A Critical Investigation into the Potential of Christian Mentoring for Engaging with Mental Health Issues and Wellbeing in Youth Ministry, within a Secondary School Context.

A dissertation submitted to The University of Manchester for the degree of Master of Arts in Mission (Children and Youth Ministry) in the Faculty of Humanities.

2022

Rebecca Goody MA

Cliff College

Cliff Lane

Calver

Hope Valley

S32 3XG

Contents

Word Count-14843

Abstract

This dissertation examines the potential of Christian mentoring to engage with mental health issues and wellbeing in youth ministry, specifically within a secondary school context. Wellbeing and mental health amongst young people are two significantly hot topics within both the secular world (specifically in secondary schools) and within youth ministry. The dissertation examines the feedback from twenty anonymous surveys of people involved in Christian mentoring with young people within a secondary school context. The subjects were then invited to take part in a follow up survey, of which eight participants completed. The results were analysed to shed light on the motivations and use of Christian mentoring to engage with mental health issues and wellbeing.

The outcome of this dissertation will be to explore the value of Christian mentoring within secondary schools as a way of engaging with mental health issues and wellbeing and to explore ways the church could engage with this further. It will be shown that Christian mentoring offers a more holistic approach to wellbeing and can help to significantly improve the wellbeing and mental health of young people.

Declaration

I declare that this dissertation is my own original work unless referenced clearly to the contrary, and that no portion of the work referred to in the dissertation has been submitted in support of an application for another degree or qualification of this or any other university or other institute of learning.

Dedications

To my incredible husband, thank you for all of your constant love, support and encouragement throughout this process. You have been amazing! Thank you for always believing in me, even when I have not believed in myself. Thank you for helping me to recruit subjects and checking through all my work!

To my wonderful family and friends who have cheered me on and supported me every step of the way, particularly mum and dad for helping with nursery for Reuben so that I could study, I am so grateful!

Most importantly, to my greatest encourager, my saviour and my best friend-Jesus! You have directed, inspired, and equipped me every step of the way. I hope I have honoured you and made you smile throughout this degree, in my ministry and beyond.

Introduction

This dissertation examines the potential of Christian mentoring (CM) to engage with mental health issues (MHI) and wellbeing (WB) in youth ministry, specifically within a secondary school context. Mental Health and Wellbeing (MH/WB) amongst young people are two significant topics within both the secular world and within youth ministry. I will use initial surveys to gather information, then invite subjects to take part in a secondary survey to examine the potential of CM to engage with MHI and WB.

In this dissertation I will define some key terms pertinent to this dissertation. This is important because there are numerous interpretations of what 'Christian mentoring', 'wellbeing' 'mental health issues' and 'youth ministry' are. It is therefore appropriate to clarify these terms before exploring the literature.

Defining Terms

To answer the question relating to the role of CM in engaging with MHI and WB in youth ministry it is important to define these four key terms.

Christian Mentoring

Mentoring in and of itself has been shown to be an effective way of engaging MHI in young people[1]. Various practitioners have developed useful definitions of both CM and secular mentoring, including Lewis, who argues that CM 'identifies and promotes the work of God's Spirit in other's lives, assisting them to access God's resources for their growth and strength in spirituality, character and ministry.'[2] In contrast secular mentoring, such as described by Starr

---

[1]Maxine Green and Chandhu Christian, *Accompanying Young People on Their Spiritual Quest* (London: Church House Publishing, 2012), 65.
[2]Rick Lewis, *Mentoring Matters* (Oxford: Monarch Books, 2009), 20.

tends to focus on helping adolescents to self-reflect, improve their skillset and maximise their potential to achieve their goals[3]. Whilst Lewis' definition is primarily aimed at CM with Christian mentorees, I would argue that regardless of the context, CM does seek to identify and promote the work of God's spirit in another person, even if that young person does not recognise explicitly that it is God at work in their life.

