentees, used their present and past experiences to give an opportunity to their mentees to learn from them. For example, Mr Mike-M-Mentor said that “... [his mentee tried] to learn from some of the experiences that [he was] ... going through.” While Ba Madam-F-Mentor disclosed that she used her complicated past as a learning curve for her mentor:

So, my encouragement on this one has been [that] despite the challenges that you are going through, you will make it because [I] am also basing this on my past experience. I also had a difficult childhood. I grew up in a broken home, and I managed to complete school, went to university, [and] am currently doing my Master's, so if I could do that, I believe ... she can also do it. (Ba Madam-F-Mentor)

Dalitso-M-Mentee's conversations with Ba Bishop-M-Mentor mainly focused on his spiritual life, education, family issues, and present and future life goals. This could also explain why he sought extra mentorship with Mr Mike-M-Mentor, where personal and career development conversations were matters of focus. Thus, these were aspects that were important to his career development. Mr Mike-M-Mentor stated that he and his mentee spoke about many features focused on personal development, such as personal branding and networking; he talked about his own experience with personal branding and networking and the importance of these aspects in one's life. He explained that he was a product of personal branding and that what that meant was that he "... [needed to be] very particular ... with what [he] post[ed] on social media...how [he] relate[d] with people...how [he] dress[ed] ...walk[ed] ... [and] talk[ed]." He further stated that he needed to be "very particular with the kind of networks and connections that [he got] to find [him]self in." From this finding, the mentor was trying to teach Dalitso-M-Mentee that being a good leader and an example to others requires that one builds a good reputation for oneself. The good image one builds depends on one's judgement of one's behaviour and actions; thus, how one portrays oneself and the people with whom one surrounds oneself. Hence, these teachings were based on good personal values and principles of good leadership.

In other pairs, such as that of Dalitso-M-Mentee and Lweendo-M-Mentee, conversations centred on leadership development and impacting lives, church activities and societal issues, including participation in community activities. One could deduce a continuation pattern about the subjects discussed in Mr Mike-M-Mentor and Dalitso-M-Mentee's mentorship and Dalitso-M-Mentee and Lweendo-M-Mentee's relationship. Both pairs seemed to advance leadership development and governance.

Meanwhile, Ba Bishop cautioned mentors, especially those in mentorship within the church settings. He cautioned mentors, including himself, against emphasising religious beliefs and advised them to avoid focusing and forcing conversations solely on eternal life in their mentorships. He explained that focusing discussions on eternal life and matters of salvation posed a challenge to mentorships in the church because that was a far-fetched story to the mentee. He further explained that a challenge was posed because focusing on eternity as opposed to focusing on both eternal and temporal life created competition between these two teachings. He said, "... you cannot tell your young people, 'You will enjoy after this life.' You will be speaking a very, very different language ... [because] something that is very good and sounds good [referring to succeeding in this life], you want to get it, so, there is competition ..." He thus expressed that, as a mentor, one needs to balance conversations. One needs to be interested in the activities, such as sports and others, of this 'temporal life' that a particular mentee is interested in. By doing so, they might put themselves in a position where they could become relevant to the mentee while also aiming at mentoring them in the ministry of God. He also explained that most mentors struggled to understand young people because they couldn't see things from their perspective. He stated that, as a mentor, you needed to speak the language

of the youth in order for them to understand you. He advised mentors not to separate themselves from mentees' interests and needs, as doing so posed difficulties in many relationships. Ba Bishop-M-Mentor stated that, even in mentoring youths in godly things, like becoming evangelists, mentors should not try to separate the mentees from their other interests 'in this life'. Here, Ba Bishop-M-Mentor seems to caution against focusing too much on religious beliefs, as doing so may discourage youths from seeking mentorship.

5.5 Category D: Identifying the Concept of Panganani with Youth Mentoring

This study discovered the existence of panganani, a mentoring-like practice in Zambia. Panganani, therefore, is an overarching term consisting of the terms Ku-pangika/Ku-panga muntu (Nyanja) or Uku-pangika/Uku-panga umuntu (Bemba). Nyanja and Bemba are two local languages in Zambia. It is important to note that Nyanja is a dialect of Chewa, a language spoken in the eastern province, which shares a border with Malawi, where it is also widely spoken. It is critical to bring in some literature here to help the clear presentation of this finding. Panganani is usually a person's name, a business name, or a name of a specific place or community. For instance, Banda (2017), in his book *Migration from Malawi to South Africa: A Historical and Cultural Novel: Real-life Experiences*, writes that Panganani is a person's name, which means 'agree on *modus operandi*'. Figuratively, panganani can also mean *making, shaping, teaching, training, empowering (socially or financially), modifying or changing* a person, as participants in this study, implicitly and explicitly, revealed. These meanings form part of what panganani means to participants daily. Seeing that participants interpreted panganani in English and two local Zambian languages which expressed the same practice, complicated the analysis process and the presentation of findings in this category. I likened the analysis process to the Babylonian Confusion of Tongues Bible story. For instance, developing specific terms to present my findings on this mentoring-like relationship was challenging. Henceforth, the terms Ku-Pangika, Uku-Pangika, Ku-Panga Muntu, and Panganani, the umbrella word term, will be used synonymously in the subsequent write-up of this dissertation. This category consists of four subcategories, as presented in Figure 5.7.

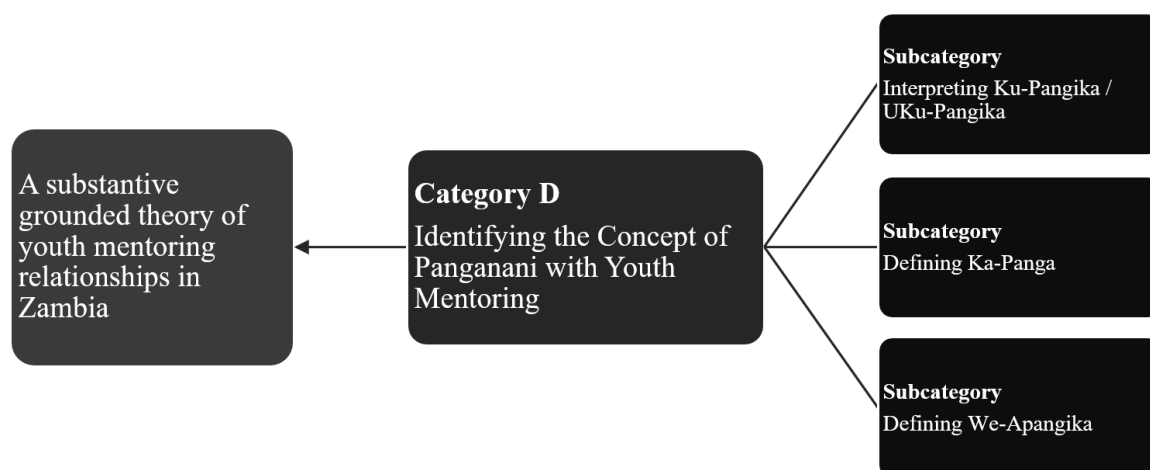


Figure 5.7. Category D: Identifying a Panganani Relationship with Youth Mentoring and its Subcategories

5.5.1 Subcategory: Interpreting Ku-Pangika / UKu-Pangika

It should be noted that participants used the terms ‘panganani’ and ‘youth mentoring’ interchangeably. They used youth mentoring to describe a panganani relationship and its processes. Additionally, they described panganani using their mentoring relationships. Participants provided concise and detailed perceptions and descriptions of the panganani relationship based on their daily experiences. For instance, Limpo-F-Mentee referred to ku-panga-muntu as a situation where “... someone [was] empowered ...” It was also interpreted as a relationship between two people, where the main goal was to make the younger person or peer in the relationship “a better person”. For instance, Ba Madam-F-Mentor shared how she understood a panganani relationship by speaking about a specific experience in her mentoring relationship with Limpo-F-Mentee. She said that her mentee’s negative behaviour of stealing had changed positively because she no longer exhibited the behaviour. Instead, she developed an interest in drawing and started concentrating in school due to the process of ku-panga muntu, in other words, as a result of mentoring her. Seeing that Ba Madam-F-Mentor interpreted ku-panga-muntu by sharing an experience in her mentoring relationship, I wanted to have a clear understanding of why she spoke about ku-panga-muntu to her mentoring relationship experience, and therefore asked a further question:

Researcher: Is there any connection between mentoring na ku-pangika olo ku-panga-muntu?

Ba Madam-F-Mentor: Yeah, there is, because when you look at it, before, like in her case, there are all these bad things that she was doing, and then someone comes in the picture ayamba kumu chita mentor [and starts mentoring her], mwana achinja si ku-pangika kuja, apangika [the child changes, isn’t that changing her positively? She is changing/she is being shaped] – Ba Madam-F-Mentor emphasises her point].

Researcher: So, can we say ku-panga-muntu is similar to mentoring?

Ba Madam-F-Mentor: Yes [agrees assertively and laughs delightfully], that’s the way I look at it.

From this conversation, Ba Madam-F-Mentor strongly perceived ku-panga-muntu as similar to youth mentoring. She also perceived it as a relationship where practical or real change occurred, and the young person was empowered to develop ‘good’ or ‘acceptable’ behaviour. Empowering a person in ku-panga-muntu practice was also interpreted in monetary form. For instance, Limpo-F-Mentee explained that ku-panga-muntu was a situation where, for example, a person had a small business but was struggling to make it profitable due to a lack of financial capital. Then, a financially stable person came to their aid and empowered them by providing that capital. Mr Mike-M-Mentor also saw ku-panga-muntu as a relationship where the uule-pangika could be empowered by being provided with, among others, some small business capital. As he stated: “So, you help that young person in one way or the other, maybe through getting an opportunity, getting a job, giving them seed funds to start a business, [and] connecting them to the right kind of people that can help them become better.”

Some participants expressed that a panganani relationship, like youth mentoring, is a process that takes time. Because the process requires high levels of understanding of youths, their backgrounds and current situations. Thus, ku-panga-muntu, like youth mentoring, attracts much patience, especially on the part of the ka-panga (in the sense of a mentor). In this process, the ka-panga should also understand the youth’s capabilities, behaviour, and actions regarding age and developmental stage. Furthermore, Uncle Tony-M-Mentor seems to strongly believe that

ku-panga-muntu should happen within a specific period when youths are still in their teenage stage. He said, "... it is at this stage ... pamene banga pangika (where they can be changed or shaped), either to go for good or for bad, this is when they can pangika to be those of bad behaviour, good behaviour, yeah because of the youth stage they are in." According to Uncle Tony-M-Mentor, it was during that stage when young people were vulnerable to many things and changes happening around them and trying to find their own identity. So, they took risks and experimented with their lives "to see who they [were], what they [could] do and their capabilities – trying to test themselves." According to Uncle Tony-M-Mentor, if they were not well managed, young people would hold onto or learn "unacceptable behaviour". Similarly, Mr Mike-M-Mentor interpreted a panganani relationship as a gradual process requiring time and resources, such as building a house. For example, Mr Mike-M-Mentor, in his description of ku-panga-muntu, portrayed the process as one that was complex and required a lot of different resources and, thus, needed careful planning, including monitoring the process to ensure that it came to a successful completion, where the builders would be proud of their work. He recounted:

I think... the best way I can [explain this] is, you know, nga tule panga ing'anda (when we are building a house) ... we need blocks, we need cement, we need people to be on-site in order for them to build that house, uh, we need a foundation, we need roofing sheets. After the roofing sheets have been done, we need to make sure that now we start beautifying the inside ... What are we going to say when we look back? 'Twebele ah ing'anda nomba iyi twai panga (We will say whew, this house is now made, it's done). So, I think that's what's really important; I think uku-panga-umuntu (making and shaping a person) is about investing time, resources, networks, and [developing the] potential in that particular individual. (Mr Mike-M-Mentor)

In all this, the goal is to ensure that someone reaches independence. As Mr Mike-M-Mentor stated:

[Thus, ku-panga-muntu] ... is [trying] by all means to make them reach a point where they are self-sustaining. For me, that's what it means to make someone and to help someone become somebody. None of us is self-made but everyone has been supported in one way or the other, financially or non-financial. When a person reaches a point where they can self-sustain... psychologically, financially, and in all these other areas, then someone can definitely say, Ulya umu guyz, oke, na pangika (That young man is now made/changed/empowered and/or doing well). I think when it comes to mentorship [or uku-panga-umuntu], that's what ... I would say, investing in time, resources and, uh, efficiency in someone's life.

In this excerpt, Mr Mike-M-Mentor echoed Ba Madam-F-Mentor's understanding of the goal of youth mentoring as we discussed a ku-panga-muntu relationship during the interview. Like Mr Mike-M-Mentor, who said that supporting someone or uku-panga-umuntu is about making that person self-sustaining, Ba Madam also believed that the goal of a mentoring relationship is to make a person "stand on their two feet" and, thus, not be reliant on others.

Some participants interpreted ku-panga-muntu to their daily activities, including work. For instance, Bupe-M-Mentee explained what ku-panga-muntu meant to him as a football player and in football. Bupe-M-Mentee stated that ku-panga-muntu is a term often used in football and on the "streets" as people perform various daily informal economic activities to try and earn an income. Bupe-M-Mentee went further to depict processes of how coaches build inexperienced and poorly skilled but could-be-talented players by "picking" them from muddy streets where

they play “Chi-Mpombwa” (a soccer ball made of plastic bags compressed into a round hard ball and held together with tyre tube rubbers) to take them to the highest level of professional football, by empowering them with sportsmanship-like competencies and shaping their overall identity, thereby making them better players and persons than they were. In this detailed explanation, Bupe-M-Mentee also stated that, when a person built you by equipping you “for the highest level of competition”, it meant that you could stand on your own feet. Moreover, he declared that Uncle Tony-M-Mentor, his coach and mentor, was making/shaping him as he said, “... So Ba Coach Ba Ni Panga...” Thus, he further stated that consequently, when “I reach that highest level, [Uncle Tony-M-Mentor] will have every right to say, ‘Mufana uja ndine nina mu panga (I am the one who made/built/empowered/shaped that young man to be where he is today).’” He added, “...so, it [ku-panga-muntu] is mentoring on its own and a very powerful tool to help [young] people prepare for a life inside and outside football.”

On the other hand, Mr Mike-M-Mentor disagreed with Bupe-M-Mentee’s view that a coach/mentor had “every right to say, ‘Mufana uja ndine nina mu panga,’” and said that it was wrong for him as a ka-panga, the older person or peer in the ku-panga-muntu relationship, to tell other people that he was the one who helped this particular young person to be successful.

One thing I believe there will always be people that will go ahead of you ... where it is wrong is when I start going around the city of Lusaka, I start going around cities of the Copperbelt and start telling the whole world that without me, that boy would not have been where he is, that is hundred per cent wrong ... I don’t think that’s how it’s supposed to be, having mentored somebody, having helped somebody to become who they are and [be] where they are. I don’t think it’s right for us, as mentors, to start going around telling the whole town. (Mr Mike-M-Mentor)

Mr Mike-M-Mentor further explained that telling people of your help to a specific person was wrong because ku-panga-muntu can be used positively or negatively by the people who know the young person or peer who has been helped. He said that as much as some people would be wowed and say the mentee had been empowered and his life had changed positively, others may use the term negatively to bring the mentee down. For example, they would say, “Ah! Ulya umu guyz ali pangika but kubula Ba Mike, nga ta pangika no-ku-pangika! (Yeah, he has changed, or he has become successful, but if it were not for his ka-panga, he would be nothing!).” By doing so, the people would be demeaning the efforts that the helped young person or peer made to contribute to his/her change and success.

Mr Mike-M-Mentor continued and said that this could mean that the young person’s or peer’s change or success solely depended on the ka-panga and, therefore, all credits should go to the ka-panga and not to the uule-pangika, which could make the uule-pangika feel less of themselves and worthless. Hence, other young people or peers may not want to be helped or go into a ku-panga-muntu relationship for fear of what people would say or label them along the way. He further stated that, to prevent this kind of situation in his mentoring relationship with Dalitso-M-Mentee, he does not tell the public that he is making/empowering or helping him and that he recognises him as the young person who is “putting in the work himself”, as he stated:

If you notice, the way I spoke about [Dalitso-M-Mentee], I spoke about him, not as somebody, who is what he is because of me, but because he is what he is because he’s putting in the work himself. We only come to supplement as mentors. Yes, that’s about it. (Mr Mike-M-Mentor).

In the above quote, Mr Mike-M-Mentor also pointed out that young people's responsibilities and, thus, their contribution to a ku-panga-muntu or mentoring relationship should be acknowledged by the mentor or the ka-panga. He portrayed the contribution of mentors as supplementary to the work being done by the young people themselves.

5.5.2 Subcategory: Defining Ka-panga

Participants also spoke about the ideal characteristics of a ka-panga (the maker/shaper/empowerer/teacher/trainer/modifier/changer, the adult in the ku-panga-muntu relationship). Mentors and mentees described what they perceived as ideal characteristics of the ka-panga, whom they often referred to as a mentor during the interviews. Participants' views gave the impression that the ka-panga was an adult from whom a lot was expected. For example, Bupe-M-Mentee highlighted attributes he believed a ka-panga should possess to contribute to a healthy relationship. He pointed out that "psychological maturity", "understanding", being "empathetic", and having good listening skills all contributed to positive attributes of the ka-panga. Bupe-M-Mentee also believed that a ka-panga with a good sense of humour contributed to a strong ku-panga-muntu relationship. As depicted in his narration below, Bupe-M-Mentee also explained why he thought each of these attributes was important for adults in relationships with young people:

Uh, ... [a ka-panga] has to have psychological maturity. There are [young] people with sensitive backgrounds, you know, maybe they come from a poor family, maybe they eat once a day before they come for [football]training, maybe they don't eat at all, maybe some are orphans, you know, they don't have parents, there are so many delicate situations, so for a person to be a good mentor [ka-panga] ... [s/he] must be psychologically mature, cause they are dealing with human beings. Uh, number two is understanding – now that you have the psychological maturity to withstand the sensitive information that you receive from ... [the young person/people], are you able to understand what they go through? Are you able to be empathetic, you know, about the troubles that they are having? Are you able to have a listening ear when they air out their grievances, or they open up about certain things that ... shouldn't be talked about anyhow? ... Also having a sense of humour is important as well, people can't take you seriously every time ... humour is also part of a healthy relationship, especially in mentorship, it's like uh ba coach tikakumana niku kamba che pali vintu vili che serious (uh every time I meet with my coach, he is always serious and speaking about serious things), ... and also ... having positive sentiments verbally, you know, you have to know the right things to say ... you show sympathy to people ... you have a listening ear, but what comes out of your mouth also matters ... [saying] the wrongs things ... unsettle[s] everything, it ... create[s] a wrong mood. So ... I think those are some of the characteristics that a mentor or a coach [ka-panga] should have. (Bupe-M-Mentee)

From the excerpt above, Bupe-M-Mentee appeared to base his narration on the situations he was experiencing in his relationship with Uncle Tony-M-Mentor. He seemed to refer to the issue where his mentor had shared confidential information about him with his teammates. He also appeared to mention what he thought was a 'too serious mood' that his mentor exhibited, especially during football training sessions, which seemed to put too much pressure on him. Hence, he did not only describe some characteristics important for the ka-panga but also cautioned their attitude and actions. He cautioned that the ka-panga guard their mouth and moods so that their behaviour and actions did not negatively affect the youths they support.

Furthermore, Uncle Tony-M-Mentor understood that one of the greatest attributes of a ka-panga was being a good role model to the young person with whom he is in a relationship. He further said that the ka-panga is an adult who should carry himself as a role model, a person with high moral standing and a good example. He went on to mention that, as a role model, one acted from the point of “humanity”, hence, being a brother’s or a sister’s keeper. He also touched on leadership, saying that, as a role model, you have to act as a leader and lead by example; lastly, he pointed out that a role model had to act as a parental figure to the young person and be able to give them parental guidance. Uncle Tony-M-Mentor believed that, by leading by example, the ka-panga inspired the young people to believe in them, which encouraged them to model their behaviours and actions and, ultimately, their lifestyles, on the mentor’s. Thus, like a mentor, a ka-panga is modelled to the young person who is learning from them.

As a good example to youths, a ka-panga was also expected to be ardent about his work of empowering young people. For instance, Dalitso-M-Mentee pointed out that a ka-panga should also be “passionate” about those things, including various skills, access to information, and social capital that they empower others with. Dalitso-M-Mentee also suggested that this person should be “more knowledgeable and competent”, which could be in skills, such as problem-solving, singing, reading, and possessing information about certain topics, and had to help the mentee in creating connections with useful people and institutions. Bupe-M-Mentee, like Dalitso-M-Mentee, was also of the view that a ka-panga had to have ample knowledge and be good at what they did in order to empower others in those things they were skilled and competent in. Dalitso-M-Mentee also disclosed that other young people in his community who sought uku-pangika (to be taught or empowered) from him associated mentoring with some kind of ‘higher’ intelligence and education, as they inquired about his education status and his performance in school. They seemed to think that, as a mentor, Dalitso-M-Mentee had to be doing well at school because they expected to learn something from him, as illustrated below:

Yes, you know, there are certain people, whereby [laughs], for them to learn something from you, basically, they will ask you. ‘Oh, so, currently, what are you doing? Are you in school? When did you complete school?’ You know, they want to know how knowledgeable somebody is. So, for instance, if maybe I haven’t completed school, my grades are poor, you know, certain people won’t come to me, but they will come to me if they are clear about how I, even, perform at school, how... my education journey has been, you know, it motivates them. It really motivates them. So, yeah, they do consider that. (Dalitso-M-Mentee)

From the above excerpt, one could tell that a ka-panga’s success in terms of education was a feature that attracted young people to them. It appeared the ka-panga’s success was a motivation in their own lives.

Mr Mike-M-Mentor agreed with Dalitso-M-Mentee that a ka-panga, like a mentor, has to have sufficient information and knowledge about subjects and aspects they mentor others in. Thus, formal education plays a critical role in ku-pa-muntu. He explained that “[his] being a mentor and [his] education...[had] really...benefited [him] greatly.” He continued and said: “... um, you know ... there are young people who come to me [so that I] mentor them in politics and governance because they know to say, ‘ah, Mike has [a] degree in politics, so we know that he’s an expert in this area ...’” Mr Mike-M-Mentor’s views showed that he believed that his level of education made him noticeable and respected as a ka-panga because young people

believed in his expertise. However, he also understood that he did not have a monopoly on knowledge. Hence, he was open to learning from others, including his mentee, as he said: "... [formal] education doesn't mean you're more educated than others. It just shows that you have the capacity to learn."

Still, Mr Mike-M-Mentor stressed that there was no one-size-fits-all characteristic of a ka-panga because each person could play a role in changing the life of a young person/people. Though, he said that the "very first" characteristic that a ka-panga needed, was to be willing to sacrifice part of him/herself in the process of bettering another person's life. His perception of sacrifice seemed to have been inspired by the acts of "... Mother Teresa [who] gave a part of who ... [she was] to panga [change/empower] others." In the same vein, Uncle Tony-M-Mentor mentioned sacrificing the "little" he had in mentoring young people. He said that he had to sacrifice in order for him to continue doing his mentoring work, which had proved to be difficult when finances or certain resources were not available, especially when mentoring vulnerable young people.

They [the community] have been seeing how much I have been doing it [youth mentoring], like how much I sacrifice using my little stuff. I have been trying to help my mentees in this and that, [and] where I fail, I say, ah no, I can't manage that. (Uncle Tony-M-Mentor)

Ba Madam-F-Mentor shared about herself sacrificing her personal programmes by cancelling them to accommodate ku-panga-muntu meetings with Limpo-F-Mentee. This is so that she could give more time to Limpo-F-Mentee who became "too emotional" and needed more time during most meetings. To this end, sacrifice was perceived and exercised in different and similar ways by ka-pangas. For instance, it appeared mentors sacrificed, among other things, in terms of material help, bonding, mental health, leisure and time. These sacrifices of the mentors reflected their passion to contribute to the young people's overall well-being.

5.5.3 Subcategory: Defining We-apangika

Unlike in youth mentoring, where the mentored young person is called a mentee or protégé, the young person being made/shaped/empowered in a ku-panga-muntu relationship has no specific name/s. However, some participants referred to the young person being 'made' as "we-apangika" (Nyanja) and "uule-pangika" (Bemba) and as a mentee. This could have illustrated the thinking that participants viewed ku-pangika-muntu and the people involved, thus the adult (ka-panga) and the youth (uule-pangika), as those in a mentoring relationship. Furthermore, the young person was perceived as lacking social and emotional competencies, information, and cognitive learning skills, such as learning, and job and life skills. This young person is also referred to as a learner who should have an "open mind" and the "desire to learn". For example, Ba Madam-F-Mentor described uule-pangika as someone who lacked self-esteem and confidence, hence, needed encouragement, as can be seen in this statement: "... you look at someone [uule-pangika] who ... has low self-esteem, someone who doesn't ... believe in themselves, they need someone... to encourage them ..." It appeared that encouraging uule-pangika to develop high self-esteem and confidence was vital for them to be able to communicate their concerns openly in the ku-pa-muntu relationship.

Bupe-M-Mentee felt that we-apangika needed to have the confidence to let the ka-panga know their exact feelings so that they could "help" them better. Bupe-M-Mentee, however,

seemed to state that confidence alone was not enough to give the power to we-apangika to express their feelings openly but that the young person needed freedom to communicate.

You also have to be confident enough to make known how you are feeling ... you don't bottle up certain ... volumes of information. You are supposed to spit it out if ... you feel you are comfortable in that mentoring relationship with him [ka-panga], be free ... speak what is in your mind, because if you let them [ka-panga] know ... exactly [what] you go through or exactly how you are feeling, it will help them help you. (Bupe-M-Mentee)

In the quote above, Bupe-M-Mentee appeared to infer that we-apangika should not feel restrained from sharing their feelings and concerns with their ka-panga. This finding pointed to the need for an environment in the ku-pa-muntu relationship that promoted open and equal communication. Furthermore, a ka-panga was seen to be at the centre of fostering an atmosphere that encouraged freedom of speech to allow we-apangika to feel free to approach the ka-panga on things or feelings bothering them.

While Dalitso-M-Mentee and Bupe-M-Mentee expressed that we-apangika should be yearning to learn, be ready to receive information and “wisdom” from the adult (ka-panga), and be a good listener and ready to acquire skills, including football and life skills. For example, Dalitso-M-Mentee put it this way while referring to uule-pangika as a mentee:

I think [that young person is] ... a mentee, yeah, mentee. ... [and] the characteristics that ... person should possess [are], ... firstly, ... [he] has to have that desire to learn because without desire a person cannot capture wisdom from his or her mentor. Yeah, it requires that burning passion or desire to learn. (Dalitso-M-Mentee)

From the above quote, Dalitso-M-Mentee's response is given from the perspective of a mentoring relationship, where he does not only refer to the learner, thus, uule-pangika, as a mentee but carried on denoting ku-pangika as mentoring and the ka-panga as a mentor. Moreover, Bupe-M-Mentee stated that a young learning person had to be a good listener in a football setting and not question the coach. Hence, the ka-panga said:

The person who's being pangadi [we-pangika] ... they are there to learn, so, [in football], they should be open to whatever comes out of the ka-panga's mouth, they should be open to criticism because even if you are in a delicate situation, you know, there are times maybe you face criticism from your mentor you also have to understand [that] maybe it's for the purpose of building you. So, you also have to have an open mind ... [silent], [and] a listening ear. (Bupe-M-Mentee)

However, Mr Mike-M-Mentor differed from Bupe-M-Mentee's opinion that we-pangika should take every ka-panga word as absolute truth. Mr Mike-M-Mentor, instead, believed that uule-pangika needed to make their judgement on what they believed was the truth about something or a situation and that which made sense to them. He explained how his mentee Dalitso-M-Mentee had learned the skill of being able to judge his advice and instructions, as can be seen in the statement: “So, he says, ‘Okay, Mr Mike told me this, I will take a few things, but this, I don't think it applies to me’, and that's what mentorship is all about.”

5.6 Chapter Conclusion

This chapter presented the co-constructed substantive grounded theory of youth mentoring in Zambia primarily using rich interview data. The findings point to the participants' experiences and perceptions regarding benefits and provide critical information on the

challenges they experienced in their mentoring relationships. Hence, it was suggested that the relationships were a process of “mixed emotions”. Data reveals how some participants experienced harm within their relationships. Findings also point to how different approaches and practices significantly influence mentoring relationships. The findings provide insights into the Zambian indigenous practice of panganani, which participants strongly linked to youth mentoring. These findings indicate how the Zambian context, cultural and social norms and values influence the mentors’ and mentees’ experiences and perceptions of their relationships. Therefore, I will discuss the key findings in the next chapter, using relevant literature.

CHAPTER SIX: DISCUSSION

6.1 Introduction

This study explored how mentors and mentees experience and perceive youth mentoring relationships in Zambia to construct a substantive grounded theory, as set out in Chapter Three. *A substantive grounded theory of youth mentoring relationships in Zambia* was co-constructed through high levels of abstraction, guided by the emerging sensitising concepts in the data (Blumer, 1954). The discussion chapter is grounded in the data presented in Chapters Four and Five and reflects the research process. The theory discussed here is based on the four co-constructed categories, which are introduced as themes in this order: 1) experiencing and perceiving mentorship as a process of “mixed feelings”, 2) experiencing unwitting harm in a mentoring relationship, 3) using different approaches and practices in a mentoring relationship, and 4) identifying the concept of Panganani with youth mentoring. Refer to Table 3.3 for an overview of how the categories were systematically developed. These categories and themes are grounded in the data and are further developed through the higher abstraction process of constant comparative data analysis.