Both Lewis and Starr's descriptions are useful in understanding CM, but both tend to focus too narrowly on one aspect of development, the former on the spiritual and the latter on measured achievements. I will argue that good CM needs to incorporate the holistic development of young people, exploring and developing their emotional, physical, and spiritual potential[4]. It is notable that CM can take place in a variety of contexts, and the purpose of CM can, in part be affected by the mentor's motivations and the context in which it is taking place. Notably, CM within a school setting, whilst incorporating similar aspects, may have a different focus to CM within a church setting. For the purpose of this dissertation, I will be defining CM as an active Christian mentoring a young person holistically who may or may not be a Christian themselves, which may take place in a variety of contexts, but this dissertation will focus on CM in a school context specifically.

Wellbeing

Some psychologists[5] explain that WB can be defined as 'emotional wellness', the experience of health and happiness, high life satisfaction, a sense of purpose/connectedness and the ability

---

[3]Julie Starr, *The Mentoring Manual* (Harlow: Pearson Education Ltd, 2014), 27.
[4]Joel Toombs, *Mentoring and Young People* (Cambridge: Grove Books Ltd, 2014), 14-15.
[5]Psychology Today, 'What is Wellbeing?' Available: https://www.psychologytoday.com/us/blog/click-here-happiness/201901/what-is-well-being-definition-types-and-well-being-skills (accessed 01 March 2022).

to manage stress[6]. Poor WB would therefore be defined as experiencing poor life satisfaction, feeling unfulfilled and prone to stress. This definition leans towards a psychological view of WB, but there are notably various different types of WB, including emotional, physical, spiritual and relational[7], all of which are useful ways to explore WB, but to maintain focus, three will be examined. For the purpose of this dissertation WB will be defined and measured using three markers: emotional health, physical health and spiritual health.

Emotional Health

Emotional health relates specifically to the managing and expressing of emotions based on learned experiences. Healthy processing of emotions is defined as the fostering of a curious, accepting attitude that allows for awareness and attunement to one's feelings (and the feelings of others)[8]. Unhealthy/maladaptive processing therefore occurs when one suppresses or avoids certain emotions, leading to a sense of 'unfinished business' and can in turn lead to a reduced sense of WB. In this context, emotional health relates to how adolescents process and express their emotions, how emotionally resilient they are in the face of adversity.

---

[6]'Psychological Wellbeing' Available: https://psychology.iresearchnet.com/health-psychology-research/psychophysiology/psychological-well-being-definition/?msclkid=c786a4c7d10811ec9ef7516327a9d870 (accessed 11 May 2022).
[7]Dave Smith, *God's Plan for your Wellbeing* (Surrey: Waverley Abbey Resources, 2020), 12.
[8]Psychology Today, 'Understanding Emotions and How to Process them' Available: https://www.psychologytoday.com/us/blog/theory-knowledge/201701/understanding-emotions-and-how-process-them (accessed 01 March 2022).

Physical Health

Physical health, in contrast with emotional health usually involves the physical care of one's body including exercise, diet, relaxation and sleep[9]. Good physical health would therefore involve the making of healthy choices in relation to diet/exercise/sleep.

Spiritual Health

Spiritual health will be defined in a broad sense, Wespath[10] explains that it involves finding hope/comfort in difficult times and experiencing a sense of purpose. Poor spiritual health would therefore occur when an individual feels a lack of purpose in the world, leading to feelings of insignificance and a reduced sense of WB. Whilst I will maintain that Christian faith in Jesus is a key way to develop spiritual health, I will also acknowledge that other factors contribute towards spiritual health, such as mindfulness and meditation. This is important given the secular nature of the context, in which the mentor has certain restrictions as to how explicitly faith orientated their practice can be.

It will be shown that each facet of WB inter-link but are also distinct, one could have good emotional health but poor spiritual health, or good spiritual health and poor physical health and so on. Ultimately, WB will be shown to be at its best when an individual has good emotional, physical, and spiritual health.

---

[9]Macmillan Cancer Support, 'Physical Wellbeing' Available: https://www.macmillan.org.uk/coronavirus/healthcare-professionals/wellbeing/physical-wellbeing (accessed 01 May 2022).
[10]Wespath, 'The Basics: What is Spiritual Health? Available: https://www.wespath.org/health-well-being/health-well-being-resources/spiritual-well-being/the-basics-what-is-spiritual-health (accessed 20 March 2021).

Mental Health Issues

MHI and WB are crucial areas of concern within both secular society and Christian ministry. The World Health Organisation[11] defines MH as more than the absence of a mental disorder, rather it is a state of balance, the ability to think, learn and understand one's emotions and the reactions of others. Each person has MH, that needs to be looked after, in a similar way to physical health. MHI/poor MH affect one in four people every year[12] and would be defined as a state of imbalance, difficulty in understanding one's emotions and that of others with a reduced sense of WB. MHI can range from common problems such as depression/anxiety to rarer problems such as bipolar disorder/schizophrenia[13]. Therefore, for the purpose of this dissertation MHI may encompass a wide variety of problems, varying in nature and severity.

Youth Ministry

Youth ministry has numerous definitions, but for the purpose of this dissertation, it will be defined as identifying, embodying, and practicing the way of Jesus to holistically walk with and care for young people[1415].

---

[11]World Health Organisation, 'Mental Health' Available: https://www.who.int/westernpacific/health-topics/mentalhealth#:~:text=Mental%20health%20is%20a%20state%20of%20balance,%20both,are%20inseparable%20links%20between%20mental%20and%20physical%20health. (accessed 01 March 2021).

[12]Mind, 'Mental Health Problems' Available: https://www.mind.org.uk/information-support/types-of-mental-health-problems/mental-health-problems-introduction/about-mental-health-problems/ (accessed 11 May 2022).

[13]Mind, 'Mental Health Problems'. https://www.mind.org.uk/information-support/types-of-mental-health-problems/mental-health-problems-introduction/about-mental-health-problems/

[14] Web Ellis, 'The Definition of Youth Ministry' Available: https://www.patheos.com/blogs/progressiveyouthministry/2016/04/the-definition-of-youth-ministry/ (accessed 01 May 2022).

[15]Andrew Root, *Revisiting Relational Youth Ministry* (Illinois: InterVarsity Press, 2007), 127.

The Purposes of Youth Ministry

It is relevant to acknowledge that youth ministry incorporates multiple aims, with various practitioners providing different justifications as to why and how we should 'do' youth ministry[16]. With some placing greater value on the Bible, arguing that we need a strong Biblical framework that unifies youth ministry[17] and others focusing on being relevant to young people[18]. It essentially aims to identify, embody, and practice the way of Jesus, to holistically walk with and care for young people.

---

[16] Andrew. J. Kirk, *What is Mission? Theological Explorations* (London: Darton, Longman and Todd Ltd, 1999), 48.
Paul Keeble, *Mission With. Something out of the Ordinary* (Watford: Instant Apostle, 2017), 57.
[17] Tim Gough, *Rebooted* (London: InterVarsity Press, 2018), 11.
[18] Pete Ward, *Youthwork and the Mission of God* (London: Society for promoting Christian Knowledge, 1997), 46.

Review of the Literature:

Christian Mentoring within Youth Ministry

CM has been shown to help to fulfil some of the crucial goals of youth ministry, including relationship building, boosting self-esteem and spiritual development[19]. CM can serve as a useful tool within youth ministry, but is also a ministry in and of itself, being used in a variety of contexts[20]. Some within youth ministry place significant value on evangelistic outreach[21], which is something that CM in schools can help to fulfil, enabling the mentor to develop and maintain a positive relationship with an adolescent who may or may not have had any meaningful contact with a Christian otherwise. Alternatively, CM can provide a useful way to deepen existing relationship with young people who may have danced on the outskirts otherwise[22]. However, whilst CM can outreach to young people, the extent of evangelism is limited given the secular nature and position of trust that the mentor is in within the school.

Some voices in youth ministry emphasize the importance of embodying compassion[23], providing quality pastoral care to help uncover spiritual narratives amongst the difficulties in adolescents' lives, by simply listening to them. This is something that CM advocates, as it provides the opportunity for adolescents to explore/reflect, simply by providing a listening ear. The practice of compassion and pastoral care is potentially the strongest outworking in CM, as

---

[19]Youthscape, 'Spiritual Development' Available: https://www.youthscape.co.uk/ys-luton/spiritual-development?msclkid=5f98a286d10c11ecb2e7a634e5b56516 (accessed 11 May 2022).