Experiencing and perceiving mentorship as a process of “mixed feelings”: This theme demonstrates that mentors and mentees in this study benefit from their mentorships, and mentoring is perceived as a survival strategy for the mentees. However, the category underscores the reality of NMEs from numerous challenges. Mentees’ challenges emanate from mentors’ ‘bad’ personalities, bias and absence, mentors’ lack of good communication skills, differing work ethics, power imbalance, and mentee dissatisfaction. Mentors are exposed to mentees’ poor living conditions, are expected to provide essential resources and constantly manage mentees’ symptoms of traumatic stress. Also, having unrealistic expectations of mentees, feeling unaccepted by them, and feeling incapacitated to help mentees are some of the challenges mentors experience. Data highlight how lack of support, particularly from the government, affects mentorship and how inter-role conflict and role confusion affect mentorships in football coaching. This finding implies that mentoring in Zambia is essential but arduous due to the many context-specific challenges.

Experiencing unwitting harm in a mentoring relationship: Data indicate that some mentors breached some central mentoring principles in conducting themselves. A mentee in football coaching experienced constant harm due to his mentor sharing his confidential information with his teammates, who used the information to ridicule him for an extended period. This disturbing finding may imply that mentees in informal mentoring in football coaching may experience persistent harm perpetuated by their mentors, especially since mentors’ actions and behaviours are not monitored as in formal mentoring. Honestly, this theme has played a pivotal role in challenging my assumptions and made me realise that mentorships are not always ‘all rosy’.

Using different approaches and practices in a mentoring relationship: Generally, this theme demonstrates that the social values and norms of the context of this study substantially influenced the participants’ approaches and practices they brought into their mentorships. Zambia is a traditionalist society, and one of the strong themes is around some mentors and the mentees perceiving mentors as superior authority figures in the relationships. This finding

sharply contrasts mentoring informed by liberal thinking in the global north, where equality between mentor and mentee is emphasised. Another striking finding is that some participants believed a mentee receives mentoring through their mentors' written social media posts. However, the mentee only reading social media posts does not qualify as e-mentoring. This is due to the missing central mentoring principle of back-and-forth communication between the mentor and the mentee. This finding is a new challenge in youth mentoring research and practice.

Identifying the concept of panganani with youth mentoring: This theme is in response to a sub-question about a mentorship-like practice indigenous to Zambia. The constant comparison analysis led to the co-construction of the concept of panganani. Data suggest that the concept of panganani has unique aspects informed by local cultural practices and features similar to those embodying youth mentoring practice and theory. It is compelling that the thinking around panganani considerably shapes how participants experience and perceive their mentoring relationships in Zambia. The co-construction of the concept of panganani makes an original and vital contribution to youth mentoring and youth-adult relationship literature as well as the educational science discipline. Specifically, this finding enhances local knowledge about the practice of panganani and contributes to developing context-specific institutions and strategies to promote youth-adult educational relationships in Zambia. This study signifies that mentoring processes cannot be separated from the cultural practices and society in which they occur.

6.2 Experiencing and Perceiving Mentorship as a Process of “Mixed Emotions”

This study upholds research on the significant role that mentoring plays, especially in the lives of disadvantaged youth in Zambia. Mentees benefited from their mentors in mentoring relationships in many ways, including emotional support and financial help, which was used, for example, to pay for accommodation. Hence, this scenario and other situations that show how mentees in this study benefited from their relationships demonstrate that mentoring remained valuable and was a matter of survival to the youths in the current study. On the other hand, and most importantly, this study gives the impression that mentoring disadvantaged youths, especially those who exhibit symptoms of traumatic stress, is a process of “mixed feelings”. Both mentors and mentees exhibited positive attitudes towards each other. However, some also expressed the many unique challenges they experience in their relationships.

6.2.1 Receiving Emotional and Psychological Support as a Mentee

This study revealed that mentors helped mentees deal with emotional and mental health challenges. Just to mention that, in a school setting, this kind of support may not be available in a teacher-learner relationship, as teachers are responsible for large groups of learners, which prevents building strong bonds with each one of them. The emotional and psychological support that mentees, both in and out of school, received helped them survive daily as it enhanced their resilience. For instance, in discussing their vulnerabilities, some mentees mentioned being destitute or pressured as household heads and how their mentors helped navigate these situations. This finding aligns with studies conducted in the global north: for instance, Rana (2018) also found that mentors were a source of resilience for young people to navigate risky situations experienced within their families and societies. Hurd and Zimmerman (2010) discovered that having a natural mentor helped to moderate the impact of stress on both

depressive and anxiety symptoms among African American adolescent mothers. This research continues to signify the crucial role that caring adults play in the lives of disadvantaged youth.

However, during data analysis, I observed that, despite receiving emotional and psychological support, mentees frequently exhibited overwhelming symptoms of traumatic stress. For instance, one mentor reported that her mentoring sessions with her mentee were often characterised by sorrow and grief, with the mentee crying "uncontrollably" during most of their meetings. This situation can be attributed to the unique, challenging context in which these mentoring relationships occur. For example, the mentees live in harsh conditions, lacking necessities, such as food, stable housing, safety and security, and without social support from the government (see Chapter Four). Consequently, these mentees consistently experience high levels of stress and renewed stress due to unmet survival and physiological needs, which perpetuate persistent experiences of symptoms of traumatic stress.

I also found that constant stress makes mentoring in Zambia particularly challenging, as mentors often had to address their mentees' survival needs and provide emotional and psychological support. This finding contrasts sharply with the existing literature on youth mentoring, primarily based on research from global north countries, such as the USA, where the government provides essential social support to struggling youth, most notably through foster care (Johnson & Pryce, 2013). In such contexts, mentors can primarily focus on providing emotional and psychological support, as basic needs are already met. This context difference underscores a unique challenge in the Zambian setting not commonly depicted in the existing literature.

Further, the gaps identified in the above paragraphs depict the trend in youth mentoring studies, which appears to be concentrated on advancing research on how the emotional support that mentors provide to mentees can be enhanced (see Raposa et al., 2019; Rhodes, 2020; Rhodes & DuBois, 2006; Rhodes et al., 2009; Spencer & Liang, 2009; Stewart, 2022; Stutey, 2022; Van Dam et al., 2018). For example, researchers, such as Stutey (2022) and Rhodes (2020), suggest that some therapeutic mentoring programmes select mentors from a helping profession and provide additional training and supervision from mental health professionals to create a more therapeutic environment for mentees. In a similar vein, studies from Johnson and Pryce (2013), Raposa et al. (2019), Rhodes et al. (2009), Rhodes and DuBois (2006) and Stewart (2022) propose that mentors be equipped with some basic knowledge and skills from 'helping professions', such as teaching, psychosocial counselling, social work, psychotherapy, religious leadership, and social and youth development, that could help them to support mentees' emotional and mental health better. Hence, the one-sided research creates a knowledge bias, which may promote the thinking and understanding that the experiences of youth mentoring are the same everywhere, i.e., they are primarily characterised by emotional and psychological support, regardless of context. Thus, I can infer that this research trend overlooks the challenges mentors and mentees face in this study, such as the negative impact of unmet physiological needs on the effectiveness of their mentoring relationships.

Furthermore, the above discussion in this section depicts the much-needed individualised socioemotional and psychological support that the humanist and constructivist pedagogics advocate for in the educational sciences (Augusta University, n.d.; Bhat, 2021; Daily Montessori, 2021; Herman, 1995; Hadi, 2024; Javadi & Tahamsbi, 2019; Merrick, 2022;

Shapiro, 2020; Twinkl, n.d.; Wulf, 2003), which may not be catered for in school settings that are primarily founded on behaviourist pedagogy as in the context of this study. Behaviourist education methods, which are teacher-centred and base teaching and learning on memorisation and repetition, are less effective in creating understanding among many learners. Further, the considerable number of learners per teacher, for example, in the case of Zambia (Kapasa, 2023; Mulenga, 2018), makes it even more challenging for them to grasp concepts or subjects of learning in classrooms. In this case, mentoring can be critical in providing individualised support to youths (Pitney & Ehlers, 2004), especially those in school. A mentor, as a teacher or advisor, gets closer and may pick up the young person at the point in their life or life situation where they need to be picked up to make their learning and lives generally more successful. This can lead to an improvement academically, personally, and in other life situations. As in humanist and constructivist pedagogies, mentoring allows youths or mentees to have hands-on experience with learning activities, reflect on their personal experiences and situations, and, if necessary, experience a positive influence on their overall lives.

6.2.2 Benefiting from a Mentoring Relationship as a Mentor

Literature has shown that benefiting from a mentoring relationship is reciprocal. For example, apart from benefiting mentees, mentoring improves mentors' personal growth, including aspects, such as self-efficacy, self-esteem, interpersonal skills, professional development, healthy regulation of emotions, increased civic skills, understanding of societal dynamics and awareness of youth development and challenges specific to them in society (Lyman, 2016; Reha & Ganesh, 2012; Shapiro, 2020; Stark et al., 2021). Convincingly, mentors in this study believed that their mentoring relationships are success stories from which they benefit in various ways. For instance, they felt that their reputations were enhanced in society because of being mentors. I refer to a mentor who mentioned that people around him acknowledged his mentoring role and perceived him as "greatness". Similarly, in an organisational setting, Blake-Beard et al. (2021) asserted that mentors build their reputations and increase their capacity to change and lead others.

In this study, the mentors further explained how the increased capacity to change others helped them improve their mental and emotional well-being. Some mentors expressed that their realisation of their capacity to change young people's lives increased their self-worth and self-confidence, motivating them to continue supporting youths. Firstly, this finding points to the empowerment perspective and shows that mentoring is also an empowering process for the mentor (Liang et al., 2013; Schwartz & Rhodes, 2016; Shapiro, 2020). Secondly, this finding points to Erikson's theory of psychosocial development (see Bpi.edu., n.d.; Elkind, n.d.; Fleming, 2018), as mentors in this study feel that they accomplish their desire to contribute to the betterment of youths and society. This contributes to their enhanced well-being. Secondly, the finding depicts an essential process of a cause-and-effect relationship in mentoring. This is an essential process in mentoring as it seems to contribute to mentors' resilience and ability to remain steadfast in their relationships despite the many challenges.

Mentors in this study learn the art of being strategic, diplomatic and resilient in the most challenging situations experienced in the mentoring relationships. An example is when a mentor talked about how she had learned to remain optimistic in the face of adversity from her mentee.

This finding resonates with Lyman (2016) and Reha and Ganesh (2012), who wrote that difficult situations that mentors experience in mentoring relationships help them to develop coping strategies for themselves, which can be transferred to other life settings. From this revelation, I can deduce that mentoring contributes to mentors' lifelong learning and sustained development of the mentor, irrespective of the context, as the Department of Victorian Communities (2006) and Scheunpflug et al. (2023) have also reported. Continuous learning and personal growth, among others, correlate with a person's career growth. This study revealed that mentoring assisted mentors in football coaching to achieve their professional goals. For instance, a mentor expressed that he supports his mentee in dealing with personal challenges. His assistance helped reduce the mentee's stress and made him more responsive to instructions during football training. This finding aligns with Bloom et al. (1998), who also reported that mentors similarly achieved their professional goals by helping athletic mentees on a personal level, which assisted in mentors' career advancement.

The finding on mentors benefiting from mentorship synthesises the literature on the developmental needs of mentors and how they benefit from mentoring relationships, which appears to have been somewhat neglected. In a recent literature study based in the global north, although in an organisational setup, Blake-Beard et al. (2021) argued that there is limited literature on what and how mentors benefit from mentorship. This is also the case for youth mentoring, where there appears to be abundant empirical research on mentees' benefits compared to that of mentors. This study indicates that mentors benefit from mentorships similarly despite individual backgrounds and contexts. This statement is important to note as there seems to be a narrative, among some Zambians, that mentorship only benefits mentees. Thus, highlighting mentors' benefits could help advocate for and attract more adults in Zambia to mentor youths, especially since some participants revealed that there were "few" mentors in the country. Moreover, in a different context from Zambia, Miskic (2023) agrees that informing mentors of mentoring benefits can be useful in recruiting and retaining mentors.

6.2.3 Experiencing Challenges within Mentorship

This study uncovered challenging experiences among participants that I had not anticipated. While some of these challenges align with those documented in the literature, primarily from studies conducted in the global north countries (see Chapter Two), many others were unexpected. To clarify this lengthy section, I discuss the mentors' and mentees' findings separately. The extensive results are derived from a constant comparative analysis, highlighting numerous relationship challenges. However, some mentees were unwilling to respond to the questions regarding the strengths and weaknesses of their mentors and what was not going well in their relationships. This could be why they might have disclosed very little about the challenges they may have experienced. It also could be that they rarely had challenges in their relationships. Subsequently, I discuss the challenges of one mentoring pair in football coaching (see Chapter Four to understand the nature of this mentorship better). This pair's predominance of negative experiences is not coincidental but partly stems from their dual involvement in two different relationships. The mentor and mentee were expected to play different roles, leading to inter-role conflict. This conflict seems to be one of the primary contributors to the negative experiences they encountered. For clarity, the findings of challenging experiences specific to the inter-role conflict are discussed separately from the other challenges.

6.2.3.1 *Experiencing Challenges as a Mentee*

In passing, let me begin this section by registering my concern about the thinking of some mentees that “*respect and loyalty*” are the prices to pay for mentoring. This perception of mentees may suggest that mentors do them a favour by supporting them. Therefore, the mentor or mentor’s challenging behaviour may not be questioned or opposed because they provided mentoring for free. This thinking may insinuate that young people have no voice in the relationship and that there is unequal communication, which may lead to the relationship not being in the mentees’ best interest. At the same time, studies based on the global north emphasise the need for mentees to express themselves as much as mentors (Houwer, 2016; Rhodes et al., 2009; The Department of Victorian Communities, 2006). I am compelled to state that mentees’ perceptions in this study are influenced by Zambian social norms, which emphasise hierarchical values (Chapter Two defines cultural values) and place value on the superiority of adults in any relationship (Geber & Keane, 2016). For example, during interviews, when discussing the topic of *ku-pangika* / *uku-pangika*, a mentoring-like local practice in Zambia (the discussion on this theme is presented later in this chapter), a mentee in football coaching seemed to stress the power of an adult in a relationship by saying that his coach and mentor had “every right” to tell other people about how he has supported him. Thus, this finding illuminates the sharp contrast between mentees’ perception of mentoring in the global north setting and mentees’ perception of mentoring in Zambia.

This study found that the mentor’s attitude and personality negatively affect a mentoring relationship. I refer to a mentee in football who felt his mentor generally had a “peppery attitude” and was “strong-willed”, and that one had to be “mentally strong to endure what words [would] come out of his mouth or what his body language [would] be like, while on the pitch”. This finding aligns with some global north studies, such as Eby et al. (2000), and highlights how a mentor’s questionable attitude negatively impacts a mentee, leading to NMEs. NMEs can prompt a mentee to counter-react, which may cause the mentor to persist in their negative behaviour (Hu et al., 2022). If the relationship persists despite these NMEs, the mentor and mentee may be trapped in a loop of ongoing challenges, creating a vicious cycle, as observed in the mentoring pair in this study. Ultimately, this can result in a toxic relationship that harms both parties. See the category ‘Experiencing unwitting harm in a mentoring relationship’ to understand how a mentee in football coaching in this study potentially experienced persistent harm.

Additionally, the attitude and personality of a mentor can facilitate open or closed communication. Where closed communication is promoted, a mentee can react negatively toward the mentor (Hu et al., 2022). This could be why, during interviews in this study, the mentee in football coaching mentioned that he could not approach his mentor on a particular issue because he felt that the mentor might not accommodate him. This finding correlates to Pitney and Ehlers’ (2004) assertions, who, in their grounded theory study of the mentoring process involved with undergraduate athletics training students, found that a mentor’s attitude and personality are crucial in a mentoring relationship because a mentee can use them to determine how approachable the mentor is.

Further, the mentee’s NMEs relating to his mentor’s attitude and personality can be related to other factors, such as him not understanding, or having a different personality and values

from, the mentor. The mentor's attitude towards professional work was not something he may have understood. For example, during football training, the mentee found his mentor's work values of wanting him to act on instructions immediately, bewildering. This finding correlates with Eby et al. (2000), who, in their research based on mentoring in the workplace context, also discovered that the style of work and values of the mentor that are in sharp contrast from those of the mentee can be frustrating, which can lead to the mentee having a negative experience. The mentee's situation in this study further confirms Eby et al. that having different personalities and perceptions about things and ways of doing things can lead to conflict and negative experiences in mentorships. Thus, this kind of situation brought about a negative experience, especially for the mentee in this study.

Data implied that mentors' lack of good communication and relational skills in some pairs leads to NMEs. I refer to the mentee in football coaching who expressed that his mentor is blunt and does not care if he feels offended when he communicates his feedback. Ahrens et al. (2011) concurred that a mentor's inadequacy in relational skills is partly why relationships end prematurely. This study also confirms Rhodes and DuBois' (2006) statement that a mentor's actions and comments, which are inconsiderate of mentees' feelings and overall developmental needs, may lead to mentees' NMEs or harm, as they may feel less of themselves. In contrast, being respectful in the way mentors address mentees shows that the adult cares about the young person, and they feel valued (Rhodes et al., 2009).

Alternatively, the mentee in this study might not have understood his mentor's complex responsibility of coaching and mentoring many other vulnerable youths. Caring for many disadvantaged youths, most of whom may have shown symptoms of traumatic stress, may have posed a great challenge for the mentor (Stutey et al., 2022). This situation could have led to inadequate coping, negatively influencing his behaviour towards the mentee, especially during training sessions with high-stress levels (De Sousa Pinheiro et al., 2021). Nevertheless, like Rhodes et al. (2009) above, Morgan et al. (2021), in their article 'Evoking Hope in Marginalised Youth Populations through Non-Formal Education: Critical Pedagogy in Sports-Based Interventions' claim that coaches could still be sympathetic in addressing youths and, in that way, foster the development of respect for, and trust between, them and themselves. Besides, researchers in the field of sports science, such as Lefever et al. (2024, p. 1), have highlighted that putting performance pressure on the athlete and exerting a controlling style of coaching affects athletes' "engagement", "vitality", and "mental well-being".

Additionally, as alluded to in the above paragraph, the mentee's perception of his mentor as inconsiderate and insensitive may illustrate the power imbalance characterising this pair in football coaching. From a global north perspective, mentorship is a power-free relationship founded on mutual respect between the mentor and the mentee (The Department of Victorian Communities (2006). Therefore, Eby et al. (2000) and Albright et al. (2017) cautioned that mentors should be alert to the power imbalance in youth-adult relationships and how their privileged positions can injure mentees if not checked. Suffice it to say that inequality in mentoring relationships leads to mentees' dissatisfaction and limited progress (Nottingham et al., 2017). While global north-informed literature cautions mentors to continually reflect on their privileged positions, which can disadvantage the mentees, the mentor's insensitive actions and behaviour in this study may have been influenced by the Zambian social and cultural

context that privileges elders' positions (Wagstaff & Parker, 2020). Nevertheless, I can also argue that it is evident from this finding that power imbalance may affect mentorships in settings such as Zambia. This means mentors must still be mindful and respectful to mentees, even in social milieus like Zambia. This reminds us of the Bemba saying, 'Cindi cindi, cindika umwaiche pakuti nobe aku cindike', loosely translated, 'Respect is mutual; an adult should respect a young person in order for them to be respected back.'

Alternatively, the mentee in football coaching acknowledged that his mentor's bluntness evokes discussions he may not want to hear from other people. The mentee disclosed that the mentor initiated difficult discussions that helped him to come to terms with specific challenges he was experiencing. This finding supports Filtod Walker (2016), who wrote that mentors were not conflict-avoidant and that they might point out certain aspects that mentees have to work on. He further stated that, even though it might be unpleasant for the mentees, such reminders and critiques were often essential for their development. As a result, mentees should be prepared to be encouraged by their mentors. Nonetheless, Rhodes et al. (2009) cautioned mentors to be sensitive and respectful in advising and guiding mentees.

Data indicated that the mentee in football training had NMEs due to his mentor's bias. Sometimes, the mentee felt that his mentor discriminated against him by favouring other football players in the selection process. This finding is consistent with Eby et al. (2000), who also discovered that mentees, who reported having had NMEs, pointed out that their mentors had favourite mentees and ignored them. Eby et al. termed the mentors' action as "intentional exclusion" (p. 12). The mentor's action in this study and Eby et al.'s findings imply that favouritism in mentoring is a personal bias rather than an issue of a specific society's shared moral values. Secondly, note that favouritism among mentors happens in organisational mentorship settings and youth mentoring within football coaching.

Considering the discussions above on the challenges the mentee experienced in football training, I can deduce that the mentee had many NMEs resulting from dissatisfaction with the mentoring relationship because he faced complex challenges to which he may have felt that his mentor failed to help him find solutions. For example, his mentor constantly said their relationship was "not easy" because the mentee was a "difficult child" who exhibited behaviours that were not typically acceptable. Raposa et al. (2016) also discovered that youth with elevated rates of behavioural problems felt dissatisfied with their mentorships. Secondly, I can infer that mentors and mentees having similar challenging life experiences, like some stories presented in Chapter Four, on its own is insufficient to foster a mentor-mentee solid bond and smooth a mentorship, as Ahrens et al. (2011) and Spencer et al. (2013) have proposed (see Chapter Two). Consequently, I agree with Sapiro and Ward (2020) that similar backgrounds between mentor and mentee must be supplemented with similar interests, positive personalities, and attitudes.

Another mentoring pair in this study revealed that mentor absence, i.e., being mostly unavailable, was a challenge a mentee had to endure. In describing what was not going well in his relationship, a mentee disclosed that he rarely met with his mentor, as the mentor was "busy" and often absent. Similarly, MacCallum et al. (2017) found that mentors' lack of time for mentoring sessions because of having a busy schedule or life and mentee abandonment were some of the factors that led to mentees' negative experiences and, in some cases, failed

mentoring relationships. In this study, the persistent nature of the mentor's absence led the mentee to follow his mentor's social media posts religiously to remain connected with the mentor and be mentored via posts. How this particular scenario may have contributed to the mentee's experience of harm has been discussed elsewhere in this chapter (see the discussion on experiencing unwitting harm as a mentee). Besides, the mentor's social media posts, through which the mentee hoped to be mentored, are discussed separately later in this chapter.

Further, it is worth noting that, although the mentee in this study appeared to have understood that his mentor was busy, he also hinted that his mentor illustrated a lack of effort and time commitment to their relationship. In their study, Nottingham et al. (2017) reported that mentors' and mentees' willingness to participate and invest time in mentoring relationships was crucial for positive experiences and higher satisfaction. Therefore, in the current study, the mentor's absence is creating feelings of abandonment and anxiety, contributing to the mentee's dissatisfaction and the NMEs. The discussion in this section adds to the 'relatively new' literature on mentors' somewhat challenging behaviours and mentoring relationship outcomes (Burk & Eby, 2010; Lunsford, 2013).

6.2.3.2 *Experiencing Challenges as a Mentor*

One of the most disturbing findings is that some mentors had the burden of providing essential resources to their mentees, which put a strain on them. Having material resources, such as money, at the mentor's disposal was a crucial factor in the mentoring relationship, which, in its absence, may have posed a challenge in sustaining the relationship. There was no support from the government either, which I determined as a challenge unique to the study context. For instance, a mentor described how she was turned away by the Department of Social Welfare when she went to ask for help for her mentee and her siblings. This finding is worrying because a government department mandated to ensure the well-being of Zambians refuses to help the young people in great need of their services, making them depend solely on themselves and their mentors. Being wholly dependent on mentors has been said to be emotionally exhausting for mentors (Ramani et al., 2006). Expectedly, the mentor in football coaching in this study felt he had limited capacity to provide his mentee and other trainee players with essential resources to mitigate the challenges and effects of poverty and appeared to hope for the government and other stakeholders to help financially. I refer to when he said that getting support from institutions involved in youth development would "cushion" his challenges and "give [him] a relief". Hence, feeling incapacitated and less of themselves may lead mentors to feel 'bad' about themselves, eventually leading to having NMEs, resulting in mixed emotions, which affect the quality of the mentoring relationships. This study illuminates a unique challenge mentors seem to experience in Zambia, which reveals a limitation in the kind of mentors' challenges reported in the literature.

Furthermore, mentors feeling empathy and concern for mentees' undignified living conditions due to a lack of primary resources may be emotionally exhausting. They may indirectly experience their mentees' anguish by being in relationships with them. In a grounded theory study of mentors' adaption during the COVID-19 crisis, Stark et al. (2021, p. 124) discovered that mentors of multiply marginalised youth felt "emotionally taxed by the empathy and concern they felt for their mentees" as a result of being exposed to their difficult

circumstances at home, which included a lack of resources and unmet needs. In another study, Raposa et al. (2016) reported that stressful home circumstances of mentees overwhelmed mentors' capacity to manage them to the extent of ending the relationships prematurely. Thus, the worry and empathy of mentors for their mentees in this study may contribute to their NMEs.

The current investigation further found that some mentors' limited capacity to provide for their mentees' primary resources made them believe their mentees had less regard for their advice, encouragement and motivation about education and life in general. Nonetheless, such beliefs could have, in turn, made the mentors feel unappreciated, leading to them thinking less about themselves, which could have led to feelings of frustration and lack of fulfilment. A mentor felt it was "very difficult" to inspire and motivate his mentee and other trainee players about school because their priority was to get out of the challenges they were experiencing due to poverty. This finding confirms Raposa et al. (2018), who discovered that mentees from low-income backgrounds were more likely to concentrate on finding immediate financial solutions for their problems that needed finances to be sorted out. Similarly, instrumental support seemed more important in this study than educational advice or encouragement. Suffice it to say that natural mentors in low-income contexts, such as Zambia, must be financially stable to provide instrumental help to mentees. Again, this finding sharply contrasts with mentors' experiences in the global north settings with those in this study. Mentors in the current study need to provide essential resources and emotional and psychological help to mentees, while their counterparts in the global north appear to focus only on the latter.

What could have also been emotionally taxing for some mentors was taking on parental roles and being expected to be 'on call' at all times in case their mentees were in trouble. For example, a mentor had to respond quickly to the police's call to go and bail out her mentee and the mentee's siblings. Upon receiving that call, the mentor might have felt disappointed and angry about the behaviour and actions of their mentee because, once again, they might have felt that their efforts were limited and not appreciated. This finding echoes Stebbins (2006), who stated that it was disappointing for mentors to watch their mentees fail or perform poorly in areas where they had been striving to generate success. Moreover, the sudden call for the mentor's help, in this study, may have intruded on the mentor's time. She might have had to unexpectedly quit everything else she was doing, which again might have caused anger and frustration. Thus, mentors being expected to be 'on call' for their mentees is one of the costly experiences in mentoring (Stebbins, 2006).

Ongoing emotional and mental struggles of mentees, mainly due to their disadvantaged backgrounds, led to mentors' NMEs in this study. Mentors believed that mentees' "tough" backgrounds strongly contributed to their constant everyday symptoms of traumatic stress, such as being "too emotional" and repetitive exhibition of feelings of frustration and aggression. This finding seems to depict Stewart's (2022) discovery of the situation of young people going through childhood and cumulative traumatic experiences resulting from extreme poverty, over which they had little control, and increased risk for mental health issues. According to Straussner and Calnan (2014), cumulative trauma is a situation where an individual experiences multiple traumas in various situations over time. Straussner and Calnan further highlight that the more an individual experiences a variety of traumatic events and is exposed to life-threatening situations, the lower the capability they have to cope with stress. This study

highlights the perception of mentors that mentees' persistent reinforced experience of traumatic stress poses a colossal burden on them, as they feel continually emotionally taxed, leading to what may lead to NMEs. Similarly, Lakind et al. (2015) reported that mentors of youths with heightened behaviour and emotional struggles due to increased poverty-related stressors, such as unstable housing and households, crime and violence, found it challenging and frustrating to mentor such young people. However, what could have made the situation of mentors in this study more challenging is that they are informal mentors who do not have support navigating such challenges as formal mentors do (Butera, 2014). Garringer et al. (2017) and Butera (2014) underline that formal mentoring gives mentors the resilience to navigate such situations better. This finding upholds the need for supporting informal mentors of youths with persistently high levels of traumatic stress. See the recommendations in Chapter Seven on how mentors in this study can be supported.

Research has long indicated that families and communities where mentees live can contribute to the success or failure of a mentoring relationship (Basualdo-Delmonico, 2013; Spencer et al., 2011). Also, persons in the families and communities form part of the social network of mentees and influence the nature and processes of mentorships (Keller & Blackstee, 2013; Varga & Zaff, 2017). Lakind et al. (2015) highlighted that youths' difficult life situations at home and their high-risk communities were some of the factors that posed fear to the mentors and were a threat to mentorships. Besides, MacCallum et al. (2017) uncovered that, in communities where parents have a limited understanding of mentoring and are not supportive, mentees are prevented from going out for mentoring sessions with the mentor. In this study, some mentees' challenging circumstances at home, such as having unsupportive parents or guardians, prevented them from meeting with their mentors. For instance, a mentor shared that her mentee's father was a "drunkard" and "aggressive" and did not allow his children to receive help from other people. This circumstance made it challenging for the mentor to visit her mentee at home as she was afraid of what could happen to her or the mentee if the father learned about their relationship. Therefore, this study highlights how risky communities and hostile home environments perpetuated by parents significantly affect mentoring processes. This scenario can potentially demoralise mentors to the disadvantage of the mentees, as also noted by Spencer et al. (2011).