[20]Dean. K. Thompson and D. Cameron Murchison, *Mentoring: Biblical, Theological and Practical Perspectives* (Grand Rapids: Eerdmans Publishing Company, 2018), 72.

[21]Jon Langford, *Can We Have a Chat?* (Cambridge: Grove Books Ltd, 2006), 26.

[22]Andrew Root, *Faith Formation in a Secular Age* (Grand Rapids: Baker Academic, 2017), 136.

[23]Suzanne M. Coyle, *Uncovering Spiritual Narratives* (Minneapolis: Fortress Press, 2014), 35.

it provides a safe/nonjudgmental place for adolescents to express their feelings and feel heard. Other voices in youth ministry advocate that it should be predicated on 'passion'[24], both for Christ and for young people. This is something that CM aims to fulfil, a Christian mentor devoid of a passion for Christ and youth, would reap very little fruit. Others within youth ministry advocate that it should focus on addressing issues surrounding self-esteem/identity which are so prevalent amongst young people[25]. CM can help to provide a 'mediating mirror'[26], enabling adolescents to reflect and to build their self-esteem. It can help them to discover their identity, in terms of 'what' they are, but also 'whose'[27] they are, revealing to them that they have a greater value/purpose.

One of the areas that youth ministry prioritizes is spiritual development, distinguishing it from secular youth work, with practitioners arguing that young people's spiritual development should be prioritized[28]. This is something that CM can help to fulfil through providing a safe space for young people to share/ask deep questions about life/faith, which has been shown to be important in faith development for teenagers[29]. The mentor may even serve as a prophetic voice within their context[30], communicating spiritual truths to adolescents[31]. Whilst deep spiritual development may not always occur in CM within secondary schools, given the secular nature of the context, spiritual discussion has nevertheless been shown to be of great value to

---

[24]Kenda Creasy Dean, *Practicing Passion* (Grand Rapids: Eerdmans Publishing Company, 2004), 104.
[25]Liz Etherton, *Self Esteem and Young People* (Cambridge: Grove Books Ltd, 2008), 6.
[26]Sam Richards, *Mediating Mirror* within: Sally Nash, *Youth Ministry* (London: Society for Promoting Christian Knowledge, 2011), 80.
[27]David Cranston, *On Eagle's Wings: Models in Mentoring* (Eugene: Wipf and Stock, 2015), 2.
[28]Jo Whitehead and Sara Reynolds, *Guardian of Souls* within: Nash, *Youth Ministry,* 89.
[29]James W. Fowler, *Stages of Faith* (San Francisco: Harper and Row, 1981), 14.
[30]Sarah Dunlop, 'Is 'Being There' Enough? Explorations of Incarnational Missiology with Chaplains', *Practical Theology* 10:2 (2017), 174-76 [174].
[31]Keith Anderson and Randy Reese, *Spiritual Mentoring* (Downers Grove: Intervarsity Press, 1999) 64.

students in general, whether they profess to have a faith or not[32]. Therefore, CM can help to fulfil some of the main aims of youth ministry, in particular spiritual development, including spiritual discussion.

Christian Mentoring within a School Context

A large proportion of mentoring takes place in secular contexts such as schools[33], in which it may not always be appropriate to discuss faith explicitly. Nevertheless, it is important to acknowledge that CM in a secular context is distinguishable from secular mentoring, which aims to be holistic but tends to lean more towards achievements/goal setting[34]. CM within schools may still involve goal setting, but there is usually a greater focus on the holistic WB of the young people. The mentor can maintain their Christian outlook and essentially carry Jesus' presence into that school, and to those adolescents, even if they are not explicitly discussing faith. Whilst the number of young people in schools having any meaningful connection with church is low[35], there is nevertheless a deep hunger amongst adolescents for authenticity and experience. Root[36] explains that young people are more receptive towards faith than first thought, intrigued by experiences of God and those that show spiritual authenticity. CM within school can provide an opportunity for the mentor to model that authenticity and share experiences when appropriate, particularly given adolescents' curiosity to ask questions

---

[32]Alexander W. Astin, Helen S. Astin and Jennifer A. Lindholm, *Cultivating the Spirit* (San Francisco: Jossey Bass, 2011), 89.
[33]Langford, *Can We Have a Chat?,* 26.
[34]Mike Pegg, *The Art of Mentoring* (Guildford: Management Books, 2003), 39.
[35]Scripture Union, 'The 95 Campaign' Available: https://content.scriptureunion.org.uk/95-campaign (accessed 08 May 2022).
[36]Root, *Faith Formation in a Secular Age*, 136.

regarding faith[37]. It is relevant to note that whilst the dissertation focuses on secondary school, CM can occur in other secular contexts such as primary schools, colleges, universities etc[38].

The Christian mentor may take the role of a Christian youth worker working in the school, represented by a local church or a parachurch organisation. Alternatively, the mentor may be a member of staff at the school in the form of a pastoral worker or a chaplain[39]. Whilst chaplaincy and CM are distinctly different, a chaplain may be involved in CM as part of their role and chaplaincy research can shed significant light into the subject of CM. The role/position of the Christian mentor may vary, however, in relation to a school context the mentor should practice kenosis, relinquishing their power and seeking to serve[40]. Therefore, they will demonstrate a focus on serving and listening, rather than teaching/leading. It is notable that the openness to CM and the freedoms that the mentor has may also be affected by the ethos/receptiveness of the school towards the Christian faith.

CM must seek to build trust with the students but also with the school and the staff members[41]. Whilst the mentor may have freedoms to discuss and share their faith in school, they must ensure that they comply within the schools' legal framework[42]. Whilst the mentor does not need to be aware of every current trend in schools, they should be relevant, acting as a pastoral ethnographer, both understanding the culture that young people are in, but also how that helps

---

[37]Sharon Daloz Parks, *Big Questions, Worthy Dreams: Mentoring Young Adults in Their Search for Meaning, Purpose, and Faith* (San Francisco: Jossey Bass, 2000), 128.
[38]Rowan Clare Williams, *A Theology for Chaplaincy* (Cambridge: Grove Books Ltd, 2018), 11.
[39]Diane Tregale, *Fresh Expressions of School Chaplaincy* (Cambridge: Grove Books Ltd, 2011), 21.
[40]Paul Nash and Nigel Roberts, *Chaplaincy with Children and Young People* (Cambridge: Grove Books Ltd, 2016), 5.
[41]Gill Marchant and Alan Charter, *Top Tips on Developing Partnerships between Church and School* (Milton Keynes: Scripture Union, 2008), 16.
[42]Emlyn Williams, *The Schools Work Handbook* (Milton Keynes: Scripture Union, 1996), 46.

to develop adolescents' sense of self, cultivating a deep attentiveness to surroundings[43]. Good mentoring within schools focuses on caring for adolescents holistically, exploring their emotional, physical, and spiritual health. This is something which appeals to schools, given that the Education Reform Act specifies that the curriculum should 'promote the spiritual, moral, cultural, mental, and physical development of pupils'[44]. Cray[45] notes that the postmodern age is hungry for spirituality but has a profound distrust of the church, and therefore Christian mentors can help to play a role in re-establishing the link between spirituality and Christianity. Whilst Cray's point is valid, one must be discerning in how spiritual care is given in schools. Young people should be encouraged to explore their spirituality and CM maintains that faith in Jesus is the best way to do that, but mentors must be careful to be seen to be encouraging adolescents in their choices, even if they do not fall in line with Christian teaching, to refrain from doing so could risk being seen as indoctrinating[46]. Nevertheless, CM within schools can be a useful form of youth ministry, it just needs to be done with care and intentionality.