6.2.3.3 Challenges Specific to the Mentor in the Pair in Football Coaching

The mentor in the pair in football coaching in my study labelled his mentee as "difficult", as mentioned earlier, which he believed led to their relationship's constant misunderstandings. However, findings also pointed to the fact that this mentor might not have understood his mentee's challenging life circumstances, which led to them having problems understanding each other, particularly in the early stages of their relationship. For example, the mentor commented that things were "not easy, especially at the beginning" and that things started improving when the mentee began seeing him as a "parent". Similarly, in their study, 'Taking Care of Youth Mentoring Relationships: Red Flags, Repair, and Respectful Resolution', MacCallum et al. (2017) discovered that mentors' little understanding of mentees' real-life situations at the beginning of the mentoring relationship or as it unfolded, led to unrealistic expectations and fragile mentoring experiences. Unrealistic expectations may lead mentors to experience feelings of failure, leading to NMEs to the extent of terminating a mentorship

(Lakind et al., 2015; Nottingham et al., 2017). However, according to Miskic (2023), mentors' feelings of failure due to unrealistic expectations should not rush them into terminating relationships. Instead, they should hold on and retrospect the development of their relationships to gauge the positives and negatives. They may realise that positive change is taking place amid the challenges and, thus, see this as a positive and the reason to stay, see themselves not quitting (Miskic, 2023). Luo and Stoeger (2023) explain that mentors' expectations of a mentee's roles and interests and vice versa should be aligned at the start of the mentoring process to minimise difficulties. Subsequently, this study submits that conflict is inevitable in mentorship if the expectations are not clearly defined. Conflict not handled correctly leads to constant relationship challenges and ongoing NMEs.

Further, it seems that having little understanding led the mentor in question to have preconceived ideas about the behaviour and actions of his mentee. He expected his mentee to behave in a way he thought was acceptable to himself, and when the mentee did not behave in his "expected manner", the mentee was perceived as "strange". Being prejudiced, in turn, contributed to the mentor seeing his mentee as a problematic person. This, in turn, influenced the mentor's actions and decisions that were problematic to the mentee. For instance, the mentor disclosed that he was sometimes "hard" on the mentee to get the desired results. Thus, a mentor's little insight into a mentee's behaviours and actions leads to biased thoughts, resulting in conflicts (Nottingham et al., 2017). Hence, this study and MENTOR (2015) caution mentors to be aware of their biases to avoid prejudice leading to harming mentees.

In this study, the mentor in the above-highlighted pair sometimes felt somewhat rejected by his mentee. During interviews, he shared that his mentee did not accept him as helpful. Feeling rebuffed may be one of the reasons that this mentor felt that it was sometimes difficult for him to mentor his mentee. Besides, during interviews, it appeared that feeling unaccepted evoked insecurity and anger in the mentor, especially since he had suffered rejection and emotional abuse in his childhood, as Chapter Four depicts. Feeling unaccepted may have triggered re-experiencing symptoms of his adverse childhood experiences (ACEs) (Downey & Crummy, 2022; Integrative Life Center, 2021). (See St Peter's CE Primary & Nursery School Wem [2023] for further reading on ACEs.) Hence, the mentor in this study may have somewhat relived his traumatic past experiences leading to NMEs.

In addition, the mentor's situation presents an effect of a dysfunctional guardian/parent-child relationship. Orphaned at a young age and not having a permanent home to stay in means that the mentee could not build bonds and trust with adults. According to the attachment theory, this scenario means that the mentee in this study has little experience in properly functioning guardian/parent-child relationships and, thus, has difficulties trusting other adults, such as his mentor. (Dallas & Comley-Ross, 2005; DuBois et al., 2011; Hagler et al., 2020; Rhodes et al., 2006).

6.2.4 Experiencing Negative Outside Influence in a Mentoring Relationship

Disappointingly, in this study, some participants felt that they experienced a dearth of resources because youth mentoring is unrecognised and unsupported in the country. The lack of resources makes it difficult for mentors to provide effective mentoring, leaving them feeling discouraged. For instance, a mentor said that public institutions and NGOs focused on youth

development do not recognise nor support their work as youth mentors. Firstly, the participants interviewed in this study were all in informal mentoring relationships, (see Chapters Two and Four). Thus, since the relationships started organically, it is difficult for them to be recognised and supported by the government and NGOs, and it might have been different if the relationships had been formal, i.e., organised by a mentoring programme. A programme may have been more visible to attract the government's attention. For example, many youth mentoring programmes in the global north countries provide formal mentoring and attract vast amounts of funding, especially from governments (Austin et al., 2020; Cicurel, 2022; Preston et al., 2019; Youth.Gov, n.d.-b). The policy informs funding (Cicurel, 2022; MENTOR, n.d.; Preston et al., 2019) and this financial support has significantly led to the broad practice and development of youth mentoring in the global north. Nevertheless, it remains scarce in Zambia. The few ad hoc youth mentoring programmes that seem formal in Zambia are within programmes concerned with AIDS education and support (Merrill et al., 2023) and entrepreneurship (Mwamba et al., 2021). The international community mainly funds such programmes as initiators of them. Therefore, youth mentoring in the context of this study and global north countries is set apart by the economic, political and social-cultural factors. However, improving well-being and preventing unhealthy behaviour in youth remain the central mentoring principles in both settings.

It is vital to acknowledge the difference between the two contexts. However, the lack of recognition and support for social intervention strategies, such as youth mentoring, that contribute to youth development may be something that the Zambian government has not paid attention to. Some participants in this study attributed the lack of recognition and support to the government's lack of commitment to youth development and mentorship. For instance, some participants believed that mentoring was not common in the country because the government was not doing enough to facilitate the formation of mentoring programmes. Similarly, Wagstaff and Parker (2020) reported that participants in their study in Malawi perceived mentoring as crucial to youth development, despite being rare. Researchers have proposed that mentoring should be viewed within a society's broader cultural practices and fully supported through government policy and any other organisation responsible for youth development (Luo & Stoeger, 2023; Wagstaff & Parker, 2020).

6.2.5 Experiencing Inter-Role Conflict –Role Confusion

The constant comparative analysis identified that many misunderstandings characterised the mentoring pair in football coaching. Let me refer to the evidence in the discussions above about the numerous challenges the mentor and mentee experienced in this relationship. This finding can be attributed to the inter-role conflict theory, as explained in Robert Merton's (1957) classic paper on the status set, role set, and problems in sociology. Merton explained that a status set comprises an individual's social status. A role set consists of different roles in different social statuses. The different roles an individual is expected to perform in two or more statuses may lead to inter-role conflict when they are expected to perform concurrently in their different social capacities (Drew, 2023; Merton, 1957).

This study reveals that the mentee in football coaching appeared to conflict with the roles of his mentor. When describing the mentee's struggle, the mentor disclosed that he fought on the

pitch or walked out due to some slight misunderstanding with his teammates and struggled to heed the coach's instructions. There is a strong possibility that this could be a case of the mentee having problems in separating the two statuses (mentor and coach) and differentiating the decisions that his mentor made as a coach and not as a mentor, thereby also having issues with separating roles. Consequently, having confusion in recognising that the instructions were based on the role of his mentor as a coach might have led the mentee to take a relaxed approach to the coach's instructions and rules, as the mentee could have seen his coach as his mentor, in that instance. For example, during the interview, the mentee mentioned that his mentor wanted him to do as instructed "without hesitation". Hesitating, hence, the mentee taking a more relaxed approach in responding to the coach may pose a challenge in the coach-player setting because the coach's instructions may not be questioned or disagreed upon as they would be based on qualified professional grounds (Department of Victorian Communities, 2006). Also, the instructions may be tied to goals attached to a salary or a coach's evaluation. Hence, a delayed response to the coach's instructions by the mentee in this study may not have been received well by the coach, leading to misunderstandings between them. Conversely, a mentee's position is that of a friend; thus, a mentee may disagree with specific suggestions or decisions of the mentor, and the relationship is more relaxed (Ahrens et al., 2011; Rhodes, 2020; Spencer & Rhodes, 2014).

Additionally, because of the proximity of the two relationships, the mentor's overall perception that his mentee is a "difficult child" may cause the mentor to encroach on his coaching role in a mentoring setting and vice versa. Ramani et al. (2006) noted that the proximity of the mentorships makes it difficult for the mentor and mentee to maintain boundaries (work from mentoring) because it is challenging to separate themselves from their feelings and experiences. Thus, in this case, the mentor may have acted in his coaching role from a prejudiced mentor perspective. This might have led to scenarios in this study where the mentor and mentee had no mutual understanding while on the pitch. For instance, as earlier alluded to, the mentee felt his coach had favourites in the team. This finding echoes Rhodes et al. (2009) and Dutton et al. (2022), who stated that it was difficult for mentors to separate mentoring from other roles when they have to play multiple roles. It is also tricky for them to differentiate amongst the roles of their mentee when the mentee is expected to play two roles – as a mentee and a player, as in this case. Rhodes et al. (2009) caution that mentors be alert to the possible harmful effects of playing multiple roles for a mentee. Rhodes et al. propose that mentors avoid going into professional or any other relationships if such relationships could affect the mentoring process. The fact that the mentorship between the mentor and the mentee in this study began as a coach-player relationship made separating roles even more difficult for both the mentor and the mentee.

The current study seems to be the first to underscore the inter-role conflict in youth mentoring relationships within a football coaching setting. This study further shows the difficulties that mentors and mentees in mentorships, who are also in a coach-player relationship, experience in differentiating between their roles in mentoring and coaching, to the extent of causing persistent NMEs. This finding is crucial because existing literature primarily shows mentors' positive impact on youth aspiring to professional sportsmanship (Bloom et al., 1998; Pitney & Ehlers, 2004), particularly disadvantaged youth (Mulenga-Wincierz, 2022;

Wagstaff & Parker, 2020). Football helps youth in low-income settings pursue socioeconomic freedom (Esson, 2015; Morgan et al., 2021; Mwila, 2024; Wagstaff & Parker, 2020). This study agrees with Ramani et al. (2006) and Bloom et al. (1998) that mentors, who are also in coach-player relationships, must have mentoring manuals separate from coaching manuals (assuming they have them) so that they can somewhat maintain boundaries and be constantly reminded about observing their different roles in their different statuses.

In summary, this category indicates that mentors and mentees benefited from their mentoring relationships and had PME. For instance, mentees were supported emotionally and psychologically as well as instrumentally. Through this category, mentors helped their mentees to navigate their daily challenges. Mentees have appreciated the presence of the mentors in their lives and their efforts in guiding them. However, some mentees also had NME, most notably emanating from mentors' breaches of conduct in two of the pairs. In one pair, the mentor's unhealthy attitudes and behaviour, inter-role confusion, and constant disagreements led to challenges in mentor-mentee interactions. These challenges led to mentees' negative feelings. Therefore, the combination of mentees' positive and negative experiences, hence experiencing positive and negative emotions, led to their conflicting feelings in the mentoring relationships. Similarly, mentors benefited from the relationships in many ways, including personal development experiences through lifelong learning. Using mentoring to achieve professional goals ultimately contributes to mentors' well-being. Improved mentor reputation and mentor self-realisation, self-actualisation, self-worth, and confidence also contribute to welfare. Notwithstanding these PME, mentors experienced many challenges, which included feeling overwhelmed by mentees' challenging circumstances, being expected to be the sole provider of mentees' emotional, psychological and instrumental needs, and struggling to commit time and effort to mentoring due to other life commitments, leading to emotional burnout. Mentors felt unrecognised and unsupported by the government and other youth development stakeholders. These challenges contributed to mentors' negative feelings and, ultimately, NME. The mentors' negative feelings and experiences, combined with their PME, resulted in them experiencing mentoring as a process of "mixed emotions".

6.3 Experiencing Unwitting Harm in a Mentoring Relationship

This study suggests that a mentor behaved unethically by breaching a central mentoring principle of confidentiality. However, the mentor may have acted naively. Thus, under this category, I zoom in on the disturbing revelations of a mentee in football coaching who experienced constant harm due to his mentor sharing his confidential information with his teammates, who used the information to ridicule him for an extended period. Talking about the mentor sharing his personal information and how that hurt him was a prominent subject for the mentee throughout the interview. The mentee repeatedly mentioned how his mentor's actions "disappointed" and "hurt" him and how his teammates mocked him. His voice, facial expressions, and hand gestures showed how angry this topic made him feel. Similarly, the research has highlighted the harm and its potential causes in mentoring relationships and how mentees experience it (Albright et al., 2017; Burk & Eby, 2010; Darling et al., 2006; Eby et al., 2000; Rhodes & Dubois, 2006; Rhodes et al., 2009). Noteworthy, however, are the claims made by some researchers (MENTOR, 2015; Rhodes & DuBois, 2006; Rhodes et al., 2009; Zilberstein & Spencer, 2014) that a mentor may not harm the mentee deliberately but that harm

happens when mentors lack or have insufficient mentoring skills or abilities, knowledge or sound judgement. This may lead them to misuse power and disregard boundaries by being too persuasive, breaching confidentiality, and making improper disclosures about their mentees.

In this study, the mentor's breach of confidentiality turned into persistent mockery and harm for the mentee, as his teammates constantly used the information to mock him. I refer to when the mentee disclosed that, outwardly, he laughed along when his teammates made jokes about his name, but inwardly, "it hurt[...] [him] so badly". During the interview, I noted that the persistent ridicule became a source of hurt, re-energised anger and frustration, and feelings of helplessness and hopelessness for the mentee. This finding is consistent with those in Hunt's (2018) study on the impact of mentoring on the socially excluded, where they discovered that adverse experiences in mentoring relationships have the potential to erode a mentee's self-confidence and self-worth, thereby creating feelings of anxiety, desperation and powerlessness. This situation may have perpetuated heightened feelings of disappointment, betrayal, and resentment towards the mentor, and in some cases, this leads to ending the relationship prematurely (Darling et al., 2006). However, the relationship in this study did not end, as the mentee remained in it despite it being stressful.

In this study, it was even more concerning when the mentee mentioned that he "learned to accept" living with the teammates' constant parody. At the same time, he reserved his negative emotions because he did not feel free to approach his mentor about his actions. He feared being labelled unappreciative and ungrateful. This disturbing finding aligns with Burk and Eby (2010), who discovered that mentees stay in mentoring relationships despite having negative experiences for fear of retribution from their mentors. The situation of the mentee in this study is exacerbated by it being informal, meaning that he could not speak about the unpleasant occurrences with other people, such as programme staff, as he could have if he had been in a formal relationship (Burk & Eby, 2010; Eby et al., 2000; Eby et al., 2010). This means that the mentee had bottled up all the negative feelings that emanated from this situation, leading to increased traumatic mental stress and continued feelings of harm, as the mentee repeatedly mentioned that he felt "hurt" whenever he thought about it.

Moreover, harbouring negative feelings within oneself can lead to being demoralised, angered and aggressive as a way of reacting to the mentor (Hu et al., 2022). This may explain why this mentee in this study felt "anger" in himself, which he likened to displaying "intensity" during football training. The mentee's expressions may also echo the mentor's narrations that his mentee had emotional outbursts during training. This finding is in absolute contrast with the attachment theory, which recognises mentors as secondary attachment caregivers who should create a favourable environment in which mentees can be safe and develop critical socioemotional competencies (Austin et al., 2020; DuBois et al., 2011; Rhodes et al., 2006), and be open in their interactions with the mentors. In this case, the person supposed to protect the young person from harm mainly contributed to the traumatic, stressful situation, making the mentee more vulnerable among his teammates.

The mentee in this study could have stayed in the relationship despite experiencing harm because he could have believed that his mentor and football coach played a significant role in changing his life. Hence, he may have deemed him the only one who could help him achieve his professional footballer dream. Thus, he had to remain in his 'good books' to maintain his

chance of advancing towards reaching his dream. This finding correlates with the research based on workplace mentoring by Burk and Eby (2010) and Eby et al. (2010), who revealed that mentees remained in relationships characterised by negative experiences because of the limited alternatives. Based on this finding, I can conclude that youth mentees in sports, such as football, who are in informal mentorships with their football coaches, may be more susceptible to harm, specifically when their future career aspiration success solely depends on their coach, who is also their mentor. Thus, they appear to stay, hoping to secure their prospective careers (Mulenga-Wincierz, 2024b) mainly because they may see professional football as a getaway out of poverty (Esson, 2015; Morgan et al., 2021; Wagstaff & Parker, 2020).

6.4 Using Different Approaches and Practices in a Mentoring Relationship

The constant comparative analysis in this study identified various approaches and practices mainly deployed by mentors in mentoring relationships. The study's cultural and social norms and values greatly influenced some approaches, such as the father-son type of relationship. Also, an assumed practice of mentoring wherein the mentee followed their mentor's written social media posts to receive mentoring, signifying a one-way type of communication, was notably unique to the Zambian context. Thus, some approaches and practices were, to a large extent, noticeably different from the liberal mentoring ideas.

6.4.1 Father-Son Type of Relationship

In this study, some mentors deployed conservative approaches to mentoring. For instance, a mentor believed they were in a father-son relationship with their mentee. Traditional mentors often resemble parent-child relationships, where hierarchy and closeness coexist (Hu et al., 2022). Although most parents outwardly act authoritatively, they genuinely trust and are generous toward their children. Some mentors in this study tend to follow this model but are also influenced by Zambia's conservative cultural values (Columbus, 2014). However, according to parent-offspring conflict theory, parent-child relationships are characterised by a hierarchy of power that privileges the parent (Goodman et al., 2012). Subsequently, the superior role of the parent, an adult authority figure, creates an asymmetrical relationship between mentor and mentee. Goldner and Scharf (2013) and Hu et al. (2022).

Consequently, some mentors in this study, acting as parents, may have taken a more active and dominant role in the relationship than the mentee, shaping the mentoring goals and making decisions concerning activities. For example, a mentee said his relationship was like that of a father-son, where his mentor sat him down to talk to him, and his "job [was] just to learn and try [his] best to absorb all the information" from his mentor. However, Houwer (2016) emphasises that a mentor should be a non-dominant adult who provides the young person with positive feedback, encouragement, motivation, and caution, while allowing them to use their freedom to judge and make their own choices. According to mentoring research, young people tend to ignore parents' advice and suggestions, while they seem to welcome those of nonparental figures, such as mentors, because they serve as non-dominant figures (Houwer, 2016; Rhodes et al., 2006). In parent-child relationships, advice may be ignored, as young people try to become independent and take up adult roles for themselves; these attempts at freedom present difficulties, particularly for the parent (Goodman et al., 2012).

This study has demonstrated that the parent-child mentoring style places importance on the superior role of an adult figure, leading to the high possibility of conflict in the relationship. Conflict ensues when there is a perceived hierarchy and inequality in mentor-mentee interactions (Hu et al., 2022; Houwer, 2016; Stark et al., 2021). This is because the power that comes with adult dominance found in parent-child approaches creates manipulating behaviour that mentees are often exposed to, which is replicated and sustained (Albright et al., 2017). Hu et al. (2022) discovered that, when mentees perceive manipulative attitudes from their mentors, they may respond with a sequence of negative moods, attitudes, behaviours, and counter behaviours, which may lead to challenging experiences, including conflict, tension, and stress in a mentoring relationship. For instance, a mentee in this study mentioned that his mentor's selective behaviour "didn't sit well with [him]". Hence, MacCallum et al. (2017) warn that such a mentor intervention style leads to the inability to make solid mentor-mentee connections. It is essential to note that while these assertions are based on global north theories that emphasise autonomy and equality between mentor and mentee, whereby the mentee plays an active role in shaping the goals of the relationship, making decisions and initiating activities, overall, where the mentee is regarded as a friend (Goldner & Scharf, 2013), a mentor's mentoring style is greatly dictated by their cultural practices as can be seen in this study and as stated by Hu et al. (2022) and Zhou et al. (2019). Therefore, the liberal ideas of mentorship may be poorly welcomed in environments such as Zambia. However, Wagstaff and Parker (2020), in their study conducted in Malawi, a setting similar to Zambia in many ways, discovered that "the most effective mentors, embraced egalitarian cultural values and made themselves vulnerable with (and equal to) the young people who[m] they sought to support, [a mentoring style different from] authoritarian approaches typically adopted with youth within this context" (p. 27).

6.4.2 Friendship / Grandpa-Grandson / Congregant-God's Servant Relationships

On the other hand, in relationships where mentors treat their mentees as friends or grandsons, the interactions appear to be smooth. Mentors were perceived as reliable, dependable and readily accessible helpers. This finding resounds with Rhodes et al. (2009), who assert that mentors who behave in a trustworthy manner and uphold their promises, foster positive perceptions from the mentees and PME's and mentee outcomes. Within this mentoring style in this study, mentors were also seen as highly trusted adults, and some mentees could tell anything about struggles that they could never tell their friends of the same age. This study reveals that the trust in the mentors surpasses that expected from peer friendships. These perceptions place a high responsibility on mentors to always 1) be respectful and genuine in their interactions, and 2) be highly confidential with mentees' personal information. Rhodes et al. (2009, p. 456) agree that mentors must exercise confidentiality at all times because, most times, youth reveal "deeply" private information that sometimes restricts the mentors from sharing. Suffice it to say that some mentees in this study may not expect their friends to be more understanding, genuine and caring enough to keep certain information to themselves. Researchers, such as Dallas and Comley-Ross (2005) and Kaufman, Lin, Levine, Salcido, Casella, Simon and DuBois (2021), also claimed that youths perceived their mentors' sympathetic, confidant, supportive and protective roles and honesty as some of the most critical

features of their experiences. These aspects lead to PMEs, as mentees openly express themselves and still feel protected.

Hence, this research affirms that, unlike the parent-child mentoring approach, mentors inclined to friendship or grandfather-grandson styles strive to create a conducive environment where mentees feel safe and open up about their life circumstances (Spencer, 2007).

6.4.3 Mentoring Based on the Mentor's Past Experiences

Data suggest that some mentors' past experiences strongly influenced their actions and practices. For example, a mentor shared that they regretted not achieving their goals and many other things in their youth because of many challenges in their childhood, including the lack of an adult who could help them navigate the challenges. Feelings of regret could have created fear of failure in the mentor, leading him to project their feelings onto the mentee. I refer to when the mentor, in describing *ku-sa-pangika*, a young person's struggle to change positively, said he did not "believe in failure", insinuating that his mentee could fail to change, reflecting poorly on him. This finding is consistent with Zarak (2023), who stated that generally, people who have experienced trauma in their childhood also have heightened levels of anxiety. There is a high possibility that the mentor in this study was too afraid to be associated with 'failure' and still angry that his challenging background deprived him of achieving certain things in his youth, leading to heightened fear.

This study may depict a scenario of repressed adverse childhood experiences (ACEs). Integrative Life Center (2021) explained that, due to unaddressed ACEs, survivors can have heightened levels of fear and may experience episodes of extreme anger in that they easily get plagued with fear. There is a high possibility that the mentor in this study, being in mentorship with a mentee with a similar background, experienced repressed ACEs. Hence, his behaviour and actions may somewhat have been influenced by ACEs. This finding seems to echo MacCallum et al. (2017), who revealed that specific problems in mentorships happen due to mentors bringing a "vibe [that] is just wrong" along with them (p.16). However, the mentor in this study may overlook his ACEs' influence on his behaviour and practices.

6.4.4 Mentoring via Written Social Media Posts?

Some participants in this study believed mentoring occurs via written social media posts. As earlier alluded to, a mentee, who experienced having an absentee mentor in this study, believed he was mentored through his mentor's written posts, particularly Facebook, and remained connected to him by reading his posts religiously. Equally, the mentor in this pair seemed to insinuate that youths, including his mentee in this study, were somehow mentored through his written posts. This finding is evident because, from my earlier slight observation, some people in Zambia, mainly social media users, appear to strongly perceive that people can be mentored through written social media posts. However, this kind of practice does not meet the characteristics of e-mentoring, and below is why.

Fundamentally, some critical factors and characteristics should be considered in e-mentoring to qualify it from the global north and Zambian perspectives. Among these factors and characteristics, the most important is the need for communication exchange between the mentor and mentee (Kaufman, 2017; Kaufman, Levine, Casella, & DuBois, 2021; O'Connor et al.,

2018; Zhou et al., 2019). Researchers Kaufman (2017), Kaufman, Levine, Casella, and DuBois (2021), and O'Connor et al. (2018) further identified that mentors and mentees could benefit from e-mentoring as conversations on social media platforms, including Facebook, happen in real-time. In this study, the mentee only read his mentor's short, written posts, which did not equate to traditional or e-mentoring, as the core principle of mentor-mentee back-and-forth communication, which promotes close bond development (Rhodes & DuBois, 2008), may not have occurred. In this case, the mentee remained unmentored regardless of his and his mentor's beliefs.

Hence, this finding may demonstrate a lack of understanding by the two participants of what e-mentoring encompasses and how it benefits the people involved. The finding proves DuBois et al. (2011), who proposed that researchers investigate e-mentoring as a rapidly growing approach in aspects, such as how it works, its effects, and its challenges. Moreover, the mentee's actions may paint a desperate youth who yearns to have a mentor and must do something to ensure that he gets mentored in a context where finding an alternative mentor proves challenging. Chapter Four details the inception of mentoring relationships in this study and the problematic journeys some mentees go through to find mentors. Consequently, this study exposes a new challenge in mentoring research and practice unique to Zambia.

6.4.5 Practices Surrounding Mentoring Meetings

"Studies don't really ask what mentors do when they are with mentees or what mentees do when they are with mentors" (McQuillin, 2022).

The sentiments above are from Professor Samuel McQuillin at the European Mentoring Summit held in the Netherlands in May 2022. The statement is seen as an issue of quality in mentorships. Therefore, the discussion in this section not only contributes to the accomplishment of the aim of this study but also responds to McQuillin's recent call for research focused on what mentors and mentees do when they are together to determine the quality of mentorships. McQuillin (2022) believes that being aware of the conversations that mentors and mentees have during mentoring sessions, helps determine how helpful the talks are and to whom they are crucial. How beneficial chats are for mentees and mentors contributes to determining relationship quality (Stark et al., 2021; Stutey et al., 2022).

Regular contact between mentor and mentee has been portrayed as a critical factor in fostering satisfaction and positive mentoring outcomes (Braun & von Oertzen, 2021; Nottingham et al., 2017; Rhodes & Lowe, 2008). However, a pair in this study that met five times a week for five to 10 minutes before or after football training sessions were unsatisfied, as they experienced numerous challenges in their relationship. A possible explanation for this finding is that mentoring sessions are too short for conclusive conversations, irrespective of the high frequency of meetings. Hence, IAAWBS (2017) advised meetings of 30-60 minutes to allow in-depth discussions between mentor and mentee while ensuring that they are not too long to weigh both parties down. In some pairs in this study, where meetings were arranged sporadically but mainly monthly and sessions lasted an hour or longer, the relationships seemed to run smoothly, especially regarding the mentees' satisfaction.

This study revealed that mentoring meetings are characterised by learning for both the mentor and the mentee. Learning happens through sharing past and present life experiences,

information, advice and encouragement on particular issues, and learning about self. Rhodes et al. (2006) agree that youth mentoring occurs within the zone of collaborative learning, which is informed by pedagogical constructivist and collaborative approaches, where active exchange of ideas between mentors and mentees materialises (Cole et al., 1978). Rhodes et al. (2006) add that, while in this zone, youth's ambitious ideas are left to emerge, encouraging critical thinking. Some mentees in this study were included in practical learning, working alongside their mentors on their projects. This finding is consistent with educational science theories, such as the SLT, which explains that people learn through direct experience, modelling to others, observing and copying from others (Bandura, 1971; Hadi, 2024; Herman, 1995; Javadi & Tahamsbi, 2019; McLeod, 2025). Moreover, modelling in social learning setups, like mentorships, is a valuable means through which mentors and mentees exchange values, attitudes, thinking patterns and behaviours without being aware of the exchange occurring between them (Bandura, 1971; Hanna et al., 2013; Kadzomba, 2015; Nabavi & Bijandi, 2011), thereby, as in constructivist pedagogy (Caboolture Montessori School, 2024; Daily Montessori, 2021; Twinkl, n.d.), allowing themselves to make mistakes as they learn, leading them to clearly understand the topic at the centre of learning (see Nabavi & Bijandi, 2011).

This study illustrates that some mentoring meetings are safe spaces for mentees to speak openly about themselves and their life experiences. Mentors allow their mentees to feel vulnerable in their presence. For instance, responding to the question, "What are the meetings like?" the mentor said that sometimes their mentee grieved during most of their mentoring sessions, and she allowed the process to take its course. This finding aligns with other research, informed by the developmental psychology theory as well as humanistic and constructivist pedagogies, which indicate that a mentor may act as an alternative caregiver, who makes the mentee feel secure to express their vulnerability and motivation to speak about themselves and creates a favourable environment in which mentees can develop crucial socioemotional competencies (DuBois et al., 2011; Rana, 2018; Rhodes et al., 2006).

According to Rhodes et al. (2006) and Spencer and Liang (2009), mentoring provides a social support system to disadvantaged youth, which has the potential to offer shared pleasurable social experiences, referred to as companionships through which youths have an opportunity to engage in leisure activities and humorous anecdotes, as well as participate in playful, spontaneous activities, which may relieve them from their daily stress. DuBois et al. (2011) and Pryce et al. (2015) further note that, although leisure may be for a short time, it is worth it for the disadvantaged youth because, for those few hours, their minds can be relaxed as they are distracted from constantly thinking about their struggles, and can potentially reduce the chances of them getting involved in illicit activities. While the idea of fun and leisure time is advocated for in the global north settings, it contrasts sharply with the Zambian context, wherein mentoring pairs did not have casual or fun time. As already alluded to in earlier discussions in this chapter, this study suggests that mentees need concrete help as much as they need to be psychologically supported. Hence, mentors may prioritise providing money for essentials like accommodation and food for their mentees instead of paying for excursions or gifts. Thus, mentors' provision of financial help to their mentees is a matter of survival in this study.

6.5 Identifying the Concept of Panganani with Youth Mentoring

This category discusses a significant finding on panganani as an overarching co-constructed term for a mentoring-like practice in Zambia. The term consists of three fundamental aspects that participants in this study described in English and two Zambian local languages, Bemba and Nyanja, as seen in Table 6.1. Describing the fundamental aspects of panganani in different languages made it challenging to develop specific terms to present and discuss my findings in this category. Below, I discuss the critical three of the four aspects.