Christian Mentoring to Engage with Wellbeing

CM has numerous benefits in young people including leadership development[47] and managing rhythms of life[48]. However, the focus of this dissertation is the potential for CM in schools to aid WB (including emotional, physical, and spiritual health). Emotional health can be

---

[43]Pamela Erwin, *A critical Approach to Youth Culture* (Grand Rapids: Zondervan,2010), 71.
[44]Education Reform Act 1988, 'Duties with Respect to the Curriculum' Available: https://www.legislation.gov.uk/ukpga/1988/40/section/1/enacted (accessed 08 May 2022).
[45]Graham Cray, *Postmodern Culture and Youth Discipleship* (Cambridge: Grove Books Ltd, 1998), 15.
[46]Peter Hart, *Indoctrination and Youth Ministry* (Cambridge: Grove Books Ltd, 2014), 13.
[47]Phil A. Newton, *The Mentoring Church* (Grand Rapids: Kregel Publications, 2017), 145. John Mallison, *Mentoring to Develop Disciples and Leaders* (Lidcombe: Scripture Union, 1998), 13.
[48]Lewis, *Mentoring Matters,* 232.

addressed through CM, given that an essential element of CM is encouragement/empowerment of the mentoree[49], something which enables young people to feel valued and significant. Additionally, healthy challenge is another key part of CM, and research has shown that whilst intense pressure is harmful for WB, healthy challenge adds to a sense of fulfilment, balancing 'pushing' (driving change) with 'pulling' (offering support)[50]. The building of emotional resilience is also a key part of emotional health. The mentor can provide pastoral care and promote resiliency, which can help to strengthen one's ability to cope when faced with difficult circumstances[51]. Neural scientist Jay Giedd explains that in adolescence, the decisions made relating to music/sports/academics create connections in the brain that are hardwired, a 'use it or lose it'[52] principle. Therefore, if adolescents are encouraged to develop emotional resilience, they are more likely to be able to have better coping strategies in adulthood[53].

CM also engages with physical health, as the mentor may encourage the young person to think about their physical WB, including exercise/diet/sleep/relaxation. Peterson[54], like many psychologists, explains the importance of making wise choices about one's health, encouraging the seeking of positive role models. This is something that CM can engage with, the mentor can act as a positive role model to encourage adolescents to develop regular periods of rest/relaxation, which is particularly important given the intense pressure that young people are

---

[49]Paul Wilcox, *Intentional Mentoring* (Watford: Instant Apostle, 2018), 103.
[50]Pegg, *The Art of Mentoring*, 39.
[51]Cameron L. Brown, 'Fire Chaplaincy: The Promotion of Resilience Based Pastoral Care', *Texas Christian University* (2009), 1-69 [23].
[52]PBS Frontline Special, 'Inside the Teenage Brain' Available: https://www.pbs.org/wgbh/pages/frontline/shows/teenbrain/interviews/giedd.html (accessed 18 May 2022).
[53]The Outward Bound Trust, 'Mental Health and Resilience' Available: https://www.outwardbound.org.uk/assets/pdf/uploads/Trust%20general/Young-Peoples-Mental-Health-and-Resilience-Report.pdf (accessed 18 May 2022).
[54]Jordan B. Peterson, *12 Rules for Life* (Canada: Penguin Random House, 2018), 83.

under at school to succeed[55]. By simply being contemplatively present with young people[56],

listening and advising, CM can help to improve physical health.

CM also engages with spiritual health, sometimes in an explicitly Christian way and other

times, less so. The value of Christian input in improving WB is supported by May[57], a Christian

psychiatrist who explains that we must consider psychology alongside spiritual direction,

caring for mind and spirit. Lloyd-Jones[58], goes a step further, explaining that Biblical truths

contain the key to good WB. He argues that Scriptures can teach one to be content in all

circumstances[59] (Philip. 4:11), and to embrace trials in life[60]. This has been shown in practice,

as Free[61] explains that integrating Scripture into therapy can be a highly effective way to

improve WB and empower a person to initiate change. CM in schools may not always address

spiritual health in an explicitly Christian way, but the mentor may engage with spiritual health

through discussing subjects such as purpose, altruism, and motivations, potentially sharing a