Table 6.1. Panganani and its Three Fundamental Features

The Concept of Panganani				
Sub-categories	iciBemba Language	Chi Nyanja Language		English language
1	“Uku-pangika” / “Uku-panga-umuntu”	“Ku-pangika” / Ku-panga-muntu	=	(Mentoring-like Practice)
2	Ka-panga	“We-apanga-munzake”	=	(Mentor-like Adult/Peer)
3	“Uule-pangika”	“We-apangika”	=	(Mentee-like Youth/Peer)

6.5.1 Ku-pangika / Uku-pangika

This study has revealed that the overall goal of panganani is for adults to enable young people to be independent in various aspects of their lives and become better people. Similarly, youth mentoring is defined as a relationship in which a non-parental adult provides sustained guidance, instructions and encouragement aimed at developing the young person holistically (Busse et al., 2018; Department of Victorian Communities, 2006; DuBois et al., 2011; Rhodes et al., 2006; Schwartz & Rhodes, 2016; Spencer, 2006). Rhodes and Lowe (2008), prominent scholars of youth mentoring, underscore the following:

Caring adult-youth relationships have never been the sole province of mentoring programs... Competitive sports teams, church youth groups, and other settings represent rich contexts... [in which] adults...engage youth in... informal conversations and enjoyable activities that can give rise to close bonds. (p. 14)

Thus, the concept of panganani, as described in this study, can be referred to as an educational and compassionate youth-adult relationship (McLeod, 2025; Cole et al., 1978), mainly founded within the embeddedness cultural value dimension (see Grusec, 1992; Schwartz, 1994), in which social interconnectedness, compassion and kindness are key to individual existence and survival (Columbus, 2024; Geber & Keane, 2016; Van Breda, 2019), and humanistic thought (Wulf, 2003). Therefore, it can be categorised within the social learning youth-centred relationships described above. Henceforth, the concept of panganani will also be called a ‘panganani relationship.’

Most intriguingly, a mentee described ku-panga-muntu as a “very powerful tool” in supporting youths in and outside football. However, mentors portrayed panganani as a “very challenging” process of making sacrifices, which requires time and resources, especially for the mentor. For example, a mentor, who described ku-panga-muntu, related its activities to the complex process of building a house. This finding, though challenging to explain, may be

inclined to assertions in mentoring literature that it is crucial that mentors be genuinely interested and committed to mentoring youths with complex challenges and exercise patience and persistence at all times (Miskic, 2023; Nottingham et al., 2017). Additionally, likening panganani to the process of building a house may, as in formal mentoring, call for planning and setting clear goals at the beginning of the relationship and monitoring its progress throughout its existence, leading to its success (Department of Victorian Communities, 2006; McQuillin, 2022; Stoeger et al., 2020). While the participants in the above example may insinuate systematic planning and monitoring aspects, they are characteristics inclined to formal mentoring; thus, they can be realised if a panganani relationship is formal, such as formal mentoring.

Interestingly, participants described panganani in terms of age and developmental stage, which are crucial in determining how the young people are shaped, such as how they develop and, thus, what kind of adults they become. I refer to a mentor who justified the panganani practice by linking it to the youth age and stage. He said youths need guidance “...before they get off this age...it is at this stage...pamene banga pangike (they can turn out) ... of good or bad behaviour...” This finding confirms Raposa et al. (2018), who stated that youth is the period of transition from childhood to adulthood and is characterised by heightened personal freedom and risky behaviour, compounded with high rates of depression. So, youth require adult support to navigate the transition successfully. Successful transition later affects an individual’s emotional and social well-being and influences educational and economic success (McLean et al., 2024; Raposa et al., 2018).

In this study, a participant further said that due to the youth stage, they take risks and “experiment[...]” with their lives “to see who they are,” pointing to identity formation and development in a panganani relationship. According to identity development theory, identity formation and development mostly happen during adolescence and early youth (Bpi.edu. n.d.; Elkind, n.d.; Fleming, 2018; Sokol, 2009; Varga & Zaff, 2017). Thus, a visible connection between identity formation and development happens in mentoring and ku-panga-muntu. The concept of panganani firmly upholds the central ideas of youth mentoring. The more experienced adult engages the younger ones by role modelling, guiding and supporting them in navigating the daily challenges they experience (Bandura, 197; Department for Victorian Communities, 2006; Miskic, 2023; Hurd & Zimmerman, 2010; Raposa et al., 2018). Thus, mentoring and panganani complement each other, but should not be perceived in isolation from contextual cultural practices (Doolittle, 1995; McLeod, 2018; Wagstaff et al., 2020).

6.5.2 “We-apangika” / “Uule-pangika”

In a youth mentoring relationship, the young person is called a mentee or protégé, while this study discovered that the youth in a panganani relationship had no specific name. However, participants referred to this person as uule-pangika or we-apangika. Research on youth mentoring indicates several characteristics of a mentee. They may include a lack of emotional and social competencies, social capital, risk of dropping out of school, and living in high-risk environments. They lack job skills but may have hopes and aspirations, even though they may have unrealistic expectations and little knowledge of the levels of education needed for them to succeed in the careers to which they aspire (DuBois et al., 2011; Allen & Eby, 2008; Evans,

2005; Lerner et al., 2007; Rhodes et al., 2006; Schwartz & Rhodes, 2016). In this study, we-apangika was described, among other things, as someone with low self-esteem and lacking confidence and motivation. The PYD perspective suggests that a youth (we-apangika) must be encouraged in various ways by the adult (ka-panga), who is an asset in the youth's life (Côté et al., 2007; Lerner et al., 2007). The young person was also viewed as someone who needed financial empowerment to start a small business. As a mentee is expected to learn from a mentor, who is considered a wise, knowledgeable and experienced adult, we-apangika has to be open to learning and criticism to “capture wisdom” from a ka-panga. It is, therefore, likely that in a panganani relationship, as in a mentoring relationship, the social learning and cognitive theories inform its processes, such as we-apangika learning and acquiring knowledge through observing and imitating the ka-panga (Bandura, 1971; Nabavi & Bijandi, 2011; Kadzomba, 2015; Rhodes et al., 2006; Cole et al., 1978).

6.5.3 Ka-panga / “We-apanga-munzake”

The adult in panganani, like the young person, did not have a particular name assigned to them, however, some participants referred to them as we-apanga-munzake. Mentors and mentees in this study perceived we-apanga-munzake, a ka-panga, as someone responsible for creating an environment that promoted positive change, especially in the lives of young people. As in youth mentoring, mentees perceived a ka-panga as a confidant, role model, knowledgeable and passionate about helping youths. For example, a mentee expected a ka-panga to be “psychologically mature”, verbally sensitive, “empathetic”, “understanding”, have a “sense of humour”, and ultimately exercise confidentiality with we-apangika’s “sensitive information”. Similarly, Kaufman, Lin, Levine, Salcido, Casella, Simon and DuBois (2021) and Rhodes et al. (2009) report that youth perceive mentors, formal or informal, with whom they can freely share their private experiences, thoughts and feelings, as particularly important to them. Therefore, as in a mentoring relationship, a ka-panga should keep what they discuss in their panganani relationships confidential (Rhodes et al., 2009) to help protect we-apangika from harm (Eby et al., 2000; Hunt, 2018). As expected, most mentees and some mentors saw a ka-panga as superior to the young person in the relationship. However, perceiving the ka-panga as such leads to power imbalance, which has been identified as one of the leading causes of negative experiences in mentoring relationships (Eby et al., 2000; Nottingham et al., 2017). Nonetheless, in terms of the PYD perspective, a ka-panga, like a mentor, is an external asset who helps youth develop traits, values and experiences needed to thrive and reach their full potential (Côté et al., 2007; Hirsch, 2007; Lerner et al., 2007; Liang et al., 2013).

6.6 Chapter Conclusion

This study shows that Zambia’s socioeconomic and cultural contexts heavily influence youth mentorship, leading to experiences that differ from those documented based on global north perspectives. While global mentorship literature often emphasises autonomy and egalitarian values, these do not fully capture the realities in Zambia. Consequently, participants’ unique challenges remain overlooked. The study also introduces panganani, an indigenous adult-youth mentoring relationship previously unknown in theory.

CHAPTER SEVEN: CONCLUSION

7.1 Conclusion

The main goal of the current study was to determine mentors' and mentees' experiences and perceptions of youth mentoring relationships in Zambia. Secondly, this study aimed to develop a substantive grounded theory using constructivist GT methodology. A substantive grounded theory of youth mentoring in Zambia was generated through the iterative and concurrent data collection processes and constant comparison analysis. The substantive grounded theory of youth mentoring in Zambia makes an original and significant contribution to literature and practice based on the participants who described their experiences and perceptions of youth mentoring in Zambia. Participants' interpretations of their individual experiences and perceptions reflect their values, beliefs, feelings, assumptions and ideologies in the context of Zambia (Charmaz, 2006; 2008; 2014; Creswell, 2007).

The study, through its category (Category A) on experiencing and perceiving mentorship as a process of "mixed feelings", suggests that mentoring relationships are generally crucial in the lives of vulnerable young people. It also stresses that these relationships are marred by many challenges. Some challenges are similar to those highlighted in the literature, mainly informed by global north perspectives, while many are unique to the Zambian context. Category A highlights mentees' challenges from mentors' 'bad' personalities, bias and absence, mentors' lack of good communication skills, differing work ethics and power imbalance, and conversely, mentee self-dissatisfaction. This finding may imply mentors' poor mentoring skills. Mentors support their mentees under highly challenging circumstances; for instance, they feel unrecognised and unsupported, particularly by the government; some experience inter-role conflict, are exposed to mentees' poor living conditions, are expected to provide essential resources, and constantly manage mentees' symptoms of traumatic stress. Most of these challenges are beyond mentors' control and place a strain on their work and their mental health.

The research has also shown that mentors and mentees experience unwitting harm in mentoring relationships. Of particular interest is the persistent harm some mentees experienced resulting from mentors, such as breaching core mentoring principles like exercising confidentiality. This finding illuminates challenges regarding poor mentoring skills and constantly having NMEs, leading to mentors unintentionally hurting mentees.

Another significant finding is using different approaches and practices in a mentoring relationship. Generally, this category demonstrates that Zambia's socioeconomic, political and cultural context markedly impacts the participants' approaches and practices they bring into their relationships. From the data analysis, I observed that mentees and some mentors perceive mentors as superior authority figures in the relationships, a situation arising from a culture deeply rooted in hierarchical social structures and practices (Columbus, 2014). This finding contrasts mentoring informed by liberal thinking in the global north, where equality, based on egalitarian cultural values, is central (Schwartz, 1994; Gutterman, n.d.).

By identifying the concept of panganani with youth mentoring, this study illuminates its substantial discovery in that it reveals the existence of the panganani practice. It is a mentoring-like practice indigenous to Zambia, but it appeared that it had not been empirically examined

before this study. Hence, this finding confirms that, apart from mentoring, other caring adult-youth relationships “present rich contexts [wherein] adults engage youth in informal conversations and enjoyable activities that can give rise to close bonds” (Rhodes & Lowe, 2008, p. 14). Thus, connecting youth mentoring and panganani increases understanding of the two concepts, which may lead to advancing and enhancing such relationships for the benefit of the youth and society. This also promotes the recognition and further development of local knowledge and cultural values. I agree with other researchers (Busse et al., 2018; DuBois et al., 2011; Geber & Keane, 2016; Scharf & Hertz-Lazarowitz, 2003; Rana, 2018; Stoecker et al., 2020; Wagstaff & Parker, 2020) that mentoring relationships need to be looked at contextually, to inform theory and practice significantly.

The substantive grounded theory of youth mentoring relationships in Zambia, as presented and discussed through its four categories, is highly relevant as it provides an in-depth understanding of mentoring in Zambia as a social intervention strategy that may significantly contribute to PYD in the country, particularly to critical stakeholders, like those highlighted in the recommendations section in Chapter Seven. The study gives a different perspective to current assumptions on youth mentoring, primarily based on research conducted in the global north. This study could be the starting point for recognising and supporting youth mentoring from crucial youth development stakeholders, such as the Zambian government.

Placing youth mentoring and the current study into the educational science field (see Chapter Two for a brief discussion) illuminates mentoring as a targeted support strategy in the learning process needed to contribute to quality education and practical learning, especially for disadvantaged youths. Quality and effective learning for poor youth in Zambia is challenged by many factors, including learners experiencing poverty-related stress, which challenges the learning process, and classroom overcrowding, which prevents close teacher-learner relationships, thereby leading to challenged learning too (also see Kapasa et al. 2023). To that, educational scientists such as Scheunpflug et al. (2023, p. 11) capture a mentor’s sentiment that effective and “quality education wants the learner to be individually supported to improve the competencies development” (see Chapter Two for the context of their study). Thus, mentoring can help in mitigating these challenges, as can be seen in the case of Limpo-F-Mentee in this study, as the educational relationship promotes humanistic and constructivist principles (Herman, 1995; Hadi, 2024; Javadi & Tahamsbi, 2019; Shapiro, 2020) and centres on the closeness of the mentor and mentee and developing the mentee’s socioemotional and psychological competence that helps in navigating poverty-related issues and thereby promotes effective learning. Also, the close relationship in mentoring, as humanistic theories propose (Wulf, 2003; also see Herman 1995), helps adults to find or identify the specific learning interests/needs at the youth’s point of need in their learning and development journey. Doing so contributes to personalised help, effective formal education learning, and positive overall well-being. So, a mentoring relationship rooted in the humanist pedagogics and constructivist theory of education is and remains an essential supplementary method of learning, especially in the context of this study (Augusta University, n.d.; Herman, 1995; Hadi, 2024; Javadi & Tahamsbi, 2019; Twinkl, n.d.; Wulf, 2003). As Scheunpflug et al. (2020, p. 23) assert, the enrolment of young people has drastically increased globally, including in Africa, “yet being in school is not enough.” The socioemotional and psychological well-being and active

individualised acquisition of knowledge in a guided manner are prioritised (Pitney & Ehlers, 2004; Scheunpflug et al., 2023), unlike in classroom settings where behaviourist approaches take precedence.

7.2 Limitations

While this study should be treated as an initial step in systematically investigating youth mentoring relationships in Zambia, the study has potential theoretical and practical limitations. A critical practical limitation of this study was that I was dealing with a hard-to-reach population, which posed difficulties in accessing and recruiting mentors and mentees in youth mentoring relationships in Zambia. Also, being based in Germany and away from the research setting (Zambia), which necessitated searching and recruiting remotely, may have contributed to the challenges in reaching potential participants. As a result, I recruited one participating pair through convenient sampling (Raifman et al., 2022). These limitations contributed to this study's relatively small sample size (Charmaz, 2014).

This study cannot be generalised in line with qualitative research, and readers should be cautious in interpreting the theory and transferring it to similar contexts due to its relatively small sample size (Charmaz, 2014). Despite the relatively small number of participants, intensive interviewing generated rich and vigorous data and presented diverse views of the mentors and mentees who participated in this study (Alemu et al., 2015; Charmaz & Thornberg, 2020). In support of the above statement, I have published in a peer-reviewed journal and presented at academic workshops and conferences. It is important to note that qualitative studies are not conducted to generalise their findings but to explain a particular phenomenon in a specific setting (Charmaz, 2014; McCrae & Purssell, 2016). Therefore, the participants' experiences and worldviews of youth mentoring relationships depended on the meanings they attached to this phenomenon within their settings. Thus, findings in the current study cannot be generalised, and they can only be transferred to other similar settings (Charmaz & Thornberg, 2020; Maxwell & Lincoln, 1990; Nagel et al., 2015; Killam, 2015).

This study only included mentees from disadvantaged backgrounds and their mentors, a subgroup of the general population of mentors and mentees that may have existed in Zambia. Therefore, the findings do not represent the views of most mentors and mentees in Zambia. However, qualitative research aims to select participants with experience and insight into the phenomenon of interest; unlike quantitative studies, where participants are chosen randomly, with the focus of representing a larger population (Charmaz, 2014; McCrae & Purssell, 2016).

Due to the coronavirus restrictions that led to time constraints, one interview with a mentor was conducted via Zoom, as I could not wait for him to come out of quarantine because I had limited time to stay in Zambia on my own. As Powell (2016) has noted, time and financial constraints constitute the pressures of a doctoral study. The interview was not free of interruptions due to an unstable internet connection. Further, following theoretical sampling, two interviews were held via Zoom because of bad weather conditions that prevented me from travelling to the Copperbelt from Lusaka for the interviews. I proposed interviewing one mentor, Ba Bishop-M-Mentor, and a mentee, Lweendo-M-Mentee, remotely via Zoom from Lusaka while they were on the Copperbelt. These interviews, too, were also characterised by the issue of unstable internet connection. The issue of unstable internet connections may have

interrupted the flow of our conversations. This situation may have led to unclear communication, incomplete understanding, and misunderstanding of participants' descriptions. To counter this problem, I repeated the questions that needed to be answered entirely or clarified every time we reconnected and asked the participants to repeat their responses. After that, we proceeded with the interviews. But Lweendo's interview was the most interrupted, and the interruptions were long. Much further into our conversation, an interruption occurred, and we couldn't reconnect, so the interview abruptly ended. Another problem was excessive electricity load-shedding, which was experienced in the country (Savage & Chingono, 2024; Zenda, 2024). This circumstance put me in a somewhat constant panic in case of a power cut during the interviews. This made me anxious and quick in how I may have conducted interviews. This, again, may have led to some incomplete understanding of the participants' perspectives. To mitigate this limitation, during data analysis, if need be, I called or wrote to the participants to clarify specific information.

7.1 Summary of Study Contributions

As discussed in Chapter One, this study advances understanding of youth mentoring, firstly, by addressing a significant theoretical gap by examining youth mentoring in African contexts, particularly in Zambia, where such practices are observed but under-researched. Through exploring mentors' and mentees' experiences, the study introduces the concept of "panganani", an indigenous practice reflecting core mentoring elements like guidance, support, trust, role modelling, and empowerment, while also incorporating cultural norms, social structures, and hierarchical and embeddedness values (see discussion of cultural values in Chapter Two). This culturally embedded concept challenges global north-informed frameworks, emphasising the importance of culturally responsive models and broadening SLT within the Zambian context.

This research highlights context-specific challenges, contrasting with the global north-informed literature that often focuses on emotional and psychological support. In Zambia, mentors also address unmet material and survival needs alongside emotional support, revealing a complex, multifaceted mentoring relationship shaped by resource constraints. This nuanced understanding underscores the importance of material support in youth mentoring within low-income settings.

The study demonstrates that coaches who serve as mentors in football can foster teammate bullying, especially in under-resourced environments where mentorship opportunities are limited. The lack of training, ethical leadership, and monitoring, combined with hierarchical cultural values, can lead coaches to unintentionally or intentionally perpetuate teammate bullying, causing ongoing emotional and psychological harm to athletes. This broadens the understanding of youth harm in sports, highlighting the need for ethical mentoring and coaching to prevent negative outcomes in low-income contexts. Overall, the contribution of the current study extends youth mentoring theoretical frameworks to make them more inclusive, nuanced and relevant to the many youths globally.

7.2 Future Research Directions

A mentoring pair in this study was within sports, particularly football coaching. This pair appeared to have had the most NMEs, some of which resulted from the confusion in identifying

and separating the role of the mentor from the role of the coach and vice versa. Football is perceived as one of the routes out of poverty in most African countries (Esson, 2015; Mwila, 2024; Wagstaff & Parker, 2020). It is, thus, crucial to further investigate the experiences of mentors and mentees in the context of football in Zambia and the whole of southern Africa. This may provide insight into the experiences and inform practice on, for instance, how negative experiences can be mitigated and foster more positive experiences that benefit both mentor and mentee within the context of football.

Future research can further investigate the concept of *panganani* as a homegrown type of relationship in Zambia in which participants strongly identify with youth mentoring. Linking *panganani* in new ways, as I have done in this study, thus making connections with youth mentoring in Zambia and the educational science literature to develop it further, may warrant future studies deploying cross-sectional and longitudinal research designs, allowing conducting studies over a long time and larger sample sizes (Moser & Korstjens, 2018). Cross-sectional research would help to compare different variables in the processes of *panganani* simultaneously, thereby mitigating high research costs. A longitudinal study could help observe the processes of a *panganani* relationship over a lengthy period (Brumovská & Brady, 2021). However, researchers must know the practical issues of deploying longitudinal research, such as where to recruit and how to retain participants.

Researchers could focus on observing the developments in the characteristics of those involved in a *panganani* at an individual and group level, thereby documenting what, for example, causes certain behaviours and actions within *panganani* and the effects they have on the people involved over time. Having insight into the processes of a *panganani* relationship and its effects on young people could help youth development researchers and practitioners determine best practices and parameters for the theory's transferability. Hence, such research may identify other settings, including schools, sports, churches and mosques, and detention facilities in peri-urban and rural areas where the practice could be introduced and developed. According to Saldana (2013), a 'good' theory should help people predict and control action; it should explain how and why something happens and provide understanding and guidance for improving social life. It is also crucial for future research to look comprehensively into the factors that can promote or prevent the success of a *panganani*. This would build on the concept of *panganani* as developed in this study, thereby growing and enhancing local cultural practices and sustainably spearheading knowledge transfer through the new *panganani* concept from one generation to another using indigenous social processes (Mulenga-Wincierz, 2024a). According to Saldana (2013), theories are theoretical propositions that are not cast in stone. Thus, theories are dynamic and should be enhanced.

7.3 Proposed Recommendations

Research-based best-practice guidelines contribute to making mentoring practices more effective. They should be considered wherever possible. Many of these guidelines are important for mentoring success regardless of the [...] the context of the [relationship]. (Stoeger et al., 2020, p. 10).

This study provides valuable information for youth development stakeholders, namely mentors, mentoring programmes (if available in Zambia), the government, the non-profit

organisations (NPOs), the private sector, and the international community. The need to investigate processes and behaviours found in mentoring relationships involving young people from disadvantaged backgrounds has led this research to reveal, among other important findings, that mentoring relationships are invaluable to disadvantaged youth in Zambia. However, the relationships and the work around them are marred by complex challenges, significantly impacting their potential to succeed. Garringer et al. (2017) agree that, unlike ‘traditional’ mentoring, where general youth populations (youth who may come from affluent families and communities but may be struggling in one aspect of development or another) are served, helping or mentoring disadvantaged youth is a challenging and expensive exercise. Therefore, there is a need to have more insight into the experiences of mentoring relationships with disadvantaged young people in settings, such as Zambia, to advocate, among other things, for the development of such relationships based on empirical information, provide technical assistance (including mentor training) and funding that can contribute to effective mentoring of youth who need it the most (Creswell, 2007; Luo & Stoeger, 2023). To this end, the findings of this study have some important implications for policy and practice, as well as research, as alluded to elsewhere in the dissertation.

7.3.1 Recommendations for Mentors

The *substantive grounded theory of youth mentoring in Zambia* reveals how mentors can perpetuate mentee harm unknowingly in informal mentoring relationships. Also, it demonstrates how harm is sustained without monitoring, as they are informal relationships, or mentors’ self-reflection, to the detriment of mentorships. Thus, I suggest that informal mentors put more effort into skilling themselves with ‘good’ mentoring skills and deploying best mentoring practices that may mitigate or help them to refrain from decisions and behaviours that may lead to constant misunderstandings in the relationship and hurt and harm the mentees.

Seeing that a pair in this study believe the mentee is mentored via written social media posts, I propose that mentors, especially, attempt to learn what constitutes e-mentoring. This way, they will make themselves conversant with the dos and don’ts of e-mentoring; mainly, that back-and-forth communication between the mentor and mentee is central to e-mentoring. Without it, there is no mentoring.

7.3.2 Recommendations for Government

This study reveals the necessity, especially for the government in Zambia, to recognise and support the practice of youth mentoring. Thus, I recommend that the government take a keen interest in youth mentoring and panganani and be one of the main stakeholders in developing the practices. By being a core stakeholder, the government would allocate funding for these caring youth-adult relationships that advance youth’s positive development. That being said, a budget should be set aside, particularly for supporting youth-adult relationships of this nature.

This study has shown that mentors and mentees remain in their mentorships despite NMEs. Their informal relationships may have made it difficult for them to seek help to manage the negative experiences, which could have been easy if the pairs were in formal mentoring programmes (Butera, 2014; Garringer et al., 2017). Previous research has shown that mentors and mentees in formal mentoring programmes get help from programme staff. Formal mentors

also get assistance from other mentors as they share their mentoring experiences and learn from them. Therefore, I advise that the government of Zambia be at the forefront of developing formal mentoring programmes for the youth. This way, mentors and mentees in relationships within a programme would have the autonomy to seek help outside their relationship, but within the programme, to help them deal with the conflict between them. Besides, many mentoring relationships would be monitored, which could reduce the chances of having persistent NMEs, some leading to harmful occurrences. My counsel does not, in any way, insinuate that informal mentoring should be neglected, but be supplemented.

The government should set up a division, as a point of contact, within the now Ministry of Youth, Sports and Arts to train and provide general support to prospective volunteer mentors in the country. This division would specifically cater for individuals who aspire to become natural mentors because those who become mentors in a mentoring programme setting are typically trained within the programmes. Hence, establishing such a division could help improve the state of informal mentoring relationships currently available. The division can be narrowed down to constituencies to make it available and accessible to most citizens.

In addition, this study has shown that mentees live in poorly resourced communities and lack essential resources, which posed a significant challenge to the mentorships in this study. Thus, mentoring disadvantaged youth, especially supporting them socioemotionally, may be futile if such essential resources are not available. Therefore, this study has shown that mentoring young people from complex backgrounds requires more than 'just' mentoring. Mentoring such groups of youths comes with a great need for material help. This calls for the government to make more tremendous efforts to enhance the provision of resources to youths in disadvantaged communities. Thus, the government should enhance its efforts to improve the situation of the youth by, for instance, establishing youth support centres that provide safe spaces and young people's access to physical safety and security, food, counselling, vocational training, etc. Apart from that, the government should increase its efforts to monitor and evaluate its institutions and programmes to ensure their effectiveness in providing services to the targeted people. Doing so would, in turn, advance the practice of mentoring in those communities. This is because the burden of providing resources to mentees would be the government's responsibility, not the mentor's, as evidenced in this research. Mentors have few resources but are compelled to sacrifice what they have to help their mentees, causing stress for the mentors.

7.3.3 Recommendations for Youth Development Non-Profit Organisations/Non-Governmental Organisations and Researchers

This study has revealed that youth mentoring is essential in communities, especially for youths from disadvantaged backgrounds. They promote PYD by encouraging prosocial outcomes for the youth. Therefore, NGOs targeting disadvantaged youth in Zambia should strive to find ways to promote youth mentoring and panganani relationships. They should encourage youth, especially in disadvantaged communities, to seek such relationships. NGOs can also apply the sensitisation of mentoring to school settings. They can partner with the government to combine resources for practical exercises. Besides, NGOs can lobby policymakers to consider the development of formal youth mentoring programmes as a strategic

social intervention when formulating social and youth policies and when allocating funding for youth development.

The findings of this study point to experiences of challenged mentor-mentee interactions in some pairs. Therefore, mentors and mentees in low-income countries such as Zambia need considerable support from various stakeholders in youth development to have effective interactions leading to positive experiences. For instance, youth mentoring researchers should work with development practitioners in Zambia to develop guidelines for mentors' ethical behaviour and general guidelines for mentors and mentees. They should also formulate general guidelines specific to the Zambian context for prospective mentors and mentees. Additionally, the two stakeholders, in collaboration, should develop and establish points of contact within their organisations, as alluded to above, to train and provide general support to mentors and mentees. These points of contact and guidelines would be essential for quality mentoring relationships and positive mentee outcomes. Furthermore, these guidelines can be accessible, for example, on institutions' websites targeting youth in schools, churches and mosques as part of existing community support systems (Schwartz & Rhodes, 2016).

7.3.4 Recommendations for the Private Sector and the International Community

The private sector, that is, the local business community, can get fully involved in youth mentoring and panganani practices and promote their growth in communities. The business community can promote the development of the practices through their social responsibility initiatives, where they would encourage beneficiaries of their initiatives to form mentorship programmes. By doing so, they would support these relationships and PYD through sponsorships, thereby supplementing government efforts.

Similarly, the international community funding social development initiatives in Zambia should consider funding practices, such as mentoring and panganani, so that the two practices can be further developed. Funders should clarify that their funding is meant to promote caring youth-adult relationships so that the funds can be used for their intended purpose and prevent deviation.

7.4 Researcher Reflections

I may have underestimated pursuing doctoral studies while working full-time as a young child's mother. My research process, especially data analysis and writing, has been a state of confusion, languishing and loneliness while celebrating little wins as they occurred. At the beginning of this research, it had never crossed my mind that my child could fall sick while I conducted fieldwork. Unfortunately, it so happened that the daughter I had travelled with took ill on two separate occasions during my time in the field. In this case, I worked on my research sparingly as I had to concentrate on nursing her. This situation made my fieldwork even more challenging, as I was already trying to balance time and resources while also dealing with recruitment issues, which made me feel like I was living in suspense due to participant ghosting, being untruthful about the age of the mentee, and, in other instances, constantly changing agreed-upon interview times and dates.

Being a novice grounded theory researcher with no expert mentor to teach and guide me through conducting this study, a situation Glaser (2009) calls 'minus mentoring', made my

entire research process even more complex and a rollercoaster of emotions. I believe what contributed to my staying the course was gathering resources to compensate for the lack of mentoring; I read literature on CGT, consulted experienced grounded theorists and others who were also in the writing process like me, and were in Facebook groups, such as ‘Grounded Theory Australia’. I also learned immensely from conversations that ensued as group members asked questions that I found relatable. However, despite having these resources, imposter syndrome also hit me hard. Besides, from the start of my study, I needed to note my research experience as I could not believe what was happening to me. On reflection, I think documenting my experiences and feelings could have been a way of relieving myself of the negative emotions I was experiencing. Here are some of the memos I jotted down along the process.

Memo: 02.01.2022: *I want to record my feelings today, yesterday and the day before. I have been grappling with analysing my data; I feel overwhelmed, and it's not easy. I feel defeated; most of the time, I do not know where to start, I don't know what to do, and I don't know who to talk to. I feel like I don't know what I'm doing; I feel alone, so alone and so scared and somehow, I'm asking myself, 'What have I gotten myself into?' But I do not want to regret it, and regretting is not a part of this journey; I know this is all part of the process, but I just wanted to record this memo because it's not easy for me. I have a daughter who needs my attention, but I am not there for her. All this, I feel so bad, I just feel I don't know, I feel my mind is everywhere, I don't feel well-coordinated, I don't know what to do, I'm trying to watch YouTube videos about data analysis in GT, I can't seem to find videos. These past three days, I haven't been sleeping well. I am thinking more about analysing my data, and I feel tired most of the time.*

Memo: 01.05.2022: (By this time, I had generated above 2000 initial codes through line-by-line coding.) *I feel like, wow! this is crazy! 'Where am I going to take these codes?' However, I feel reassured that I am on the right track, with writings from Saldana (2013), who states that it is possible to generate hundreds of codes. However, I abandoned line-by-line coding for segment coding, which seems to have worked well.*

Memo: 21.06.2023: *A year and six months later, I still feel that my PhD journey is not easy. I just thought about how this experience has been crazy, but each stage has been a learning process for me, and I have realised that I have learned some good things. I have learnt to be more patient and trust in the process. But again, the experience has been excruciating. Nevertheless, it has also been a journey of little moments of 'wows!' 'This is good, wow! it looks like I'm heading somewhere, wow! I have managed to finish writing this section. Wow! Being a study centred on constant comparison analysis, meaning it's a journey of back and forth, you go back to your data, compare your data to your emerging categories, see how your concepts relate to each other, and it is a back-and-forth experience.*

25.06.2023: *I am writing my discussion chapter. It is not easy. This week, I feel anxious and scared because I cannot get myself to write, which has been going on for a week. Time is running out, and I feel like I am drowning when I think about how much I have to write. The feeling of anxiety goes on for an extended period, to the extent that every time I am doing something apart from writing, I think about a perfect idea, and I think, 'Wow, this is how I am going to write in the discussion chapter' then I become very scared about forgetting that idea. So, I stop whatever I'm doing immediately and go and write that idea down. Otherwise, if I take*

too long, I forget. At this point, I realised I was losing it; this process had made me forgetful, and I was anxious and scared about ever pulling through this research process.

Memo: 27.06.2023: *I started waking up at 04:00 hours just so that I could work on my PhD for two hours daily, and it remained like that until I finished and submitted my dissertation. Although there were some days when I could not wake up and write. In October of 2023, I deliberately started looking for a person (someone who had used CGT and had finished their study or someone who was also still working on their research using CGT) to share my challenges. A person who was also writing her research came up; that is how that person and I became of great help to each other in our research journeys; we mentored each other.*

The study has been empowering to the participants and me, some of whom stated that the interviews were thought-provoking, gave them a platform to open up about their experiences and made them look at mentoring more critically than before the interviews. They realised, for instance, that they had “taken certain things for granted”.

REFERENCES

- Abrams, E. A., Burke, V. M., Merrill, K. G., Frimpong, C., Miti, S., Mwansa, J. K., & Denison, J. A. (2021). “Adolescents do not only require ARVs and adherence counselling”: A qualitative investigation of health care provider experiences with an HIV youth peer mentoring program in Ndola, Zambia. *PLoS ONE*, 16(6), e0252349. <https://doi.org/10.1371/journal.pone.0252349>
- Admin. (2023, May 2). *Adverse childhood experiences ACES*. St Peter’s CE Primary & Nursery School. <https://stpetersschoolwem.org.uk/2023/05/02/adverse-childhood-experiences-aces/>
- African Union. (2006). *African Youth Charter*. <https://au.int/en/treaties/african-youth-charter>
- Ahrens, K. R., DuBois, D. L., Garrison, M., Spencer, R., Richardson, L. P., & Lozano, P. (2011). Qualitative exploration of relationships with important non-parental adults in the lives of youth in foster care. *Children and Youth Services Review* 33(6), 1012–1023. DOI: 10.1016/j.childyouth.2011.01.006
- Akhtar, M. I. (2016). Research design. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.2862445>
- Albright, J. N., Hurd, N. M., & Hussain, S. B. (2017). Applying a social justice lens to youth mentoring: A review of the literature and recommendations for practice. *American Journal of Community Psychology*, 59(3–4), 363–381. <https://doi.org/10.1002/ajcp.12143>
- Alemu, G., Stevens, B., Ross, P., & Chandler, J. (2015). The use of a constructivist grounded theory method to explore the role of socially constructed metadata (Web 2.0) approaches. *Qualitative and Quantitative Methods in Libraries*, 4(3), 517–540. <http://www.qqml-journal.net/index.php/qqml/article/download/264/274>
- Al Jazeera. (2020, February 14). Zambia deploys troops to quell gas attacks by criminal gangs. *Al Jazeera*. <https://www.aljazeera.com/news/2020/2/14/zambia-deploys-troops-to-quell-gas-attacks-by-criminal-gangs>
- Allen, T. D., & Eby, L. T. (2008). Common bonds: An integrative view of mentoring relationships. In *Blackwell Publishing Ltd eBooks* (pp. 397–419). <https://doi.org/10.1002/9780470691960.ch24>
- Allison, S. (2020, June 26). Audacious Zambian protesters outsmart the police. *The Mail & Guardian*. <https://mg.co.za/africa/2020-06-26-audacious-zambian-protesters-outsmart-the-police/>
- Anosike, P. (2018). Entrepreneurship education as human capital: Implications for youth self-employment and conflict mitigation in Sub-Saharan Africa. *Industry and Higher Education*, 33(1), 42–54. <https://doi.org/10.1177/0950422218812631>
- Augusta University. (n.d.). *What is pedagogy in education?* <https://www.augusta.edu/online/blog/what-is-pedagogy-in-education>

- Austin, L. J., Parnes, M. F., Jarjoura, G. R., Keller, T. E., Herrera, C., Tanyu, M., & Schwartz, S. E. O. (2020). Connecting youth: The role of mentoring approach. *Journal of Youth and Adolescence*, 49(12), 2409–2428. <https://doi.org/10.1007/s10964-020-01320-z>
- Babbie, E. & Mouton, J. (2001). *The practice of social research* (South African ed.). South Africa Oxford University Press.
- Banda, H. C. C. (2017). *Migration from Malawi to South Africa: A historical and cultural novel; Real-life experiences*. <https://nbn-resolving.org/urn:nbn:de:hebis:30:3-604521>
- Banda, M. (2024, May 10). Sub-Saharan Africa has the lowest percentage of qualified teachers – EI Africa Director. *News Diggers*. <https://diggers.news/e-paper/2024/05/10/news-diggers-epaper-edition-1731-friday-may-10-2024/>
- Bandura, A. (1971). *Social learning theory*. Retrieved August 1, 2019, from https://www.asecib.ase.ro/mps/Bandura_SocialLearningTheory.pdf
- Bandura, A. (1989). Human agency in social cognitive theory. *American Psychologist*, 44(9), 1175–1184. <https://doi.org/10.1037/0003-066x.44.9.1175>
- Basualdo-Delmonico, A. (2013). *The Invisible hand in youth mentoring: Parent, mentor and agency perspective on parental role* [Doctoral Dissertation, Boston University]. Boston University Libraries OpenBU. <https://hdl.handle.net/2144/13137>
- Beegle, D. M. (2003). Overcoming the silence of generational poverty. *Talking Points*, 15(1), 11-20. <http://www.washington.edu/omad/files/2013/03/Overcoming-Generational-Poverty-Article.pdf>
- Bhat, S. A. (2021). Educational philosophy of Maria Montessori: A coordination between the teacher and child. *International Journal of Advanced Multidisciplinary Scientific Research (IJAMSR)*, 4(11), 11–22. DOI: <https://doi.org/10.31426/ijamsr.2021.4.11.4913>
- Blake-Beard, S., Shapiro, M., & Ingols, C. (2021). A model for strengthening mentors: Frames and practices. *International Journal of Environmental Research and Public Health*, 18(12), 6465. <https://doi.org/10.3390/ijerph18126465>
- Bloom, G. A., Durand-Bush, N., Schinke, R. J., & Salmela, J. H. (1998). The importance of mentoring in the development of coaches and athletes. *International Journal of Sport Psychology*, 29, 267-281. https://www.researchgate.net/profile/Robert-Schinke/publication/257650860_The_Importance_of_Mentoring_in_the_Development_of_Coaches_and_Athletes/links/5c40cb9aa6fdccd6b5b47020/The-Importance-of-Mentoring-in-the-Development-of-Coaches-and-Athletes.pdf
- Blumer, H. (1954). "What is wrong with social theory?" *American Sociological Review*, 18, 3–10. https://doi.org/https://brocku.ca/MeadProject/Blumer/Blumer_1954.html
- Booyens, M., & Crause, E. (2012). Excluded from education and work: Perception of at-risk youth. *Social Work/Maatskaplike Werk*, 48(3), 255-274. <https://doi.org/10.15270/48-3-84>

- Bowen, G.A. (2006). Grounded theory and sensitizing concepts. *International Journal of Qualitative Methods* 5(3), 12–23. <http://dx.doi.org/10.1177/160940690600500304>
- Böhm, A. (2004). Theoretical coding: Text analysis in grounded theory. In U. Flick, E. Kardorff & I. Steinke (Eds.), *A companion to qualitative research* (pp. 270–275). SAGE Publications.
- Bpi.edu. (n.d.). *Erik Erikson's theory of identity development*. Retrieved May 6, 2019, from <https://www.bpi.edu/ourpages/auto/2018/11/21/57748242/theory%20of%20identity%20erikson.pdf>
- Brady, B., & Dolan, P. (2021). The importance of being present: Mentors as “presence practitioners”. In O. Prieto-Flores, & J. Feu (Eds.), *Mentoring children and young people for social inclusion: Global approaches to empowerment* (pp. 16-31). Routledge.
- Brady, B., & Dolan, P. (2007). *Youth mentoring in Ireland: Weighing up the benefits and challenges*. Retrieved June 5, 2020, from <https://aran.library.nuigalway.ie/bitstream/handle/10379/4469/BBBSjournalYSI.doc?sequence=1&isAllowed=y>
- Braun, T., & Oertzen, T. (2021). Empathy, cognitive functioning, and prosocial behavior in mentored children. *New Directions for Child and Adolescent Development*, 2021(179), 41–57. <https://doi.org/10.1002/cad.20409>
- Braun, V., & Clarke, V. (2016). (Mis)conceptualising themes, thematic analysis, and other problems with Fugard and Potts' (2015) sample-size tool for thematic analysis. *International Journal of Social Science Methodology*, 19(6), 739–743. <https://doi.org/10.1080/13645579.2016.1195588>
- Britner, P. A., Balcazar, F. E., Blechman, E. A., Blinn-Pike, L., & Larose, S. (2006). Mentoring special youth populations. *Journal of Community Psychology*, 34(6), 747–763. <https://doi.org/10.1002/jcop.20127>
- Brown, L., Rice, J., Boris, N., Thurman, T., Snider, L., Ntaganira, J., Nyirazinyoye, L., Kalisa, E., & Nshizirungu, E. (2007). *Psychosocial benefits of a mentoring program for youth-headed households in Rwanda*. Population Council, Knowledge Commons Digital Research Repository. <https://doi.org/10.31899/hiv12.1039>
- Brumovská, T. J., & Brady, B. (2021). Initial motivation of mentors in formal youth mentoring relationships. *Child Care in Practice*, 30(3), 318–332. <https://doi.org/10.1080/13575279.2021.1929845>
- Bryant A., & Charmaz K. (2007). Grounded theory in historical perspective: An epistemological account. In Bryant A., Charmaz K. (Eds.), *The Sage handbook of grounded theory* (pp. 31–57). SAGE Publications
- Burch, R. (2001, June 22). *Charles Sanders Peirce*. Stanford.edu. <https://plato.stanford.edu/entries/peirce/?ref=the-un-textbook.ghost.io>

- Burk, H. G., & Eby, L. T. (2010). What keeps people in mentoring relationships when bad things happen? A field study from the protégé's perspective. *Journal of Vocational Behavior*, 77(3), 437–446. <https://doi.org/10.1016/j.jvb.2010.05.011>
- Busse, H., Campbell, R., & Kipping, R. (2018). Developing a typology of mentoring programmes for young people attending secondary school in the United Kingdom using qualitative methods. *Children and Youth Services Review*, 88, 401–415. <https://doi.org/10.1016/j.childyouth.2018.03.025>
- Butera, J.-A. (2014). *Effective youth mentoring: Best practices*. Retrieved July 7, 2022, from <https://www.crimepreventionottawa.ca/wp-content/uploads/2019/02/Effective-Youth-Mentoring-Best-practices.pdf>
- Caboolture Montessori School. (2024, August 26). *Who and what is Montessori? Caboolture Montessori School*. <https://www.cms.qld.edu.au/about-montessori/>
- Carmichael, T., & Cunningham, N. (2017). Theoretical data collection and data analysis with gerunds in a constructivist grounded theory study. *EJBRM*, 15(2), 59–73. <https://academic-publishing.org/index.php/ejbrm/article/view/1357>
- Cervantes, A. S. B., & Jiménez, T. R. (2023). Exploring how naturally occurring mentorships emerge within a Mexican cultural context. *Journal of Community Psychology*, 51(8), 3385–3402. <https://doi.org/10.1002/jcop.23040>
- Chamberlain, K., Camic, P., & Yardley, L. (2004). Qualitative analysis of experience: Grounded theory and case study. In D. F. Marks & L. Yardley (Eds.), *Research methods for clinical and health psychology*, (pp. 69–89). SAGE. https://www.researchgate.net/publication/237089982_Qualitative_analysis_of_experience_Grounded_theory_and_case_studies
- Chanda, T. C. (2023). Effects of free education policy on quality education: A case of selected secondary schools in Lusaka District, Zambia. *International Research Journal of Modernization in Engineering Technology and Science*, 5(8), 1850–1857. <https://www.doi.org/10.56726/IRJMET544219>
- Charmaz, K. (2019). “With constructivist grounded theory you can’t hide”: Social justice research and critical inquiry in the public sphere. *Qualitative Inquiry*, 26(2), 165–176. <https://doi.org/10.1177/1077800419879081>
- Charmaz, K. (2016). The power of constructivist grounded theory for critical inquiry. *Qualitative Inquiry*, 23(1), 34–45. <https://doi.org/10.1177/1077800416657105>
- Charmaz, K. (2015). Teaching theory construction with initial grounded theory tools: A reflection on lessons and learning. *Qualitative Health Research*, 25(12), 1610–1622. <https://doi.org/10.1177/1049732315613982>
- Charmaz, K. (2014). *Constructing grounded theory* (2nd ed.). SAGE Publications
- Charmaz, K. (2012). The power and potential of grounded theory. *Medical Sociology Online*, 6(3), 2–15. <https://www.epicpeople.org/wp-content/uploads/2023/06/Charmaz-2012.pdf>

- Charmaz, K. (2008). Constructionism and the grounded theory method. In J. A. Holstein & J. F. Gubrium (Eds.), *Handbook of constructionist research* (pp. 397–412). Guilford Press.
- Charmaz, K. (2006). *Constructing grounded theory*. SAGE Publications.
- Charmaz, K. (2005). Grounded theory in the 21st century: Applications for advancing social justice studies. In N. K. Denzin and Y. E. Lincoln (Eds.), *Handbook of Qualitative Research* (3rd ed., pp. 507–535). SAGE Publications.
- Charmaz, K., & Thornberg, R. (2020). The pursuit of quality in grounded theory. *Qualitative Research in Psychology*, 18(3), 305–327. <https://doi.org/10.1080/14780887.2020.1780357>
- Chametzky, B. (2016). Coding in classic grounded theory: I’ve done an interview; Now what? *Sociology Mind*, 6(4), 163–172. DOI: 10.4236/sm.2016.64014
- Chinyamurindi, W. (2023). “We need our own super heroes and their stories” – Towards decolonised teaching within the management sciences. *South African Journal of Education*, 43(3), 1–8. <https://doi.org/10.15700/saje.v43n3a1637>
- Chisala, C. (2018, June 8). Unmasking Kitwe’s teen criminal gangs. *Zambia Daily Mail*.
- Cicurel, I. (2022, May 18- May 20). *Mentoring is intergenerational solidarity* [Virtual keynote address]. European mentoring summit 2022: linking formal and informal mentoring in a holistic approach, Leeuwarden, Netherlands. <https://mentoringsummit.eu/onlineeems2022/>
- Columbus, O. (2014). African Cultural Values and Inter-communal Relations: The Case with Nigeria. *Developing Country Studies*, 4(24), 208–217. <https://www.iiste.org/Journals/index.php/DCS/article/view/17135/17495>
- Cole, M., John-Steiner, V., Scribner, S., & Souberman, E. (Eds.). (1978). *L. S. Vygotsky: Mind in Society*. Harvard University Press. <https://home.fau.edu/musgrove/web/vygotsky1978.pdf>
- Cope, D. G. (2014). Methods and meanings: Credibility and trustworthiness of qualitative research. *Oncology Nursing Forum*, 41(1), 89–90. <https://doi.org/10.1188/14.ONF.89-91>
- Corbin, J. (2013). Strauss’ grounded theory. In C. T. Beck (Ed.), *Routledge International Handbook of qualitative nursing research* (pp. 169–182). Routledge.
- Côté, J., Strachan, L., & Fraser-Thomas, J. (2007). Participation, Personal Development, and Performance Through Youth Sport. In N. L. Holt (Series Ed.), *Positive Youth Development Through Sport* (pp. 48–60). <https://doi.org/10.4324/9780203944783-12>
- Côté-Arsenault, D. (2013). Focus groups. In C. T. Beck (Ed.), *Routledge International Handbook of Qualitative Nursing Research* (pp. 307–318). Routledge.
- Cremaschi, M., Fioretti, C., Mannarini, T., & Salvatore, S. (2021). Culture and Policy-Making. In S. Salvatore, T. Mannarini, J. Valsiner & G. A. Veltri (Series Eds.),

- Culture in Policy Making: The Symbolic Universes of Social Action*.
<https://doi.org/10.1007/978-3-030-71967-8>
- Creswell, J.W. (2007). Five qualitative approaches to inquiry. In J.W. Creswell (Ed.), *Qualitative inquiry and research design: Choosing among five approaches* (pp. 53–84). SAGE Publications
- Creswell, J. W., & Miller, D. L. (2000). Determining validity in qualitative inquiry. *Theory into Practice, Summer 2000*, 39(3), 124–130.
https://people.ucsc.edu/~ktellez/Creswell_validity2000.pdf
- Daily Montessori. (2021, August 13). *Maria Montessori theory | Montessori education principles | Daily Montessori*. Montessori Education 0 - 3.
<https://www.dailymontessori.com/montessori-theory/>
- Darling, N., Bogat, G. A., Cavell, T. A., Murphy, S. E., & Sanchez, B. (2006). Gender, Ethnicity, development, and risk: Mentoring and the consideration of individual differences. *Journal of Community Psychology*, 34(6), 765–779.
<https://doi.org/10.1002/jcop.20128>
- Ddiba, D.I.W. (2013, March 27). *Mentorship: A missing link in education in Sub-Saharan Africa?* [Paper Presentation]. 7th Education Without Borders International Students' Conference, Dubai, U.A.E.
https://www.academia.edu/4580874/Mentorship_A_missing_link_in_higher_education_in_Sub_Saharan_Africa
- Department of Victorian Communities. (2006). *A guide to effective practice for mentoring young people*. Retrieved January 6, 2022, from
<https://www.youthmentoring.org.nz/content/docs/Victoria%20Communities%20-%20A%20Guide%20to%20Mentoring.pdf>
- De Sousa Pinheiro, G., De Mello, M. T., Santos, F. G. D., Fiorese, L., & Da Costa, V. T. (2021). Analysis of stress level and recovery of formative football coaches. Case studies (Análisis del nivel de estrés y recuperación de los entrenadores de fútbol formativo. Estudios de caso). *Retos*, 41, 345–353. <https://doi.org/10.47197/retos.v0i41.84146>
- Develop Africa. (n.d.) *The village world vision*. Retrieved September 2, 2023, from
<https://www.developafrica.org/village>
- DeWit D. J., DuBois, D., Erdem, G., Larose, S., & Lipman, E. L. (2016). The role of program-supported mentoring relationships in promoting youth mental health, behavioural and developmental outcomes. *Prevention Science* 17, 646-657. DOI 10.1007/s11121-016-0663-2
- Dey, I. (1993). *Qualitative data analysis: A user-friendly guide for social scientists*. Routledge.
- Doolittle, P.E. (1995, June 2-4). *Understanding cooperative learning through Vygotsky's zone of proximal development* [Paper Presentation]. Lilly National Conference on

- Excellence in College Teaching, Columbia, SC.
<https://files.eric.ed.gov/fulltext/ED384575.pdf>
- Downey, C., & Crummy, A. (2022). The impact of childhood trauma on children's wellbeing and adult behaviour. *European Journal of Trauma & Dissociation*, 6(1), 1-8.
<https://doi.org/10.1016/j.ejtd.2021.100237>
- Drew, C. (2023). *12 examples of role conflict*. Retrieved September 3, 2023, from
<https://helpfulprofessor.com/role-conflict-examples/>
- DuBois, D. L., Doolittle, F., Yates, B. T., Silverthorn, N., & Tebes, J. K. (2006). Research methodology and youth mentoring. *Journal of Community Psychology*, 34(6), 657–676. DOI: 10.1002/jcop.20122
- DuBois, D. L., & Karcher, M. J. (2013). Youth mentoring: Progress and prospects for the 21st century. In *SAGE Publications, Inc. eBooks* (pp. 525–534). <https://doi.org/10.4135/9781412996907.n36>
- DuBois, D. L., Portillo, N., Rhodes, J. E., Silverthorn, N., & Valentine, J. C. (2011). How effective are mentoring programs for youth? A systematic assessment of the evidence. *Psychological Science in the Public Interest*, 12(2), 57–91.
<https://doi.org/10.1177/1529100611414806>
- Dutton, H., Deane, K. L., & Bullen, P. (2022). Exploring the benefits and risks of mentor self-disclosure: Relationship quality and ethics in youth mentoring. *Kōtuitui: New Zealand Journal of Social Sciences Online*, 17(1), 116–133.
<https://doi.org/10.1080/1177083X.2021.1951308>
- Eby, L. T., McManus, S. E., Simon, S. A., & Russell, J. E. (2000). The Protege's perspective regarding negative mentoring Experiences: The development of a Taxonomy. *Journal of Vocational Behavior*, 57(1), 1–21. <https://doi.org/10.1006/jvbe.1999.1726>
- Edelheim, J., Joppe, M., Flaherty, J., Armano, L., Höckert, E., Lüthje, M., Abildgaard, M. S., Day, J., Häikiö, S., Huhmarniemi, M., Kugapi, O., Naumov, N., Ren, C., Väyrynen, M., Edelheim, J., Joppe, M., & Flaherty, J. (2022). Cultural values. In *Edward Elgar Publishing eBooks*. <https://doi.org/10.4337/9781800374560.00013>
- Ehrich, L.C., Hansford, B., & Tennent, L. (2001, December 5-7). *Closing the divide: Theory and practice in mentoring* [Paper presentation]. ANZAM 2001 Conference, 'Closing the Divide', Auckland, New Zealand.
https://eprints.qut.edu.au/2261/1/Ehrich_NZ_paper_Sept_01.pdf
- Elkind, D. (n.d.). *Erik Erikson's eight ages of man*. Retrieved June 8, 2021, from
https://azkurs.org/pars_docs/refs/21/20743/20743.pdf
- Elliot, N., & Higgins, A. (2023). Surviving grounded theory research method in an academic world: Proposal writing and theoretical frameworks. *Grounded Theory Review*, 22(1), 164–176. <https://groundedtheoryreview.com/pdf-archives/>

- Elliott, N., & Lazenbatt, A. (2005). How to recognise a 'quality' grounded theory research study. *Australian Journal of Advanced Nursing*, 22(3), 48–52.
<http://dx.doi.org/10.37464/2005.223.1975>
- Engel, R.J., & Schutt, R.K. (2010). *Fundamentals of social work research*. SAGE Publications.
- Esson, J. (2015). Football as a vehicle for development: Lessons from male Ghanaian youth. In *Springer eBooks* (pp. 1–18). https://doi.org/10.1007/978-981-4585-95-8_32-1
- Evans, T. (2005). 'How does mentoring a disadvantaged young person impact on the mentor?' *International Journal of Evidence-Based Coaching and Mentoring*, 3(2):17–29. <http://ijebcm.brookes.ac.uk/documents/vol03issue2-paper-02.pdf>
- Fehringer, E. K. (2017). *A grounded theory study of maternal engagement of low income, young rural mothers in home-based, early intervention services*. ProQuest LLC eBooks. <https://doi.org/10.13023/etd.2017.423>
- Filtod Walker. (2016). *Eight things you should hear from your mentor*. Retrieved August 15, 2022, from <http://www.filtod.com/writing/the-top-8-things-you-should-hear-from-your-mentor>
- Fleming J. S. (2018). *Erikson's psychosocial developmental stages*. Retrieved August 5, 2020, from <https://www.bpi.edu/ourpages/auto/2018/11/21/57748242/ch%209%20erikson.pdf>
- Gaffney, H., Jolliffe, D., & White, H. (2022). *Mentoring: Toolkit technical report*. Retrieved November 1, 2022, from https://youthendowmentfund.org.uk/wp-content/uploads/2022/10/Mentoring-Technical-Report_Final.pdf
- Garcia, M. & Fares, J. (2008). Why is it important for Africa to invest in its youth? In M. Garcia & J. Fares (Eds.), *Youth in Africa's labor market* (pp. 3–14). World Bank.
- Garringer, M., McQuillin, S., & McDaniel, H. (2017). *Examining youth mentoring services across America findings from the 2016 national mentoring program survey*. Retrieved March 2, 2023, from <https://files.eric.ed.gov/fulltext/ED605698.pdf>
- Garvey, B., Beech, N., & Brockbank, A. (2014). Power in coaching and mentoring. In *power in coaching and mentoring* (pp. 127–130).
https://in.Sagepub.com/sites/default/files/upm-binaries/61126_Garvey_chapter_7.pdf
- Geber, H., & Keane, M. (2016). Ubuntu and transformational mentoring in South Africa: 7 principles of a culturally integrated mentoring response. In D.A. Clutterbuck, F.K. Kochan, L.G. Lunsford, N. Dominguez & J. Haddock-Millar (Eds.), *The Sage handbook of mentoring* (pp. 501–507). SAGE Publications.
- Glaser, B. (2022). The future of grounded theory. In A. Nathaniel (Ed.), *Remembering Barney Glaser*, (pp. 1–10). <https://groundedtheoryreview.com/wp-content/uploads/2022/06/Grounded-Theory-Review-June-2022.pdf>
- Glaser, B. G. (2018). Getting started. *The Grounded Theory Review*, 17(1), 3-6.
<https://www.groundedtheoryreview.com/wp-content/uploads/2019/01/GTR-Vol17->

- [issue01Dec2018.pdf#:~:text=The%20Grounded%20Theory%20Re%20view%20\(2018\),%20Volume%2017,%20Issue%201](#)
- Glaser, B. G. (2009). The novice GT researcher. *The Grounded Theory Review*, 8(2), 1–22. <https://groundedtheoryreview.com/wp-content/uploads/2012/06/GT-Review-Vol8-no2.pdf>
- Glaser, B. G. (2002). Constructivist grounded theory? [47 paragraphs]. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research*, 3(3). <https://doi.org/10.17169/fqs-3.3.825>
- Glaser, B. G., & Strauss, A. (1967). *The discovery of grounded theory*. Aldine de Gruyter.
- Golafshani, N. (2003). Understanding reliability and validity in qualitative research. *The Qualitative Report*, 8(4), 597–607. <http://www.nova.edu/ssss/QR/QR8-4/golafshani.pdf>
- Goldner, L., & Ben-Eliyahu, A. (2021). Unpacking community-based youth mentoring relationships: An integrative review. *International Journal of Environmental Research and Public Health*, 18, 5666. <https://doi.org/10.3390/ijerph18115666>
- Goldner, L., & Scharf, M. (2013). International and cross cultural aspects in youth mentoring. In *SAGE Publications, Inc. eBooks* (pp. 189–200). <https://doi.org/10.4135/9781412996907.n13>
- Goodman, M., Waters, S. F., & Thompson, R. A. (2012). Parent–Offspring conflict. *Encyclopedia of Human Behavior*, 28–33. <https://doi.org/10.1016/b978-0-12-375000-6.00267-6>
- Griego, T. (2014, October 28). The economic case for mentoring disadvantaged youth. *The Washington Post*. <https://www.washingtonpost.com/news/storyline/wp/2014/10/28/the-economic-case-for-mentoring-disadvantaged-youth/>
- Grusec, J. E. (1992). Social learning theory and developmental psychology: The legacies of Robert Sears and Albert Bandura. *Developmental Psychology*, 28(5), 776–786. <https://doi.org/10.1037/0012-1649.28.5.776>
- GRZ and UNICEF Zambia. (2023, April). Evidence synthesis on adolescent health and HIV in Zambia. <https://www.unicef.org/zambia/reports/evidence-synthesis-adolescents-health-and-hiv-zambia>
- Gutterman, A. S. (n.d.). *Shalom Schwartz's dimensions of societal culture*. Retrieved from <https://alangutterman.typepad.com/files/cms---schwartzs-cultural-dimensions-1.pdf>
- Hadi, K. (2024). Psychology of learning theory (behavioristic, constructivist, humanistic) in science learning: A systematic literature review. *Jurnal Penelitian Pendidikan IPA*, 10(12), 920–929. <https://doi.org/10.29303/jppipa.v10i12.9605>
- Hagler, M., Burton, S., & Rhodes, J. (2020). Mentoring. *The Encyclopaedia of Child and Adolescent Development*, 1–13. <https://doi.org/10.1002/9781119171492.wecad433>

- Hanna, R.C., Crittenden, V.L., & Crittenden, W.F. (2013). Social learning theory: A multicultural study of influences on ethical behavior. *Journal of Marketing Education*, 35(1), 18–25. DOI: 10.1177/0273475312474279
- Heath, H. & Cowley, S. (2004). Developing a grounded theory approach: A comparison of Glaser and Strauss. *International Journal of Nursing Studies*, 41, 141–150. Doi:10.1016/S0020-7489(03)00113-5
- Herdianti, A. (2024). *The use of automatic AI-based notes and transcription services in qualitative research: Ethical and methodological concerns*. Proceedings of the ALISE Annual Conference. <https://doi.org/10.21900/j.alise.2024.1717>
- Herman, W. E. (1995). Humanistic influences on a constructivist approach to teaching and learning. *Eric*. <http://files.eric.ed.gov/fulltext/ED393814.pdf>
- Hirsch, D. (2007). *Experiences of poverty and educational disadvantages*. Retrieved July 7, 2021, from <https://www.jrf.org.uk/sites/default/files/jrf/migrated/files/2123.pdf>
- Hirschfeld, R., Smith, J., Trower, P., & Griffin, C. (2005). What do psychotic experiences mean for young men? A qualitative investigation. *Psychology and Psychotherapy Theory Research and Practice*, 78(2), 249–270. <https://doi.org/10.1348/147608305x25865>
- Hlagala, R.B. & Delport, C.S. (2014). Ideologies and theories for youth practice work. *Commonwealth Youth Development*, 12(1), 59–74. https://repository.up.ac.za/bitstream/handle/2263/43497/Hlagala_Ideologies_2014.pdf?sequence=1
- Hofstede, G. (1980). *Culture's consequences: International differences in work-related values*. Beverly Hills, CA: Sage.
- Holmes, A. G. D. (2020). Researcher positionality - A consideration of its influence and place in qualitative research - A new researcher guide. *International Journal of Education*, 8(4), 1–10. <https://files.eric.ed.gov/fulltext/EJ1268044.pdf>
- Holton, J.A. (2007). The coding process and its challenges. In A. Bryant & K. Charmaz (Eds.), *The Sage handbook of grounded theory* (pp. 265–289). SAGE Publications.
- Honwana, A.M. (2012). *The time of the youth: Work, social change, and politics in Africa*. Retrieved November 19, 2020, from <https://www.riener.com/uploads/553a96eedf501.pdf>
- Honwana, A. (2013, June 27-29). *Lugard lecture 2013: Youth, waithood, and protest movements in Africa* [Conference presentation]. 5th European Conference on African Studies, Lisbon. https://repositorio.iscte-iul.pt/bitstream/10071/7528/1/Halcinda_Honwana_ECAS_2013.pdf
- Houwer, R. (2016). *Changing leaders, leading changes: A leadership development model for marginalized youth in urban communities*. <https://www.issuelab.org/resources/34106/34106.pdf>

- Hu, Z., Li, J., & Kwan, H. K. (2022). The effects of negative mentoring experiences on mentor creativity: The roles of mentor ego depletion and traditionality. *Human Resource Management, 61*(1), 39–54. <https://doi.org/10.1002/hrm.22076>.
- Hunt, R. A. (2018). *The impact of mentoring on social excluded adults in a small midwest city*. [Doctoral dissertation, Walden University]. Walden University ScholarWorks. https://scholarworks.waldenu.edu/dissertations/?utm_campaign=PDFCoverPages&utm_medium=PDF&utm_source=scholarworks.waldenu.edu%2Fdissertations%2F5724
- Hurd, N. M., Stoddard, S. A., Bauermeister, J. A., & Zimmerman, M. A. (2014). Natural mentors, mental health, and substance use: Exploring pathways via coping and purpose. *American Journal of Orthopsychiatry, 84*(2), 190–200. <https://doi.org/10.1037/h0099361>
- Hurd, N. M. & Zimmerman, M. A. (2010). Natural mentoring relationships among adolescent mothers: A Study of Resilience. *Journal of Research on Adolescence, 20*(3), 789–809. doi:10.1111/j.1532-7795.2010.00660.x.
- Hurd, N. M., & Zimmerman, M. A. (2014). An analysis of natural mentoring relationship profiles and associations with mentees' mental health: Considering links via support from important others. *American Journal of Community Psychology, 53*(1–2), 25–36. <https://doi.org/10.1007/s10464-013-9598-y>
- Integrative Life Center. (2021, August 16). *What are the signs of repressed childhood trauma in adults*. Integrative Life Center. <https://integrativelifecenter.com/mental-health-treatment/signs-of-repressed-childhood-trauma-in-adults/>
- International Actuarial Association Actuaries Without Borders Section. (2017, January). *Guidelines for mentors and mentees*. https://www.actuaries.org/AWB/Projects/Global_Mentorship/Guidelines%20for%20Mentors%20and%20Mentees.pdf
- Grossman, B. J. & Rhodes, E. J. (2002). The test of time: Predictors and effects of duration in youth mentoring relationships. *American Journal of Community Psychology, 30*(2), 199–219. <https://doi.org/DOI:10.1023/A:1014680827552>
- Javadi, Y., & Tahamsbi, M. (2019). Application of humanism teaching theory and humanistic approach to education in course-books. *Theory and Practice in Language Studies, 10*(1), 40. <https://doi.org/10.17507/tpls.1001.06>
- Johnson, S. B., & Pryce, J. M. (2013). Therapeutic mentoring: Reducing the impact of trauma for foster youth, *Child Welfare, 92*(3): 9–25.
- Johnson, J. L. (2013). Politics and qualitative nursing research. In C. T. Beck (Ed.), *Routledge international handbook of qualitative nursing research* (pp. 371–379). Routledge.
- Jörns-Presentati, A., Napp, A., Dessauvagie, A. S., Stein, D. J., Jonker, D., Breet, E., Charles, W., Swart, R. L., Lahti, M., Suliman, S., Jansen, R., Van Den Heuvel, L. L., Seedat, S., & Groen, G. (2021). The prevalence of mental health problems in sub-Saharan

- adolescents: A systematic review. *PLoS ONE*, 16(5), e0251689. <https://doi.org/10.1371/journal.pone.0251689>
- Kadzomba, S. (2015). *An evaluation of the impact of a mentoring programme in two Soweto-based schools* [Master's thesis, University of South Africa]. Unisa ETD [12686]. <http://uir.unisa.ac.za/handle/10500/20137>
- Kapasa, W., Chisebe, S., & Sibanda, L. (2023). The Effect of poverty on the provision of quality education: a case of selected secondary schools in Mansa District of Luapula Province, Zambia. *International Journal of Scientific Research and Management*, 11(11), 3063-3072. DOI: 10.18535/ijstrm/v11i11.e102
- Kaufmann, M. (2017, October). *E-Mentoring: National mentoring resource centre model review*. National Mentoring Resource Center. https://nationalmentoringresourcecenter.org/wp-content/uploads/2021/01/E-Mentoring_Model_Review.pdf
- Kaufman, M. R., Levine, D., Casella, A., & DuBois, D. L. (2021). E-Mentoring to address youth health: A systematic review. *Adolescent Research Review*, 7(1), 63–78. <https://doi.org/10.1007/s40894-021-00172-3>
- Kaufman, M.R., Lin, C., Levine, D., Salcido, M., Casella, A., Simon, J., & DuBois, D.L. (2021). The formation and benefits of natural mentoring for African American sexual and gender minority adolescents: a qualitative study. *Journal of Adolescent Research*, 1–24. DOI: 10.1177/07435584211064284
- Keller, T.E. & Blackstee, J.E. (2013). Social networks and mentoring. In D.L. DuBois & M.J. Karcher (Eds.), *Handbook of youth mentoring* (2nd ed., pp. 129–142). SAGE Publications. DOI: <https://doi.org/10.4135/9781412996907.n9>
- Killam, L. (2015). *Ontology, epistemology, methodology and methods in research simplified!* [YouTube; Educational Video]. <https://youtu.be/hCOsY5rkRs8>
- Kapembwa, J. (2019, December 5). Against the Order of Nature? What about oral and anal sex between man, wife? Think Again! *News Diggers*. <https://diggers.news/guest-diggers/2019/12/05/against-the-order-of-nature-what-about-oral-and-anal-sex-between-man-wife-think-again/>
- Kawimbe, S. & Mulonga, P. (2024). An examination of constraints of taxing the informal sector and the impact on revenue mobilisation in Zambia. *International Journal of Advanced Multidisciplinary Research and Studies*, 4(1)1211-1216. DOI: <https://doi.org/10.62225/2583049X.2024.4.1.2368>
- Lakind, D., Atkins, M., & Eddy, J. M. (2015). Youth mentoring relationships in context: Mentor perceptions of youth, environment, and the mentor role. *Children and Youth Services Review*, 53, 52–60. <https://doi.org/10.1016/j.childyouth.2015.03.007>
- Lal, S., Suto, M. & Ungar, M. (2012). Examining the potential of combining the methods of grounded theory and narrative inquiry: A comparative analysis. *The Qualitative Report*, 17(41):1–22. <http://www.nova.edu/ssss/QR/QR17/lal.pdf>

- Langhout, R. D., Rhodes, J. E., & Osborne, L.N. (2004). An exploratory study of youth mentoring in an urban context: Adolescents' perceptions of relationship styles. *Journal of Youth and Adolescence*, 33(4) 293–306. DOI: 10.1023/B:JOYO.0000032638.85483.44
- Larson, R. (2006). Positive youth development, wilful adolescents, and mentoring. *Journal of Community Psychology*, 34(6), 677–689. DOI: 10.1002/jcop.20123
- Lefever, E., Flamant, N., Morbée, S., Soenens, B., Vansteenkiste, M., Ntoumanis, N., Bartholomew, K., De Cocker, K., & Haerens, L. (2024). Does a closer coach-athlete bond buffer or exacerbate the detrimental effects of controlling coaching on athletes' coping and outcomes? *International Journal of Sports Science & Coaching*. <https://doi.org/10.1177/17479541241287433>
- Lempert, L.B. (2007). Asking questions of the data: Memo writing in the grounded theory tradition. In A. Bryant & K. Charmaz (Eds.), *The Sage handbook of grounded theory* (pp. 245–264). SAGE Publications.
- Lerner, R. M., Brittan, A. S., & Fay, K. E. (2007). 'Mentoring: A key resource for promoting positive youth development. research in action. *Eric*, (1), 1–20. <https://eric.ed.gov/?id=ED502223>
- Levine, P. (2014, June 6). *Proposal 4: Designing effective mentoring programs for disadvantaged youth*. The Hamilton Project. <https://www.hamiltonproject.org/publication/policy-proposal/designing-effective-mentoring-programs-for-disadvantaged-youth/>
- Lewinson, L. P., McSherry, W., & Kevern, P. (2018). "Enablement"—Spirituality engagement in pre-registration nurse education and practice: A grounded theory investigation. *Religions*, 9(356). Doi:10.3390/rel9110356
- Liang, B., Spencer, R., West, J., & Rappaport, N. (2013). Expanding the reach of youth mentoring: Partnering with youth for personal growth and social change. *Journal of Adolescence*, 36(2), 257–267. <https://doi.org/10.1016/j.adolescence.2012.10.002>
- Lunsford, L. G. (2013). Mentors, tormentors, and no mentors: mentoring scientists. *International Journal of Mentoring and Coaching in Education*, 3(1), 4–7. DOI: 10.1108/IJMCE-02-2013-0007
- Luo, L., & Stoeger, H. (2023). Unlocking the transformative power of mentoring for youth development in communities, schools, and talent domains. *Journal of Community Psychology*, 51(8), 3067–3082. <https://doi.org/10.1002/jcop.23082>
- Lyman, A. (2016, May 31). *Why mentoring others has helped me*. HuffPost. https://www.huffpost.com/entry/why-mentoring-others-has_b_10214756.
- MacCallum, J., Beltman, S., Coffey, A., & Cooper, T. (2017). Caring for Youth Mentoring Relationships: Recognising Red Flags, Repairing Issues, and Achieving Respectful Resolution. *Mentoring and Tutoring: Partnership in Learning*, 25(3), 250–271. <http://dx.doi.org/10.1080/13611267.2017.1364799>.

- Maninga, M. (2017, October 11). Zambia battles with alcohol abuse. *Zambia Daily Mail*.
<http://www.daily-mail.co.zm/zambia-battles-with-alcohol-abuse/>
- Martin, D.R. (2013). *Mentoring: A grounded theory study examining how the relationship between the mentor and mentee becomes mutually beneficial*. [Doctoral Thesis, Liberty University]. Digital Commons.
<https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1773&context=doctoral>
- Mason, M. A. (2009, March 25). *Role models and mentors*. The Chronicles of Higher Education. <https://www.chronicle.com/article/Role-ModelsMentors/44794>
- Maxwell, J. (1992). Understanding and validity in qualitative research. *Harvard Educational Review*, 62(3), 279–301. <https://doi.org/10.17763/haer.62.3.8323320856251826>
- Maxwell, J. A., & Lincoln, Y. S. (1989). Easy reviews: Methodology and epistemology: A dialogue. *Harvard Educational Review*, 60(4), 497–513.
<https://doi.org/10.17763/haer.60.4.42mg5k33j45h0743>
- McCrae, N., & Purssell, E. (2016). Is it really theoretical? A review of sampling in grounded theory studies in nursing journals. *Journal of Advanced Nursing*, 72(10), 2284–2293. Doi:10.1111/jan.12986
- McKimm, J., Jollie, C. & Hatter, M. (2007). *Mentoring: Theory and practice. Preparedness to practice project, mentoring scheme*. Retrieved December 4, 2020, from <http://www.richardswanson.com/textbookresources/wp-content/uploads/2013/08/Mentoring-Theory-and-Practice-J-McKim-et-al-2007.pdf>
- McLean, E., Sironi, M., Dube, A., Slaymaker, E., Crampin, A. C., & Sear, R. (2024). Transitions to adulthood in men and women in rural Malawi in the 21st century using sequence analysis: Some evidence of delay. *Demographic Research*, 51, 459–500.
<https://doi.org/10.4054/demres.2024.51.14>
- McLeod, S.A. (2018 August 5). *Lev Vygotsky*. Simply Psychology. Retrieved November 1, 2019, from <https://www.simplypsychology.org/vygotsky.html>
- McLeod, S. (2025, March 18). *Albert Bandura's Social Learning Theory*. Simply Psychology.
<https://www.simplypsychology.org/bandura.html>
- McQuillin, S. (2022, May 18-20). *What is evidence-based mentoring?* [keynote presentation]. European Mentoring Summit 2022: Linking Formal and Informal Mentoring in a Holistic Approach, Leeuwarden, Netherlands.
<https://mentoringsummit.eu/onlineems2022/>
- Merrick, B. (2022, November 23). *Friedrich Froebel*. Early Education. <https://early-education.org.uk/friedrich-froebel/>
- Merrill, K. G., Frimpong, C., Burke, V. M., Abrams, E. A., Miti, S., Mwansa, J. K., & Denison, J. A. (2023). “Project YES! has given me a task to reach undetectable”: Qualitative findings from a peer mentoring program for youth living with HIV in Zambia. *PLOS ONE*, 18(10), Article e0292719.
<https://doi.org/10.1371/journal.pone.0292719>

- Merton, R. K. (1957). The role-set: Problems in sociological theory. *The British Journal of Sociology*, 8(2), 106–120. https://www.jstor.org/stable/587363?seq=1&cid=pdf-reference#references_tab_contents
- Ministry of Youth and Sport. (2015). *National Youth Policy 2015*. Retrieved June 10, 2019, from https://www.myscd.gov.zm/?wpfb_dl=46
- Minkov, M., & Kaasa, A. (2024). Aligning Schwartz's model of culture with that of Minkov-Hofstede. *International Journal of Cross-Cultural Management*, 24(1), 129–148. <https://doi.org/10.1177/1470595824123502>
- Miskic, M. (2023, March). *Mentoring in youth work*. Retrieved July 17, 2023, from <https://pipeu.coe.int/documents/42128013/64941298/POY+Mentoring+in+youth+work+Melvisa+Miskic+final.pdf/713d8726-681a-c7c2-3405-b511a6f9fee3?t=1684502324758>
- Morgan, H., Parker, A., & Marturano, N. (2021). Evoking hope in marginalised youth populations through non-formal education: critical pedagogy in sports-based interventions, *British Journal of Sociology of Education*, 42(3), 307–322. DOI: 10.1080/01425692.2021.1894547
- Moore, E.L. (2017). *Exploring the mentor-mentee relationship through the lens of at-risk teens participating in an afterschool program, the mentee's perspective* [Doctoral dissertation, University of Illinois at Urbana-Champaign]. Illinois Library. <https://www.ideals.illinois.edu/items/102364>
- Morse, J. M. (2007). Sampling in grounded theory. In A. Bryant & K. Charmaz (Eds.), *The Sage handbook of grounded theory* (pp. 229–244). SAGE Publications.
- Moser, A., & Korstjens, I. (2018). Series: Practical guidance to qualitative research. Part 3: Sampling, data collection and analysis. *European Journal of General Practice*, 24(1), 9–18. <https://doi.org/10.1080/13814788.2017.1375091>
- Mtonga, N. G. (2024, September 19). *There are many older people who have been abandoned in Zambia. Older doesn't mean they can't do anything*. [Status update]. Facebook. <https://www.facebook.com/george.n.mtonga>
- Mufune, P., Osei-Hwedie, K., & Mwansa, L. K. (1991). Youths and the problems of social life in Africa: The case of Zambia. *International Journal of Adolescence and Youth*, 3(1-2), 53–78. DOI: 10.1080/02673843.1991.9747694.
- Mugumbate, J., & Nyanguru, A. (2013). Exploring African philosophy: The value of ubuntu in social work. *African Journal of Social Work*, 3(1), 82–100. <https://ro.uow.edu.au/cgi/viewcontent.cgi?article=4272&context=sspapers&httpsredir=1&referer>
- Mulenga, A. (2018). *Challenges faced by pupils from child-headed households: A study on selected public schools in Kabwe Urban District*. [Master's Thesis, University of Zambia and Zimbabwe Open University. UNZA Repository <https://dspace.unza.zm/server/api/core/bitstreams/7f10d852-8dcc-4493-8316-3e01028bdadb/content>

- Mulenga, M. (2011). *Education and employment: the experiences and aspirations of marginalised youth living in Mitchell's Plain, Cape Town* [Unpublished Hons. Thesis, University of Cape Town].
- Mulenga, M. (2013). *An exploration of how non-governmental organisations market their skills training programmes to marginalised youth living in Cape Town* [Master's Thesis, University of Cape Town]. Open UCT. <http://hdl.handle.net/11427/11166>
- Mulenga-Hagane, M., Daka, H., & Kanchebele-Sinyangwe, M. (2020). Learning from change: Benefits and implications of distinct primary and secondary schools for education in Zambia. *Malcolm Moffat Multidisciplinary Journal of Research and Education*, 1(1), 121–136. <https://dspace.unza.zm/server/api/core/bitstreams/7b572acd-6015-4cb3-afa0-90dcdd6add1e/content>
- Mulenga-Wincierz, M. (2024a, January 23-25). *Experiences and perceptions of mentors and mentees in youth mentoring relationships in Zambia. A constructivist grounded theory study* [Conference session-PowerPoint presentation]. 8th World Conference on Qualitative Research (WCQR), Johannesburg, South Africa.
- Mulenga-Wincierz, M. (2024b). A grounded theory of experiencing and perceiving youth mentoring as a process of “mixed emotions”. *New Trends in Qualitative Research*, 20(4), e992. <https://doi.org/10.36367/ntqr.20.4.2024.e992>
- Mulenga-Wincierz, M. (2022, May 18-20). *An exploration of experiences and perceptions associated with youth mentoring practice in Zambia* [Poster presentation]. European Mentoring Summit 2022: Linking Formal and Informal Mentoring in a Holistic Approach', Leeuwarden, Netherlands.
- Murray, S. M., Bolton, P., Kane, J., Lakin, D. P., Skavenski Wyk, S., Paul, R., & Murray, L. (2020). Measuring symptoms of psychopathology in Zambian orphans and vulnerable children: Scale validation and psychometric evaluation. *Assessment*, 27(6), 1335–1348. DOI: 10.1177/1073191118780455
- Mwila, F. (2024, November 2). *COSAFA women's championships: Zambia vs South Africa - final*. [Post match interview]. SABC Sport Facebook Live. <https://www.facebook.com/100064262906664/videos/1581676545763257>
- Nabavi, R. T., & Bijandi, M. S. (2011). *Bandura's social learning theory & social cognitive learning theory*. Retrieved February 9, 2023, from https://www.researchgate.net/publication/367203768_Bandura%27s_Social_Learning_Theory_Social_Cognitive_Learning_Theory
- Nagel, D. A., Burns, V. F., Tilley, C., & Aubin, D. (2015). When novice researchers adopt constructivist grounded theory: Navigating less travelled paradigmatic and methodological paths in PhD dissertation work. *International Journal of Doctoral Studies*, 10, 365-383. <https://ijds.org/Volume10/IJDSv10p365-383Nagel1901.pdf>

- Nathaniel, A. (2023). The logic and language of classic grounded theory: Induction, abduction, and deduction. *Grounded Theory Review*, 22(1), 17–22. <https://groundedtheoryreview.com/pdf-archives/>
- National Academies of Sciences, Engineering, and Medicine. (2019). *The science of effective mentorship in STEMM*. The National Academies Press. <https://doi.org/10.17226/25568>.
- National Mentoring Resource Center. (2007). *Tools for mentoring adolescents: #7 - The influence of culture on mentoring relationships*. Retrieved May 9, 2020, from <https://nationalmentoringresourcecenter.org/resource/tools-for-mentoring-adolescents/>
- Neese, A. L., Pittman, L. D., & Hunemorder, R. (2013). Depressive symptoms and somatic complaints among Zambian adolescents: Associations with stress and coping. *Journal of Research on Adolescence*, 23(1), 118–127. DOI: 10.1111/j.1532-7795.2012.00834.x.
- Nelson, J. (2016). Using conceptual depth criteria: addressing the challenge of reaching saturation in qualitative research. *Qualitative Research*, 17(5), 554–570. <https://doi.org/10.1177/1468794116679873>
- Nickerson, C. (2025, March 31). *Albert Bandura's social cognitive theory*. Simply Psychology. <https://www.simplypsychology.org/social-cognitive-theory.html>
- Nottingham, S.L., Mazerolle, S.M., & Barrett, J.L. (2017). Effective characteristics of formal mentoring relationships: The NATA Foundation Research Mentor Program. *Athletic Training Education Journal*, 12(4):244–255. <http://dx.doi.org/10.4085/1204244>
- O'Connor, R.M., DuBois, D.L., & Bowes, L. (2015). Protocol: Electronic mentoring to promote positive youth outcomes for young people under 25: A systematic review. *Campbell Systematic Review*, 14(1):1–22. <https://doi.org/10.1002%2FCL2.197>
- Office of Juvenile Justice and Delinquency Prevention. (2019, February). Literature review: A product of the model programs guide. https://ojjdp.ojp.gov/model-programs-guide/literature-reviews/youth_mentoring_and_delinquency_prevention.pdf
- Ohidy, A., Come, N., & Pikula, N. (2020). Mentoring programmes for disadvantaged children in selected European countries. *Hungarian Education Research Journal*, 10(3), 1–9. DOI: 10.1556/063.2020.00019.
- Ontheworldmap.com. (2024). *Description: This map shows where Zambia is located on the Africa map*. <https://ontheworldmap.com/zambia/zambia-location-on-the-africa-map.html>
- Onuoha, F.N., Munakata, T., Serumaga-Zake, P.A.E., Nyonyintono, R.M., & Bogere, S.M. (2009). Negative mental health factors in children orphaned by aids: Natural mentoring as a palliative care. *Springer*, (13), 980–988. DOI 10.1007/s10461-008-9459-0

- Paul, S. (2025, August 24). *Chisungu: Initiation Rites of the Bemba People | Oriire | African Mythology, History & Stories*. Oriire. Retrieved August 27, 2025, from <https://www.oriire.com/article/chisungu-initiation-rites-of-the-bemba-people>
- Philip, K. (2003). Youth mentoring: The American dream comes to the UK? *British Journal of Guidance and Counselling*, 31(1), 101 – 112. DOI: 10.1080/0306988031000086198
- Phiri-Mushibwe, C. (2018). *Literature review on the research and advocacy on the implementation of the re-entry policy in Zambian schools*. https://www.researchgate.net/publication/343181797_RESEARCH_AND_ADVOCACY_ON_THE_IMPLEMENTATION_OF_THE_RE-ENTRY_POLICY_IN_ZAMBIAN_SCHOOLS
- Pitney, W.A., & Ehlers, G.G. (2004). A grounded theory study of the mentoring process involved with undergraduate athletics training students. *Journal of Athletic Training*, 39(4), 344–351.
- Population Council & UNFPA. (2018). *State of the youth in Zambia policy brief: Education, unemployment, and poverty reduction*. Retrieved December 2, 2020, from <https://zambia.unfpa.org/sites/default/files/pub-pdf/Brief-Policy-Youth-Zambia-FINAL%20%283%29.pdf>.
- Powell, J. (2016). *A grounded theory of effective peer mentoring in secondary schools* [Doctoral Dissertation, University of Essex]. OAI 2.0. <https://repository.essex.ac.uk/15776/1/J%20E%20Powell%20Doctorate%20Thesis.pdf>
- Preston, J. M., Prieto-Flores, Ò., & Rhodes, J. E. (2019). Mentoring in context: A comparative study of youth mentoring programs in the United States and continental Europe. *Youth & Society*, 51(7), 900–914. <https://doi.org/10.1177/0044118x18813700>
- Pryce, J., Giovannetti, S., Spencer, R., Elledge, L. C., Gowdy, G., Whitley, M. L., & Cavell, T. A. (2015). Mentoring in the social context: Mentors' experiences with mentees' peers in a site-based program. *Children and Youth Services Review*, 56, 185–192. <https://doi.org/10.1016/j.chilyouth.2015.06.015>
- Ragins, B.R. (1989). Barriers to mentoring: The female manager's dilemma. *Human Relations*, 42(1), 1–22. DOI: 10.1177/001872678904200101
- Raifman, S., DeVost, M. A., Digitale, J. C., Chen, Y., & Morris, M. D. (2022). Respondent-driven sampling: A sampling method for hard-to-reach populations and beyond. *Current Epidemiology Reports*, 9(1), 38–47. <https://doi.org/10.1007/s40471-022-00287-8>
- Ramani, S., Gruppen, L., & Kachur, E. K. (2006). Twelve tips for developing effective mentors. *Medical Teacher*, 28(5), 404–408. DOI: 10.1080/01421590600825326

- Rana. T. (2018). *Context is All: A qualitative case study of youth mentoring in the inner-city*. [Doctoral Dissertation, University of Sussex].
<http://sro.sussex.ac.uk/id/eprint/76350/1>
- Raposa, E. B., Rhodes, J., Stams, G. J. J. M., Card, N., Burton, S., Schwartz, S., Sykes, L. A. Y., Kanchewa, S., Kupersmidt, J., & Hussain, S. (2019). The effects of youth mentoring programs: A meta-analysis of outcome studies. *Journal of Youth and Adolescence*, 48(3), 423–443. <https://doi.org/10.1007/s10964-019-00982-8>
- Ray, M. A., Morris, E., & McFarland, M. (2013). Ethnonursing method of Dr. Madeleine Leininger. In C. T. Beck (Ed.), *Routledge international handbook of qualitative nursing research* (pp. 213–229). Routledge.
- Republic of Zambia. (1991). *Constitution of Zambia (Amendment) No. 2 of 2016* 9. Refworld Global Law and Policy Database. Retrieved November 9, 2024, from <https://www.refworld.org/legal/legislation/natlegbod/1991/en/15038>
- Rhodes, J. (2024, April 7). *Springtime in Paris: Reflections on the forthcoming European Mentoring Summit – The Chronicle of Evidence-Based Mentoring*. Evidencebasedmentoring.org. <https://www.evidencebasedmentoring.org/youth-mentoring-expanding-across-europe-heres/>
- Rhodes, J. E. (2020). *Older and wiser: New ideas for youth mentoring in the 21st century*. Harvard University Press.
- Rhodes, J. E., & DuBois, D. L. (2008). ‘Mentoring relationships and programs for youth’. *Current Directions in Psychological Science*, 17(4), 254–258.
<http://journals.Sagepub.com/doi/abs/10.1111/j.1467-8721.2008.00585.x>
- Rhodes, J. E., & DuBois, D. L. (2006). Understanding and facilitating the youth mentoring movement. In society for research in child development. *Social Policy Report: Vol. XX* (III; p. 3). <https://files.eric.ed.gov/fulltext/ED521751.pdf>
- Rhodes, J., Liang, B., & Spencer, R. (2009). First do no harm: Ethical principles for youth mentoring relationships. *Professional Psychology Research and Practice*, 40(5), 452–458. <https://doi.org/10.1037/a0015073>
- Rhodes, J. E., & Lowe, S. R. (2008). Youth mentoring and resilience: ‘Implications for practice’. *Child Care in Practice*, January, 14(1), 9–17.
<https://doi.org/10.1080/13575270701733666>
- Rhodes, J. E., Spencer, R., Keller, T. E., Liang, B., & Noam, G. (2006). ‘A model for the influence of mentoring relations on youth development’. *Journal of Community Psychology*, 34(6), 691–707.
<https://onlinelibrary.wiley.com/doi/abs/10.1002/jcop.20124>
- Robson, C. (2002). *Real world research: A resource for social scientists and practitioner-researchers* (2nd ed). Blackwell Publishers Ltd.
- SACMEQ. (2011a). *Quality of primary school inputs in Zambia. Policy brief number 2 October 2011*. http://www.sacmeq.org/sites/default/files/sacmeq/reports/sacmeq-iii/policy-brief/zam_school_inputs_15oct2011_final.pdf

- SACMEQ. (2011b). *The SACMEQ III project in Zambia. A study of the conditions of schooling and the Quality of Education*.
http://www.sacmeq.org/sites/default/files/sacmeq/reports/sacmeq-iii/national-reports/s3_zambia_final.pdf
- Saiki-Craighill, S. (2013). Qualitative nursing research in Japan: A state of the science and indications for the future directions. In C. T. Beck (Ed.), *Routledge international handbook of qualitative nursing research* (pp. 597–609). Routledge.
- Saldaña, J. (2013). *The coding manual for qualitative researchers*. 2nd ed. Los Angeles.
- Samuel Hall. (2019). *Dropping Out? a participatory exploration of adolescent school journeys in Zambia*. UNICEF Zambia.
https://static1.squarespace.com/static/5cfe2c8927234e0001688343/t/5d5d3f4c96e4e00001af0035/1566392202093/SH_UNICEF_MAIN_Full.pdf
- Sapetulu, J. (2023, November). *Policy briefing 287 | Zambia: Youth at the heart of innovation and transformation*. https://saiaa.org.za/wp-content/uploads/2024/01/SAIIA_PB-287_ZambiaYouthInnovation.pdf
- Sapiro, B., & Ward, A. (2020). Marginalized youth, mental health, and connection with others: A review of the literature. *Child and Adolescent Social Work Journal*, 37(4), 343–357. Doi: 10.1007/s10560-019-00628-5.
- Savage, R., & Chingono, N. (2024, November 11). ‘Levels are dropping’: drought saps Zambia and Zimbabwe of hydropower. *The Guardian*.
<https://www.theguardian.com/global-development/2024/nov/11/levels-are-dropping-drought-saps-zambia-and-zimbabwe-of-hydropower>
- Sbaraini, A., Carter, S. M., Evans, R. W., & Blinkhorn, A. (2011). How to do a grounded theory study: A worked example of a study of dental practices. *BMC Medical Research Methodology*, 11(1). <https://doi.org/10.1186/1471-2288-11-128>
- Scharf, M., & Hertz-Lazarowitz, R. (2003). Social networks in the school context: Effects of culture and gender. *Journal of Social and Personal Relationships*, 20(6), 843–858. DOI: 10.1177/0265407503206007
- Scheunpflug, A., Ress, S., Njobati, F. F., Nyiramana, C., & Njoya, C. E. (Eds.). (2020, June). Master education quality in developing countries [Summer issue]. *IMPEQ Newsletter*. https://www.uni-bamberg.de/fileadmin/uni/fakultaeten/huwi_lehrstuehle/allgpaed/NEU%20HP%20IMPEQ/Newsletter/Newsletter_Summer_2020_June.pdf
- Scheunpflug, A., Ress, S., Njobati, F. F., Nyiramana, C., Njoya, C. E., & Markus, L. (Eds.). (2023, June). Master education quality in developing countries [Summer issue]. *IMPEQ Newsletter*. https://www.uni-bamberg.de/fileadmin/allgpaed/IMPEQ/Newsletter/Newsletter_Summer_2023.pdf
- Schwartz, S. E., & Rhodes, J. E. (2016). From treatment to empowerment: New approaches to youth mentoring. *American Journal of Community Psychology*, 58(1–2), 150–157. <https://doi.org/10.1002/ajcp.12070>

- Schwartz, S.E.O., Rhodes, J.E., Liang, B., Sánchez, B., Spencer, R., Kremer, S., & Kanchewa, S. (2014). Mentoring in the digital age: Social media use in adult–youth relationships. *Children and Youth Services Review*, 47 (5), 205–213. <http://dx.doi.org/10.1016/j.childyouth.2014.09.004>
- Schwartz, S. H. (1994). Cultural differences across nations: A values perspective. *WORC Paper*, 94.11.050/6, WORC, Work and Organization Research Centre, Tilburg. <https://research.tilburguniversity.edu/en/publications/d245b188-03e3-4999-8579-df4b7892888d>
- Scott, H. (2009). Data analysis: Getting conceptual. *The Grounded Theory Review* (2009) 8(2), 89–111. <https://groundedtheoryreview.com/wp-content/uploads/2012/06/GT-Review-Vol8-no2.pdf>
- Shapiro, A. (2020). Constructivism and mentoring. In B. J. Irby, J. N. Boswell, L. J. Searby, F. Kochan, R. Garza & N. Abdelrahman (Eds.), *The Wiley international handbook of mentoring: Paradigms, practices, programs, and possibilities* (pp. 65–78). John Wiley & Sons.
- Sim, J., Saunders, B., Waterfield, J., & Kingstone, T. (2018). Can sample size in qualitative research be determined a priori? *International Journal of Social Research Methodology*, 21(5), 1–16. <http://dx.doi.org/10.1080/13645579.2018.1454643>
- Singerman, D. (2007). The economic imperatives of marriage: Emerging practices and identities among youth in the Middle East. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.1087433>
- Sishuwa, S. (2021, March 22). *Zambia may burn after the August elections. Here's how to prevent it*. Mail & Guardian. <https://mg.co.za/africa/2021-03-22-zambia-may-burn-after-the-august-elections-heres-how-to-prevent-this/>
- Siwale, C. C., & Siziya, S. (2019). Factors associated with alcohol consumption among students in high cost schools in Lusaka, Zambia. *International Journal of Translational Medical Research and Public Health*, 3(1), 21–30. <https://doi.org/10.21106/ijtmrph.69>
- Sokol, J. T. (2009). Identity development throughout the lifetime: An examination of Eriksonian theory. *Graduate Journal of Counseling Psychology*, 1(2), Article 14. <https://epublications.marquette.edu/cgi/viewcontent.cgi?article=1030&context=gjcp>
- Spencer, R. (2006). Understanding the mentoring process between adolescents and adults. *Youth & Society*, 37(3), 287–315. <https://doi.org/10.1177/0743558405278263>
- Spencer, R. (2007). “I just feel safe with him”: Emotional closeness in male youth mentoring relationships. *Psychology of Men & Masculinity*, 8(3), 185–198. DOI: 10.1037/1524-9220.8.3.185
- Spencer, R. (2012). A working model of mentors’ contributions to youth mentoring relationship quality: Insights from research on psychotherapy. *LEARNing Landscapes*, 5(2), 295–312. <https://doi.org/10.36510/learnland.v5i2.567>

- Spencer, R., Basualdo-Delmonico, A., & Lewis, T. O. (2011). Working to make it work: the role of parents in the youth mentoring process. *Journal of Community Psychology*, 39(1), 51–59. <https://doi.org/10.1002/jcop.20416>
- Spencer, R., & Liang, B. (2009). “She gives me a break from the world”: Formal youth mentoring relationships between adolescent girls and adult women. *The Journal of Primary Prevention*, 30(2), 109–130. <https://doi.org/10.1007/s10935-009-0172-1>
- Spencer, R., & Rhodes, J. E. (2014). Growth-promoting relationships with children and youth. *New Directions for Youth Development*, Winter (144), 59–72. <https://doi.org/10.1002/yd.20113>
- Spencer, R., Tugenberg, T., Ocean, M., Schwartz, S. E. O., & Rhodes, J. E. (2013). “Somebody who was on my side.” *Youth & Society*, 48(3), 402–424. <https://doi.org/10.1177/0044118x13495053>
- Stark, C., Wehrman, J., Stutey, D., Solis, A., Severn, K., Cammell, M., Gloden, H., Enkler, K., Notestine, L., & Palacios, A. (2021). Therapeutic mentoring for multiply marginalized youth: A grounded theory study of mentors’ adaptation during the COVID-19 Crisis. *Journal of Human Services*, 40(2), 116–132. <https://doi.org/10.52678/001c.75388>
- Stebbins, R. A. (2006). Mentoring as a leisure activity: On the informal world of small-scale altruism. *World Leisure Journal*, 48(4), 3–10. <https://doi.org/10.1080/04419057.2006.9674461>
- Stewart, S. (2022). *Examining the Role of Mentorship on Youth Residing in Urban Poverty: The Effect of Attitudes Toward School and Sense of Inadequacy on Academic Achievement*. Digital Commons@DePaul. https://via.library.depaul.edu/csh_etd/415?utm_source=via.library.depaul.edu%2Fcs_h_etd%2F415&utm_medium=PDF&utm_campaign=PDFCoverPages
- Stoeger, H., Balestrini, D. P., & Ziegler, A. (2020). Key issues in professionalizing mentoring practices. *Annals of the New York Academy of Sciences*, 1483(1), 5–18. <https://doi.org/10.1111/nyas.14537>
- Strydom, H. (2005). Ethical aspects of research in the social sciences and human services professions. In A. S. De Vos, H. Strydom, C. B. Fouche, & C. S. L. Delport (Eds.), *Research at grass roots: for the social sciences and human services professions* (3rd ed., pp. 113–130). Van Schaik.
- Stutey, M. D., Solis, E.A., Severn, K., Notestine, L., Enkler, L. K., Wehrman, J., & Cammell, M. (2022). Perceptions of at-risk youth in a therapeutic youth mentoring program. *The Professional Counsellor*, 12(1), 17–35. <https://doi.org/10.15241/dms.12.1.17>
- Swanepoel, H. & De Beer, F. 2006. *Community development: Breaking the cycle of poverty*, 4th ed. Juta Academic.

- Tan, M. (2023, May 28). *Exploring multiple dimensions of the context for child development in rural Zambia*. Tdl.org. <https://uh-ir.tdl.org/items/f1a0b743-9013-4490-b0ba-d23033c548e6>
- Taylor, T. (2020, August 16). The gangsters who made a president. *BusinessLIVE*. <https://www.businesslive.co.za/bt/business-and-economy/2020-08-16-the-gangsters-who-made-a-president/>
- Timonen, V., Foley, G., & Conlon, C. (2018). Challenges when using grounded theory. *International Journal of Qualitative Methods*, 17(1), 160940691875808. <https://doi.org/10.1177/1609406918758086>
- Tracy, S. J. (2010). Qualitative quality: Eight “big-tent” criteria for excellent qualitative research. *Qualitative Inquiry*, 16(10), 837–851. DOI:10.1177/1077800410383121.
- Tracy, S. J., & Hinrichs, M. M. (2017). Big tent criteria for qualitative quality. The *International Encyclopedia of Communication Research Methods*, 1-10. DOI: 10.1002/9781118901731.iecrm0016
- Twinkl. (n.d.). *Child development theorists summary A4 display poster worksheet*. <https://www.twinkl.com.ph/resource/child-development-theorists-summary-a4-display-poster-activity-sheet-au-pa-391>
- UNFPA. (2014a). *State of world population 2014: The power of 1,8 billion: adolescents, youth and the transformation of the future*. Retrieved May 19, 2020, from <http://eeca.unfpa.org/sites/default/files/pub-pdf/EN-SWOP14-FINAL-web.pdf>
- UNFPA. (2014b). *State of world population 2014: The power of 1.8 billion: Adolescents, youth and the transformation of the future: Executive summary*. Retrieved May 20, 2020, from <http://eeca.unfpa.org/sites/default/files/pub-pdf/EN-SWOP%20EX%20SUM-Final-web.pdf>
- UNICEF. (2023). *Country office annual report 2023 Zambia: Update on the context and situation of children*. Retrieved October 1, 2024, from <https://www.unicef.org/media/152311/file/Zambia-2023-COAR.pdf>
- UNICEF. (2013). *Update on the situation analysis of children and women in Zambia*. Retrieved March 29, 2019, from http://www.unicef.org/zambia/Updated_Situation_Analysis_of_Women_and_Children_In_Zambia_part1.pdf
- Urquhart, C. (2013). *Grounded theory for qualitative research: A Practical Guide*. SAGE Publications.
- Ünlü, Z., & Qureshi, H. A. (2023). Theoretical saturation in grounded theory studies: An evaluative tool. *Anadolu Üniversitesi Sosyal Bilimler Dergisi*, 23(1), 139-162. <http://dx.doi.org/10.18037/ausbd.1272631>
- Van Breda, A. D. (2019). Developing the notion of ubuntu as African theory for social work practice. *Social Work/Maatskaplike Werk*, 55(4), 439-450. Doi: <http://dx.doi.org/10.15270/52-2-762>

- Van Dam, L., Smit, D., Wildschut, B., Branje, S., Rhodes, J., Assink, M., & Stams, G. (2018). Does natural mentoring matter? A multilevel meta-analysis on the association between natural mentoring and youth outcomes. *American Journal of Community Psychology*, 62(1–2), 203–220. <https://doi.org/10.1002/ajcp.12248>
- Van Dam, L., & Schwartz, S. 2020. Cultivation of natural mentors to strengthen resiliency in youth: A program theory of youth initiated mentoring (YIM). *Journal of Social Intervention: Theory and Practice*, 29(1), 3–20. <http://doi.org/10.18352/jsi.623>
- Varga, S. M., & Zaff, J. F. (2017). Webs of support: An integrative framework of relationships, social networks, and social support for positive youth development. *Adolescent Research Review*, 3(1), 1–11. <https://doi.org/10.1007/s40894-017-0076-x>
- Wagstaff, M., & Parker, A. (2020). Youth, “waithood,” and social change: Sport, mentoring, and empowerment in Sub-Saharan Africa. *Journal of Sport for Development*, 9(1), 18–31. <https://jsfd.org/2021/02/01/youth-waithood-and-social-change-sport-mentoring-and-empowerment-in-sub-saharan-africa/>
- Wiener, C. (2007). Making teams work in conducting grounded theory. In A. Bryant & K. Charmaz (Eds.), *The SAGE handbook of grounded theory* (pp. 293–310). SAGE Publications
- Willig, C. (2008). *Introducing qualitative research in Psychology* (2nd ed.). Open University Press. <http://www.ocw.upj.ac.id/files/Textbook-PSI-308-Introducing-Qualitative-Research-in-Psychology.pdf>
- Wimpenny, P., & Gass, J. (2000). Interviewing in phenomenology and grounded theory: Is there a difference? *Journal of Advanced Nursing*, 31(6), 1485–1492. <https://doi.org/10.1046/j.1365-2648.2000.01431.x>
- World Bank. (2024). *Overview*. Retrieved October 11, 2024, from <https://www.worldbank.org/en/country/zambia/overview>
- World Bank. (2013). *Zambia’s jobs challenge: Realities on the ground*. Retrieved April 20, 2020, from <https://www.landportal.org/library/resources/oaiopenknowledgeworldbankorg1098618697/zambias-jobs-challenge-realities-ground>
- World Food Programme. (2023, March 15). *Draft Zambia country strategic plan (2023–2028)*. Retrieved January 11, 2024, from https://executiveboard.wfp.org/document_download/WFP-0000147563#:~:text=Zambia%20is%20ranked%20146th%20of,rural%20population%20lives%20in%20poverty
- World Medical Association. (n.d.). *WMA - the World Medical Association-WMA Declaration of Helsinki – Ethical principles for medical research involving human participants*. Retrieved December 29, 2020, from <https://www.wma.net/policies-post/wma-declaration-of-helsinki/>

- Wulf, C. (2003). educational science - hermeneutics, empirical research, critical theory. *European Studies in Education*, 18. Retrieved December 23, from <https://ssrn.com/abstract=3631638>
- Youth.Gov. (n.d.-a). *Characteristics of mentoring relationships*. <https://youth.gov/youth-topics/mentoring/characteristics-mentoring-relationships>
- Youth.Gov. (n.d.-b) *Federal support for mentoring*. <https://youth.gov/youth-topics/mentoring/interagency-federal-support-mentoring>
- Zambia Statistics Agency. (n.d.). *2022 Census*. <https://www.zamstats.gov.zm/2022-census/>
- Zaraki. (2023). *How childhood trauma affects us as adults – Healing the heart*. <https://www.mentalhealthcenter.org/how-childhood-trauma-affects-adult-relationships/>
- Zenda, C. (2024, September 11). Zambia faces 21-hour power cuts as Lake Kariba dries up. *African Arguments*. <https://africanarguments.org/2024/09/zambia-faces-21-hour-power-cuts-as-lake-kariba-dries-up/>
- Zgambo, T. (2024). The Politics of Christianity in Shaping the Political Dynamics of Zambia. *Religions* 15(1379). <https://doi.org/10.3390/rel15111379>
- Zhou, A. J., Lapointe, É., & Zhou, S. S. (2019). Understanding Mentoring Relationships in China: Towards a Confucian Model. *Asia Pacific Journal of Management*, 36(2), 415–444. <https://doi.org/10.1007/s10490-018-9589-5>
- Zilberstein, K., & Spencer, R. (2014). Breaking bad: an attachment perspective on youth mentoring relationship closures. *Child & Family Social Work*, 22(1), 67–76. <https://doi.org/10.1111/cfs.12197>
- Zimmerman, M. A., Bingenheimer, J. B., & Notaro, P. C. (2002). Natural mentors and adolescent resiliency: A study with urban youth. *American Journal of Community Psychology*, 30(2), 221–243. <http://dx.doi.org/10.1023/A:1014632911622>

FOOTNOTES

- American Psychological Association. (2020). *Publication Manual of the American Psychological Association* (7th ed). <https://doi.org/10.1037/000016S-000>

APPENDIX A:
Informed Consent Form

UNIVERSITY OF BAYREUTH
BAYREUTH INTERNATIONAL GRADUATE SCHOOL OF AFRICAN STUDIES

Title of Study: “Towards Theory Building: An Exploration of Experiences and Perceptions Associated with Youth Mentoring Practice in Southern Africa. A grounded Theory Study in Zambia.”

Purpose of Study: The study explores experiences and perceptions that mentors and mentees associate with youth mentoring practice in Zambia.

This project forms the qualification for a Doctor of Philosophy (PhD) degree in educational science.

Prof. Dr Iris Clemens is directing the project and can be contacted at the contact details below should you have any questions:

Tel: +49 (0)921 / 55 4128

Email: iris.clemens@uni-bayreuth.de

Name of Participant.....

Name of Researcher: Mary Mulenga Wincierz

Research Procedures: I understand that I will participate in a *one-to-one interview* to explore experiences and perceptions that mentors and mentees associate with youth mentoring practice in Zambia. The interview will last approximately one hour. I understand that notes will be taken during the interview, and a digital recorder will be used. The notes, information on the recorder, and transcripts will be kept secure. Once the research has been completed, the notes and information held on the recorder will be destroyed.

Risks and Anxiety: I have been assured that no risks or expected anxieties will be experienced while participating in this research.

Benefits/Incentives: I understand that the researcher will not offer any benefits or incentives for my participation in this study. However, participating in this study will increase my understanding of youth mentoring practice in Zambia. I will also have the opportunity to reflect

and openly speak about my experiences and perceptions of my mentoring relationship, which may be empowering. I will also get a chance to develop and strengthen the existing practice of youth mentoring in Zambia and contribute to the existing global debate.

Participant's Rights: I understand that I am free to withdraw from participating in this study without giving any reason or being disadvantaged.

Confidentiality: I understand that the interview will be kept strictly confidential, that it will be available only to the researcher, and that the project supervisor may have access to transcripts. Extracts from the interviews may be included in the final research report. A copy of the report will be kept in the University of Bayreuth Libraries. Under no circumstances will my name or any identifying characteristics be included in the report or any other publications related to this research.

I understand that if at any time I would like any additional information about this project, I can contact the researcher at the following contact details:

Cell: + [REDACTED]

Email: wincierzmm@gmail.com

By signing this informed consent form, I confirm that I have read it and that the study has been explained. I voluntarily participate in this study. However, signing this consent form does not give up any legal right. I understand that I will receive a signed copy of this consent form. Lastly, I consent to participate in the current study.

Signature of Participant

Date (dd/mm/yyyy)

Signature of Researcher

Date (dd/mm/yyyy)

APPENDIX B: Informed Consent Form – On Behalf of Mentees

UNIVERSITY OF BAYREUTH
BAYREUTH INTERNATIONAL GRADUATE SCHOOL OF AFRICAN STUDIES

Title of Study: “Towards Theory Building: An Exploration of Experiences and Perceptions Associated with Youth Mentoring Practice in Southern Africa. A grounded Theory Study in Zambia.”

Purpose of Study: The study aims to explore experiences and perceptions that mentors and mentees associate with youth mentoring practice in Zambia.

This project forms the qualification for a Doctor of Philosophy (PhD) degree in educational science.

Prof. Dr Iris Clemens is directing the project and can be contacted at the contact details below should you have any questions:

Tel: +49 (0)921 / 55 4128

Email: iris.clemens@uni-bayreuth.de

Name of Participant.....

Name of Researcher: Mary Mulenga Wincierz

Research Procedures: I understand that my child will participate in a *one-to-one interview* to explore experiences and perceptions that mentors and mentees associate with youth mentoring practice in Zambia. The interview will last approximately one hour. I understood that notes and a digital recorder would be taken during the interview. The notes, information held on the recorder, and transcripts will be kept secure. Once the research has been completed, the notes and information held on the recorder will be destroyed.

Risks and Anxiety: I have been assured that there will be no risks or expected anxieties experience involved in my child’s participation in this research.

Benefits/Incentives: I understand that the researcher will not offer any benefits or incentives for my child’s participation in this study. However, through my child’s participation, this study will increase my child’s understanding of youth mentoring practice in Zambia. My child will also have the opportunity to reflect and openly speak about his/her experiences and perceptions

of his/her mentoring relationship, which may be empowering to him/her. My child will also get a chance to contribute to developing and strengthening the existing practice of youth mentoring in Zambia and contribute to existing global debate.

Participant's Rights: I understand that I am free to withdraw my child from participating in this study at any time without giving any reason or my child and I being disadvantaged.

Confidentiality: I understand that the interview will be kept strictly confidential, that it will be available only to the researcher, and that the project supervisor may have access to transcripts. Extracts from the interviews may be included in the final research report. A copy of the report will be kept in the University of Bayreuth Libraries. Under no circumstances will my child's name or any identifying characteristics be included in the report or any other publications related to this research.

I understand that if at any time, as the parent/guardian of the participating child, would like any additional information about this project, I can contact the researcher at the following contact details:

Cell: + [REDACTED]

Email: wincierzmm@gmail.com

By signing this informed consent form, I confirm that I have read it and that the study has been explained. Therefore, my child will voluntarily participate in this study. However, I do not give up any of my child's legal rights by signing this consent form. I understand that I will receive a signed copy of this consent form. Lastly, I consent to my child's participation in the current study.

Signature of Participant

Date (dd/mm/yyyy)

Signature of Researcher

Date (dd/mm/yyyy)

APPENDIX C:
Factsheet- Mentor Biographical Details

1. Name (pseudonym)?	
2. What is your gender?	
3. How old are you?	
4. Where do you live?	
5. Which schools did you go to (Grade to 12) and where were they located?	
6. Highest grade (class) completed and field of post-school study, if any).	
7. Occupation	
8. Current Position	
9. Length of time in current position (in years)	
10. For how long you have been a mentor?	
11. How often have been a mentor?	
12. Is your current mentoring relationship private or part of a specific mentoring programme e.g., within an organisation, church, school, company etc.)	
13. Where did you meet your mentee?	
14. How long was or is your mentoring relationship?	
15. How many times do you meet e.g., in a week, month or year?	
16. Where do you meet from, for example, to share or talk about what you want to do or work on, or speak about your activities as a pair? Do you meet at the mentor's or mentee's home or for example at church, school etc.	

APPENDIX D: Factsheet- Mentee Biographical Details

1. What is your name (pseudonym)?	
2. What is your gender?	
3. How old are you?	
4. Where do you live?	
5. Who do you live with?	
6. How many sisters and brothers do you have, if any?	
7. How many people live in your household?	
8. What grade are you doing currently?	
9. What is the highest grade you passed?	
10. Interesting, what kind of school did youth go to, for example government, private or community school?	
11. What are your parents' (mother and father) levels of education?	
12. What are your parents' occupations, where do they work?	
13. For how long have you been a mentee?	
14. How often have been a mentee?	
15. Is your mentoring relationship private or part of a specific mentoring programme e.g., within an organisation, church, school, company etc.)	
16. Where did you meet your mentor?	
17. How long was or is your mentoring relationship?	
18. How many times do you meet e.g., in a week, month or year?	
19. Where do you meet from, for example, to share or talk about what you want to do or work on, or speak about your activities as a pair? Do you meet at the mentor's or mentee's home or for example at church, school etc.?	

APPENDIX E: Semi-Structured Interview Guide - Mentor

Semi-Structured Interview Script and Guide

Bayreuth International Graduate School of African Studies (BIGSAS)

Doctoral Research Dissertation – Mary Mulenga Wincierz

Towards Theory Building: An Exploration of Experiences and Perceptions Associated with Youth Mentoring Practice in Southern Africa. A Grounded Theory Study in Zambia

Introduction:

Hello, my name is Mary. Thank you for coming and taking part in this interview with me.

* This interview will be audio-recorded so that I can concentrate on our conversation and allow me to use accurate quotes in my report.

*Use two audio recorders (they will be recording at the same time). Two recorders will be used so that I can have backup in case of a technical fault to one of them.

* Can I switch on the recorders? I will only proceed to do so if and when the participant agrees.

The Research:

- I am a doctoral candidate/student at Bayreuth Graduate School of African Studies in Germany.
- Once again, this research aims to explore experiences and perceptions associated with youth mentoring practice in Zambia.
- I am interested in youth mentoring and its experiences and processes.
- I am conducting this research under the supervision of Prof. Dr Iris Clemens of the Department of General Education, University of Bayreuth and Bayreuth International Graduate School of African Studies (BIGSAS).

The Ethical Considerations:

- *Voluntary participation* means you willingly participate in this interview without anybody forcing you.
- Therefore, you will sign an *informed consent form* to show that you have read and understand the nature of this research and agree to participate.
- You will have to choose a pseudonym, a different name from your real name. I will use that name throughout the interview, data analysis, and report so that your name remains unknown, also referred to as *anonymous*.
- This interview and the transcripts will be kept strictly *confidential*. Therefore, no one will have access to them except me and one other transcriber. They will also be kept on a password-protected computer.

- As I explained at the beginning of this interview, recorders are being used only to allow me to concentrate on our talk and to enable me to have accurate information and, therefore, quotes.
- My research findings will be presented in a report, also known as a dissertation.

The Interview:

- This interview may last between 30 to 45 minutes. Also, at the end, we may take about 15 minutes to talk about your experience with this interview and my experience.
- There are no right or wrong answers; I am only interested in listening to your opinions and experiences. So, please feel free to answer as best as you can.
- Please also note that you do not have to tell me anything you do not want to, and if you do not want to answer a question, let me know, and I will move to the next question.
- You can also stop the interview if and when you feel like you want to do so.
- It is also okay to interrupt or ask me to explain anything you do not understand.
- We will hear more of your voice than mine in this interview.

*Do you have any questions?

*Ask the participant to **sign the consent form**.

*Ask the participant to complete the **biographical details form**.

*Ask if I can **proceed** with the interview.

Probes/Prompts: could you go over that again? / Anything more? / Repeat all or part of what the interviewee said... / A period of silence... / An enquiring glance... / 'mmh...'

Questions for the Mentor

As I have already said, I am very interested in youth mentoring and would like to research it. Your being here to talk to me about mentoring, as you are a mentor, is so exciting for me.

- 1) Please tell me, how did you become a mentor? Probe: *What happened?*
- 2) Tell me about a specific mentoring relationship that you have been a part of. Probe: *How was/has been your experience, the emotions? How does it work?*
- 3) Can you please tell me about one specific youth you mentored, or you are mentoring, how do you describe him/her?
- 4) What could you say was OK about your mentorship?
- 5) What could you say was not OK about your mentorship?
- 6) Please describe your typical/normal meeting with your mentee? What are the meetings like? Probe: *What really goes on?*
- 7) What do you think were some strengths and weaknesses of your mentee?
- 8) Please tell me about your life experiences before and after this mentorship.
- 9) What are your reasons for being a mentor?
- 10) I hear some people, especially young people say, "kumu panga, sa pangika, ku pangika, anamu panga, ana pangika" (in English, the terms roughly translate to "making

someone" in the sense of helping, supporting, guiding and/or empowering them with, for example, life skills, business skills, job skills, and life in general), do you also hear these terms? If yes, Probe: *What does it/do they mean? Describe a situation in which these terms are used? How does a person "panga" Make or empower) someone? Process. Who "makes/empowers or pangas" the person and normally, who is this person being made/empowered or pangadi?*

11) How does family and community contribute to you as a mentor? Probe: *In which ways does your family and the community react to your mentorship? What do they say?*

12) What connections, if any, do people make about you being a mentor and your gender? Also probe: *socioeconomic status, age, religion, tribe, education, residential place?*
Probe - *How many times do you meet? Probe Where do you meet from?*

Debriefing:

- Is there anything else about youth mentoring that you think is important that has not been covered in this interview?
- How was this experience for you?
 - Prompts: Did you enjoy it? Are there any questions you think were difficult? Are there any questions you think I should have asked?
- Do you have any questions?

The researcher shares the positives of the interview with the participant.

The researcher reassures the participant about **confidentiality and anonymity**.

The researcher reminds the participant about the **purpose** of the study and the access the participant will have to the research report.

Closure:

Thank you for spending this time with me and sharing information regarding your experiences and perceptions of youth mentoring. The information you have shared with me will only be examined to develop categories and/or a theory and nothing else. My telephone number and email address are on the participant research information sheet; please call or email me if you think of anything you want to add to this interview, have any questions, or want to talk.

*Keep audio recorders until the mentor/mentee leaves the room.

APPENDIX F: **Semi-Structured Interview Guide - Mentee**

Semi-Structured Interview Script and Guide

Bayreuth International Graduate School of African Studies (BIGSAS)

Doctoral Research Dissertation – Mary Mulenga Wincierz

Towards Theory Building: An Exploration of Experiences and Perceptions Associated with Youth Mentoring Practice in Southern Africa. A Grounded Theory Study in Zambia

Introduction:

Hello, my name is Mary. Thank you for coming and taking part in this interview with me.

* This interview will be audio-recorded so that I can concentrate on our conversation and allow me to use accurate quotes in my report.

* Use two audio recorders (they will be recording at the same time). Two recorders will be used so that I can have backup in case of a technical fault to one of them.

* Can I switch on the recorders? I will only proceed to do so if and when the participant agrees.

The Research:

- I am a doctoral candidate/student at Bayreuth Graduate School of African Studies in Germany.
- Once again, this research aims to explore experiences and perceptions associated with youth mentoring practice in Zambia.
- I am interested in youth mentoring and its experiences and processes.
- I am conducting this research under the supervision of Prof. Dr Iris Clemens of the Department of General Education, University of Bayreuth and Bayreuth International Graduate School of African Studies (BIGSAS).

The Ethical Considerations:

- *Voluntary participation* means you willingly participate in this interview without anybody forcing you.
- Therefore, you will sign an *informed consent form* to show that you have read and understand the nature of this research and agree to participate.
- You will have to choose a pseudonym, a different name from your real name. I will use that name throughout the interview, data analysis, and report so that your name remains unknown, also referred to as *anonymous*.
- This interview and the transcripts will be kept strictly *confidential*. Therefore, no one will have access to them except me and one other transcriber. They will also be kept on a password-protected computer.

- As I explained at the beginning of this interview, recorders are being used only to allow me to concentrate on our talk and to enable me to have accurate information and, therefore, quotes.
- My research findings will be presented in a report, also known as a dissertation.

The Interview:

- This interview may last between 30 to 45 minutes. Also, at the end, we may take about 15 minutes to talk about your experience with this interview and my experience.
- There are no right or wrong answers; I am only interested in listening to your opinions and experiences. So, please feel free to answer as best as you can.
- Please also note that you do not have to tell me anything you do not want to, and if you do not want to answer a question, let me know, and I will move to the next question.
- You can also stop the interview if and when you feel like you want to do so.
- It is also okay to interrupt or ask me to explain anything you do not understand.
- We will hear more of your voice than mine in this interview.

*Do you have any questions?

*Ask the participant to **sign the consent form**.

*Ask the participant to complete the **biographical details form**.

*Ask if I can **proceed** with the interview.

Probes/Prompts: could you go over that again? / Anything more? / Repeat all or part of what the interviewee said... / A period of silence... / An enquiring glance... / 'mmh...'

Questions for the Mentee

You know, as I have already said, I am very interested in youth mentoring, and I like to research it. Your being here to talk to me about mentoring, as you are a mentor, is so exciting for me.

- 1) Please tell me, how did you become a mentee? Probe: *What happened?*
- 2) Tell me about a mentoring relationship that you have been a part of. *How was/has been your experience, the emotions? How does it work?*
- 3) Can you please tell me about a specific person who has mentored or is mentoring you, how do you describe him/her?
- 4) What could you say was OK about your mentorship?
- 5) What could you say was not OK about your mentorship?
- 6) Please describe your typical/normal meeting with your mentee? Probe: *What are the meetings like? What really goes on?*
- 7) What do you think were some strengths and weaknesses of your mentor?
- 8) Please tell me about your life experiences before and after this mentorship.
- 9) What are your reasons for being a mentee?
- 10) I hear some people, especially young people say, "kumu panga, sa pangika, ku pangika, ana mu panga, ana pangika" (in English, the terms roughly translate to "making

someone" in the sense of helping, supporting, guiding and/or empowering them with, for example, life skills, business skills, job skills, and life in general), do you also hear these terms? If yes, Probe: *What does it/do they mean? Describe a situation in which these terms are used? How does a person "panga" Make or empower) someone? Process. Who "makes/empowers or pangas" the person and normally, who is this person being made/empowered or pangadi?*

11) How does family and community contribute to you as a mentee? Probe: *In which ways does your family and the community react to your mentorship? What do they say?*

12) What connections, if any, do people make about you being a mentee and your gender?

Also probe: socioeconomic status, age, religion, tribe, education, residential place?

Probe - *How many times do you meet? Probe Where do you meet from?*

Debriefing:

- Is there anything else about youth mentoring that you think is important that has not been covered in this interview?
- How was this experience for you?
 - Prompts: Did you enjoy it? Are there any questions you think were difficult? Are there any questions you think I should have asked?
- Do you have any questions?

The researcher shares the positives of the interview with the participant.

The researcher reassures the participant about **confidentiality and anonymity**.

The researcher reminds the participant about the **purpose** of the study and the access the participant will have to the research report.

Closure:

Thank you for spending this time with me and sharing information regarding your experiences and perceptions of youth mentoring. The information you have shared with me will only be examined to develop categories and/or a theory and nothing else. My telephone number and email address are on the participant research information sheet; please call or email me if you think of anything you want to add to this interview, have any questions, or want to talk.

*Keep audio recorders until the mentor/mentee leaves the room.

APPENDIX G: Transcript: Ba Madam The Mentor

1	08-10-2021
2	INTERVIEW WITH Ba Madam
3	RESEARCHER INTRODUCES HERSELF
4	Pseudonym – Ba Madam
5	Researcher: Please tell me, how did you become a mentor? What happened?
6	Madam: ah uhm I became a mentor because of my past experience, looking at the things that I went through, I didn't have anyone to mentor me or encourage me, so that's why I decided to go in this field so that I could mentor, especially the young people, ahh so that they can become someone in life and not give up despite the various challenges.
7	Researcher: Will you please tell me about the mentoring relationship, the one that you are involved in now? How has your experience been?
8	Madam: eh [silence] it has been ...I can say sometimes ... mixed feelings cause you find that uh in most of the mentees that am mentoring, they have challenges in life, uhh they are facing difficulties in the day-today lives so it has really been [silence] I can also say a learning thing, also on my part, it has been uhh, that's why am saying mixed feelings because there are, there are times that maybe you mentor someone then you hear them talking about maybe success stories or maybe the positives that they have encountered in their lives and also knowing that you also played a part in this, really gives me that motivation to continue.
9	Researcher: You spoke about when you are mentoring these young people then they go through certain challenges, certain difficulties, what are some of the difficulties are you referring to especially with regards to your mentee?
10	Madam: Ok, maybe I will talk about uhh this one girl who is special to me
11	Researcher: You mean your mentee, the one that I will be interviewing as well?
12	Madam: yes [silence] for this one it is a very delicate situation, because uhh this is a child who is coming from a broken home, uhh she's actually coming from a child-headed household, she's doing grade 11, uhh the parents divorced and they decided to go separate ways, I have actually met the mother and it was quite a sad situation, for me I picked up, especially on this girl because of the challenges, so my encouragement on this one has been despite the challenges that you are going through, you will make it, because am also basing this on my past experience, I also had a difficult childhood, I grew up in a broken home and I managed to complete school, went to university, am currently doing my masters, so if I could do that I believe that she can also do it.
13	Researcher: You said the parents went separate ways, what does that mean, is any of the parents there?
14	Madam: No there is no parent, I actually visited their place. The parents divorced, the mother went and got married someone else and abandoned the children, the father also married someone else and abandoned the children and the father is just a drunkard

	[silence] so for them survive they actually depend on piece work, they wash clothes, they wash beddings, they do all sorts of things.
15	Researcher: so in other words there is child labour going on?
16	Madam: yes
17	Researcher: children go and work to support themselves
18	Madam: exactly
19	Researcher: do you know the ages of the siblings of your mentee?
20	Madam: Not exactly, I would lie but uhh maybe just estimations because I have met them
21	Researcher: Ok, how many are they?
22	Madam: They are five altogether, cause the immediate young sister actually has a baby, she got pregnant, I discovered this, the time I was pushing for assistance from social welfare, so we looked for a place where they could be taken in but they were turned down because of that one person who was pregnant
23	Researcher: But how do you turn down a child who is pregnant?
24	Madam: we were told that then don't take in children who are pregnant and for this one my mentee, she couldn't go, leaving her sister behind so they all decided to continue staying alone.
25	Researcher: uhm Okay, so madam how do you describe your mentee?
26	Madam: She's a goal getter, cause imagine all the things I have talked about, if it was another person, she could have given up on her dreams, I remember the time when I met her and discovered about all these things that she's going through but the girl doesn't even miss classes [silence] she's a goal getter, she's a fighter.
27	Researcher: Why do youth think she's like that?
28	Madam: She has uhh a fighting spirit and also, most of the time when you are talking to her she would talk about her siblings, she wants to make it in life so that she can look after her siblings. I think for her the fighting spirit comes from the experiences and also the siblings, that she's staying with. She wants someone to look after them and that someone is her, that's why she's busy pushing, so that she can be someone in life and look after her siblings
29	Researcher: So, the siblings are the motivation, but also her inner motivation
30	Madam: yes [with emphasis]
31	Researcher: So, then what can you say has been ok, has been going on fine and what has not be ok, has not been going on fine in your mentoring relationship? What are some of the challenges?
32	Madam: Right now I would say Covid happened, because of the restrictions that were placed by the government, we lost touch, and also because she's not on phone, so for me it has been difficult to reach out to her, I always reach out to her through the teachers and uhh another thing I would say is uhhh where she's staying, the location, it's really difficult for me to go there because of the, sometimes, what can I say? The

situation or maybe the circumstances surrounding the girl, sometimes it's difficult to visit her at home. So those are the challenges, The only time that I am able to meet her is at school or maybe when I call the teacher, I ask that the girl should come here [Ngungu Clinic]

-
- 33 Researcher: Ok, but what makes it difficult for you not to visit her at home?
-
- 34 [10:11 Transcribing ended]
-
- 35 17.10.2021
-
- 36 Madam: uhh last time I went there, I was told the father is a bit aggressive, like I mentioned he's a drunkard.
-
- 37 Researcher: So the father is around but doesn't care of the children.
-
- 38 Madam: No, he doesn't take care of the children.
-
- 39 Researcher: Okaaaay
-
- 40 Madam: He's married elsewhere, I was told that he's being kept by a woman.
-
- 41 Researcher: But he's around the kids as well?
-
- 42 Madam: No!
-
- 43 Researcher: But at the time you went to visit, was he there?
-
- 44 Madam: I only met the mother, but I was told that the father is aggressive, like when/if he finds out visiting the kids. So, I am told that there are times when he goes there and he doesn't want assistance from other people
-
- 45 Researcher: Okaaay
-
- 46 Researcher: Please describe a typical meeting with your mentee, how does it go, what really happens in the meeting?
-
- 47 Madam: uhhh very interesting, I can say that sometimes the meetings are full of mixed emotions, there are times that uhhh maybe you find that uhhh your mentee is crying, uhhh maybe because of the experiences and sometimes they are positive, they have just told themselves, no, uhhh despite of this I will make it. Sometimes maybe you will be chatting, and she will just be telling you positive things despite the many challenges that are there back at home, so, it's a mixed of emotions but very interesting, it's a learning process.
-
- 48 Researcher: A learning process for [silence]?
-
- 49 Madam: Even for me, because I am also learning something from this girl cause you can imagine despite all this, this girl is consistent at school, she doesn't give up, imagine coming from a broken home she doesn't look at all those challenges she just wants to push forward, so it's also a learning thing for me.
-
- 50 [12:52Transcribing ended]
-
- 51 20.10.2021
-
- 52 Researcher: What do you think are some of the strengths and weaknesses of your mentee?

- 53 Madam: Uhh uhm the positives, like I said she's a fighter. She has it in her, I think it's just something that is in her, she has a fighting spirit and she's someone who doesn't give up easily. Then on the negatives, uhh sometimes she could be too emotional, she will just break down, she's too emotional, there are times that you will sit down with her and she will just [silence] sometimes she will not even say anything, she will just sit down and the tears will just rolling like that.
-
- 54 Researcher: so that's, for example in one meeting?
-
- 55 Madam: uhm [in agreement]
-
- 56 Researcher: And does the meeting end like that or does she calm down at some point and get to talk or [silence]
-
- 57 Madam: She actually does, so what I usually do whenever am meeting with her, sometimes I would cancel most of my programmes knowing the person that am dealing with, so that we can just have that one-to-one talk, especially when am visiting her at school, at least there, they understand, so am usually given a room to just go and sit down with her then chat.
-
- 58 Researcher: Where do you meet from? Do you meet from many different places or it's just at school?
-
- 59 Madam: It's just two places here at work [Madam's workplace, the clinic] and at school. I would call the teacher, Whenever I want to see her I would ask the teacher to tell her to come or if am meeting her at the school, I would just ask the teacher to arrange a meeting with her, then I go there.
-
- 60 Researcher: Please tell me, what was your life experience like before you met this mentee and during, because you are still mentoring this mentee, has there been any difference in your life, how has it been?
-
- 61 Madam: uh, like for me I have been working with young people, uh just after I completed school I have been working with young people, especially the adolescents and the youths, so uh before I met her, I was already mentoring other adolescents, Like I mentioned, am just a year and some months here in Kabwe, before that I was in Lusaka and worked with adolescents for, I think about five years, yes I just working with adolescents and also mentoring some, not all of them, sometimes when you are working with a group of adolescents, you are able to identify a few individuals who actually need your help, so I would reach out to those. I was able to identify and reach out, if not, sometimes I would just give a word of encouragement to the group of adolescents based on my experiences, just to encourage them never to give up in life. So, with this one, the mentee that I have, this is eh, she's someone special, I have dealt with a number of them but this one is special, that's why I decided to mentor her. This one is special based on the circumstances surrounding her, so that's why I keep on saying that I am actually learning something, because sometimes you would think, I have gone through hard stuff not knowing that there is someone who's actually going through the worst that life could offer. So, that's why am saying that she's actually teaching me something, never to give up and uh also to have that positive attitude about life.
-
- 62 Researcher: So, you see the difference before and when you started mentoring this young girl?

- 63 Madam: yes, like I mentioned, to say that this one is a different package [laughs a little] sometimes you would think that uh no, I have gone through the worst but look at her situation, she's someone who has gone through challenges but she doesn't give up, coming from a broken home, broken house, literally a broken house, she's still uhm.
- 64 Researcher: I know you told me about how you became a mentor, but then what are the reasons that keeps you going?
- 65 Madam: Uh you know, uh dealing with uh I keep on mentioning [laughs a little] adolescents the youth aii because that's where my heart is. When you talk to someone, then uh you see someone progressing in life and also the testimonies from the adolescents that I have mentored, uh you know progressing in life, having just those positive attitudes, those are the things that keeps me going. Also, situations like this where you have challenges surrounding you, I think that's what's keeps me going because I want to continue encouraging them so that they don't give up in life, current situation shouldn't determine your future.
- 66 Researcher: There is a word or words like kumupanga, sapangika, ah uja muntu sapangika uja olo ah ulya umuntu tapangika ulya or kupangika, because I know you have stayed in Lusaka and this is Nyanja and we use these terms, especially on the streets, [Madma: huhmmh in agreement] olo anapangika in English these uhhh roughly translates to making someone you know [Madam: yes] and I hear a lot of people using these terms, like in the sense of helping someone, guiding, supporting or empowering someone with, for example, life skills, business skills, job skills or just life in general. Do you also hear or have heard these terms and what do them mean to you?
- 67 Madam: [Slightly laughs] uh I will tell you something about his uh my mentee. Uh, sometimes I talk to the teachers and one of the teachers was like, you know this girl is very artistic, you know she can draw [Researcher: is it?], yes, she's actually very good at that, so the teacher was just telling me to say, you know from the time you started talking to this girl we've seen a change in her and there are times that maybe she's facing a challenge, she will go and start drawing, so for me I refer to it as maybe a defence mechanism, like maybe trying to hide something that is bothering her and then uh identify a good talent and develop on that one.
- 68 Researcher: Ok, so you would say kupangika in this sense, how?
- 69 Madam: Apangika because of uh [silence] like the way I have been mentoring her, like where she's coming from uh one thing that I didn't mention,
- 70 [25:17 Transcribing ended]
- 71 22.10.2021
- 72 before I started mentoring her, she was actually arrested about two times.
- 73 Researcher: this girl?
- 74 Madam: yes because of the challenges at home. Like I mentioned, they do piece work, they do all sorts of things to raise money, so, what happened was, she went to do piece works and on that particular day she couldn't raise enough money so, they decided to steal from the person that was helping them to do the piece work [silence] so, on the kupangika, from the time I mentoring her I have seen, instead of channelling her thoughts to negative things like stealing, she started drawing.

- 75 Researcher: So, what you are trying to say is, you are making her or you've made her or let's say you are making her because [silence]
- 76 Madam: yes, and that's something am actually thankful to God for, am actually proud [laughs a bit]
- 77 Researcher: Ah, that you've been part of making her.
- 78 Madam: yes
- 79 Researcher: okay, so then what do we make when we say that we are making someone, what is the goal of making this person?
- 80 Madam: Making this person a better person, like I am saying aii, you are looking at this person who was stealing and she was actually arrested, and this is a young girl we are talking about, arrested twice but after engaging her, you start mentoring this person, she's now become a better person instead of stealing, she's now drawing and concentrating at school. Hoping that one day she will become a better person. So apangika mufana from maybe kunkala kawalala, ankala ayenda kuskulu, apunzila, yes.
- 81 Researcher. Is there any connection between mentoring nakupangika, the way we use it in the Zambian context?
- 82 Madam: Yeah, there is, because when you look at it, before, like in her case, there all these bad things that she was doing and then someone comes in the picture ayamba kumuchita mentor, wana achinja sikupangika kuja, apangika [emphasises her point].
- 83 Researcher: so, can we say kupanga muntu is the same as mentoring?
- 84 Madam: yes [agrees assertively]
- 85 Researcher: ipanga sensiii iyo
- 86 Madam: [laughs delightfully] that's the way I look at it.
- 87 Researcher: so, normally what kind of a person is being pangadi? Wamene apangika amankala muntu wabwanji? What characteristics do they have, uka Kamba ati ah uyu muntu afunika kumupanga?
- 88 Madam: you look at someone who maybe has low self-esteem, someone who doesn't maybe believe in themselves, they need someone to like to encourage them,
- 89 [29:11 Transcribing ended]
- 90 ...to do something and as you encourage them, in future they are able stand on their own. That's what I call mentoring. At least you empower someone to be able to stand on their two feet. Not that they should be relying on you forever no. You should be able to empower someone so that they are able to stand on their feet. One thing that I look at is, when you mentor someone, they should be able to develop their self-esteem, someone who wasn't able to do certain things are now able to do the same things efyo tabalechita shani, efyo tabalechito bwino aii.
- 91 Researcher: How has family and the community, the community being for example here where you are working or the community being the school involving the teachers, the pupils and maybe where these young people live, how are they contributing to you as a mentor and your mentoring relationship?

-
- 92 Madam: That's a very good question, you know what happened when met this girl, I started mentoring her, the school started calling me, come and talk to this one, no, come and give a talk on this, come, and talk [happily laughs a little] meaning they are appreciating what is happening. So, that's what I have seen, so just on one case, that's why I was telling you that am able to talk to different people because of her. The school calls me, no, come and talk, sometimes you go there you find they have arranged for a number of girls and they are expecting you to do a one-on-one talk [laughs] so, what I do is, I would talk to them as a group and then afterwards I make a time table for them, ok you I will meet you on this day, this one on this day, and then I will be going like that. It's just because of COVID otherwise that's my programme here.
-
- 93 Researcher: so, they have been appreciative and supportive
-
- 94 Madam: uh mm yes [in agreement with emphasis]
-
- 95 Researcher: And the family of the young girl?
-
- 96 Madam: I have never met an member of the family apart from the mother and for the mother, I met her at the police station, the community went and started looking for her and they brought her.
-
- 97 Researcher: Ok, but then the community has been supportive to you as well.
-
- 98 Madam: yes
-
- 99 Researcher: Or maybe this case was different because it was the case of the police, did they know that you were in a relationship with this girl, did they know that you were mentoring or you were chatting with this girl?
-
- 100 Madam: They knew, so, that's why whenever there is an issue, I will be called [Researcher: by who by the community?] Yes because of the relationship that I have developed with her. Even the social welfare [laughs expressing enthusiasm]
-
- 101 Researcher: Okay, so, there is support that is coming in.
-
- 102 Madam: yes, there is support.
-
- 103 Researcher: Okay, very interesting.
-
- 104 Researcher: my last question, what connections do people make about you being a mentor and your gender, you know being female and being a mentor?
-
- 105 Madam: uhm so far, I haven't had any of those, someone talking about gender, I have never experienced anything like that.
-
- 106 Researcher: And your socio-economic status what do they say, have you heard anyone say something?
-
- 107 Madam: uhm no, that one no.
-
- 108 Researcher: Okay, so uh and education, any connections that they made about someone/you being in a mentoring relationship and education?
-
- 109 Madam: Maybe try to rephrase the question.
-
- 110 Researcher: what connections do people make with regards to that?
-

- 111 Madam: okay, maybe for me, because of umm the counselling skills that I have here and also, because I am a counsellor here and I am also offering counselling services to Campfied girls maybe that's where the connection comes from but otherwise apart from that, there has been none.
-
- 112 Researcher: Do you think, when a young person is in a mentoring relationship, that influences their education and how does it influence their education?
-
- 113 Madam: You remember what I was say about having a positive attitude?
-
- 114 Researcher: yes
-
- 115 Madam: like when we are talking about mentorship, you find that uh we are dealing with cases of those that maybe have low self-esteem, you mentor them, they have a high self-esteem and that also has an impact on the grades at school, because you have a positive mind, you are also uh you start working hard, as you are working hard, maybe you also have good grades coming, it's as a result of the maybe positives from mentorship.
-
- 116 Researcher: Okay we are almost done, and how many times do you meet?
-
- 117 Madam: monthly
-
- 118 Researcher: and where do you meet from? I think you told that
-
- 119 Madam: from here or at school.
-
- 120 And how long are your meetings?
-
- 121 Madam: uh it depends, but in most cases it's about an hour, but also that's dependent on the maybe the mood on that particular day, cause like I said earlier on sometimes the sessions are too emotional, so you just allow for the girl to cool down and then you continue.
-
- 122 Researcher: Okay [silence]
-
- 123 Madam: cause as I am meeting them there are a lot of issues that come out [silence] so you really need to take your time and just encourage them.
-
- 124 [37:10 Transcribing ended]
-
- 125 24.10.2021 (04:50)
-
- 126 Researcher: So, how do you handle the issues, for example, uh give me an example of how you handled one of the issues that came out of a meeting.
-
- 127 Madam: uh mm like I said, there are different issues, sometimes it's uh maybe they will talk about boyfriend issues, they will talk about maybe family issues, and so, for some we even end up using the Bible. Sometimes we encourage them using a portion of scripture and there's a scripture that we have been talking about. I don't know if she mentioned? Jeremiah 29:11.
-
- 128 Researcher: No
-
- 129 Madam: So, yeah in most cases we will talk about the Bible. Also, we talk about the people that have made it in life like the Ben Carson.

-
- 130 Ok, So, you use uh people that had a similar background or experiences and bring them in just to use them as an encouragement.
-
- 131 Madam: Yes
-
- 132 Researcher: and the Bible as well
-
- 133 Madam: yes
-
- 134 Researcher: Uh okay, very interesting. Uh We've come to the end of our interview, is there anything else about youth mentoring that you think is important and has not been covered?
-
- 135 Madam: Uh not really, I think we've covered almost everything.
-
- 136 Researcher: And how was this experience for you? Just talking to you and, you and me talking like this?
-
- 137 Madam: It was very interesting because it has brought out things that I don't usually take seriously [smiles] like I mentioned about the teachers from her school calling you to also talk to the other girls.
-
- 138 Researcher: now, this interview has made you realise that you may have on the girls and how society views something or someone valuable.
-
- 139 Madam: Yes [smiles] exactly [smiles again]
-
- 140 Researcher: Okay, uhh did you enjoy the interview?
-
- 141 Madam: I actually did, very much. You know I love this [mentoring the youth] so, for me I was enjoying.
-
- 142 Researcher: Are there any questions you think were difficult?
-
- 143 Madam: Uh no, I think the questions were straightforward.
-
- 144 Researcher: Aii, okay, are there any questions you think I should have asked?
-
- 145 Madam: uh mm wow! This has caught me off guard [laughs a little] no, I think everything was ok.
-
- 146 Do you have any question?
-
- 147 Madam: No
-
- 148 Researcher: You don't have a question?
-
- 149 Madam: No, I don't have.
-
- 150 Researcher: Okay, I think myself, just talking to you made me realise how passionate you are about the work that you do with the girls and uh you've shed more light into a mentoring relationship and how it goes and what goes on in it and uh especially that you shared from a disadvantaged point of view, from the girl's side, it's uh mm insightful, I would say because like you said most of the time you think you've seen it all, you think you have experienced it all, but until another case comes and then you realise that oh, may that was not even really bad, this one here is something huge, but also the fact that you have shown resilience you know, also being flexible, and being a person that sees what a young person is going through and just try to be there for them

regardless, that's just what made me so glued and I just wanted to listen and if you gave me another chance I would ask you more questions, yeah I just want to hear you talk and talk and talk. Because you are so eloquent, the way you explain, very good and I am really, really grateful and I am not taking it for granted, for giving me the chance to speak to you.

151 Researcher: Just yeah, confidentiality, anonymity is going to be observed and yeah, you know the purpose of the study. Thank you so much Madam, thank you.

152 Madam: You are welcome anytime.

153 Researcher: Thank you!

APPENDIX H:

Research Information Sheet

Research Title: Towards Theory Building: An Exploration of Experiences and Perceptions Associated with Youth Mentoring Practice in Southern Africa. A Grounded Theory Study in Zambia

Why is this study relevant? To begin with, youth mentoring is a seriously growing social intervention strategy in the world, especially in the United States of America and the United Kingdom, where there is rapid growth. It is also present in other parts of the world, including Africa and Zambia. Research has shown different positive impacts of youth mentoring, including a general agreement that it has the potential to assist young people around the world to overcome disadvantages and change their lives positively. Youth mentoring is also effective in developing young people's health, well-being, and education. Despite these positives, little research has been done on this subject in Africa, including Zambia. For instance, information not based on research in Zambia shows that youth mentoring activities exist. However, the overall practice around it is not known empirically. It is the researcher's view that studies of youth mentoring as a strategic social intervention intended to promote positive youth development should be conducted to enhance and strengthen practice in specific settings. By exploring the experiences and perceptions that mentors and mentees associate with youth mentoring practice in Zambia, the current study aims to construct ideas and theories that may contribute to a better understanding of youth mentoring in Zambia and its potential to reduce discrimination for disadvantaged youth, especially among policy-makers and youth development practitioners, as well as contribute to the developing and strengthening of the existing practice in Zambia, and lastly, to explain youth mentoring from a Zambian perspective and contribute to existing global debate.

Why should you participate? Firstly, participation in this study allows the interviewer and interviewee to reflect and try to understand youth mentoring practices in the Zambia context. Secondly, involvement will provide the mentor and the mentee an opportunity to reflect and interact openly about their experiences and perceptions as well as their mentoring relationships, which may be empowering to them. Youth mentoring plays a positive role in the lives of many youths, especially the disadvantaged. Because of that, it is essential to construct theory and/or concepts to understand better youth mentoring in Zambia and its potential to reduce discrimination for disadvantaged youth, especially among policy-makers and youth development practitioners. In addition, the participating mentors and mentees must get the chance to contribute to developing and strengthening the existing practice of youth mentoring in Zambia and contribute to existing global debate.

How will the study be conducted? In-depth interviews will collect information from a small sample of mentors and mentees, who will share their experiences and perceptions of youth mentoring relationships they have been involved in. Interviews will occur at designated places where participating mentors and mentees feel safe and free to express themselves, and interviews may last 60 minutes. Data will be transcribed and analysed after a few interviews and through an iterative process, leading to theoretical sampling. Thus, theoretical sampling will be the foundation of the subsequent interviews. These subsequent interviews will focus on collecting data to help develop categories and theories. The process will continue until saturation of categories is achieved.

Who will have access to the information provided? All data from the interviews will be held strictly confidential: no one else will have access to it except for the researcher and the academic supervisor, who may have access to the transcripts. The confidentiality of the interviews will be protected by being loaded immediately afterwards onto the researcher's computer, where it will be password-protected and deleted from the recording device. Also, personal data will not be used for any other purpose besides the current study and will be securely destroyed when the study is completed. The participants will also be informed that extracts from the interviews may form part of the final research report; however, under no circumstances will the names of the participants or any identifying characteristics be included in the report or any other publications related to this research. Thus, participants' identities will remain anonymous in every aspect of the study. Furthermore, participants will be informed that a copy of the report will be kept in the University of Bayreuth Libraries to allow its use for academic purposes. Lastly, the principle of confidentiality will be discussed with all participants before interviews, at the beginning of actual interviews and at the end.

Is participation in this study compulsory? Participation in the current is entirely voluntary. The participants and the parents/guardians of the participating youth under 18 have the right to decide to stop or withdraw from the interview at the beginning or any other stage during the study; they, too, can withdraw any unprocessed data provided. They are not obligated to give a reason for their or their children's withdrawal, and there are no consequences. Accordingly, the researcher will provide the mentors and parents/guardians of mentees who are 18 years and below with consent forms. After they read and understand the nature of the study, they will sign as proof of their agreement to participate and proof of their agreement for their child to participate. The researcher will proceed with the interviews only once this has been done.

For further information, please feel free to contact Mary Mulenga Wincierz, a doctoral candidate at Bayreuth International Graduate School of African Studies (BIGSAS), at mary.mulenga-wincierz@uni-bayreuth.de or telephone + [REDACTED].