Christian perspective on such subjects whilst maintaining objectivity. This approach has often

been accepted by young people, encouraging deep thinking and both inward reflection and

outward change[62]. Nevertheless, it may be possible to explicitly point adolescents towards

Christian hope (if initiated by them), which differs from cheerful determination, instead

pointing towards a secure future[63]. CM can address spiritual health, particularly through the

---

[55]Helen Bould et al., 'The Influence of School on Whether Girls Develop Eating Disorders', *International Journal of Epidemiology* 45:2 (2016), 480-88 [482].
[56]Mark Yaconelli, *Contemplative Youth Ministry* (London: Society for Promoting Christian Knowledge, 2006), 72.
[57]Gerald G. May, *Care of Mind, Care of Spirit* (New York: Harper Collins, 1992), 29.
[58]Dr Martyn Lloyd-Jones, *Spiritual Depression* (London: Harper Collins, 1965), 24.
[59]Lloyd-Jones, *Spiritual Depression, 279.*
[60]Ibid., 228.
[61]Michael L. Free, *CBT and Christianity* (Sussex: Blackwell, 2015), 205-6.
[62]Steve Younger, *Time for Reflection* (Edinburgh: Saint Andrew Press, 2018), 56-67.
[63]Andrew Root and Kenda Creasey Dean, *The Theological Turn in Youth Ministry* (Illinois: InterVarsity Press, 2011), 205.

Christian lens, alongside emotional and physical health, helping towards the holistic care of a young people. Whilst CM engages with all three markers of WB, it seems that emotional health is the most prominently touched on within a school context, particularly given the rising number of MHI amongst adolescents, which will be discussed next.

Christian Mentoring to Engage with Mental Health Issues

CM can also serve as a useful way to engage with MHI. Tragically MHI are highly prevalent amongst adolescents, and are on the rise, with one in six being identified as having a probable mental disorder[64]. Young people spend a significant amount of time within school and therefore CM within schools can be an advantageous way of meeting adolescents in an environment that they are comfortable with[65]. MHI can take a variety of forms, Penner[66] explains that there is a serious problem with self-injury amongst adolescents struggling with their mental health. He argues that a key way to bring hope and healing is to demonstrate authenticity/acceptance, listening deeply, but ultimately he explains that true healing occurs when they are pointed towards Jesus. The efficacy of deep listening in addressing MHI has been demonstrated in the field of psychology[67] and can be very effective in helping to unpick subconscious thought patterns, almost 'games' that can drive our behaviour[68]. This is something that CM aims to achieve, providing a safe space for young people to offload, with

---

[64]Early Intervention Foundation, 'Adolescent Mental Health Evidence' Available: https://www.eif.org.uk/report/adolescent-mental-health-evidence-brief-1-prevalence-of-disorders#:~:text=This%20figure%20increases%20to%20one%20in%20five%20%2820.0%25%29,from%2011.4%25%20in%201999%20to%2013.6%25%20in%202017. (accessed 20 May 2022).
[65]Nash and Roberts, *Chaplaincy with Children and Young People,* 5.
[66]Marv Penner, *Hope and Healing for Kids who Cut* (Grand Rapids: Youth Specialities, 2008), 127.
[67]Shinya Kubota, Norio Mishima, Akira Ikemi and Syohji Nagata, 'A Research in the Effects of Active Listening on Corporate Mental Health Training', *Journal of Occupational Health* 39:4 (1997), 274-79 [274].
[68]Eric Berne, *Games People Play* (New York: Grove Press, 1964), 26.

help/support and ultimately aiming to share Jesus in some form, whether through embodying His presence or sharing about Him when appropriate[69]. Van Pelt and Hancock explain that MHI often arise from situations of crisis, and that 'prevention is relational'[70], that adolescents are desperate for meaningful connections with others and CM can be an effective way of establishing that. This is especially relevant given that adolescents are immersed in the digital age and prone to 'living in the shallows'[71], relying on technology as a form of communication which can be isolating and can contribute towards MHI. Turkle addresses this further, explaining that in this digital age, we must 'reclaim conversation'[72] or risk losing empathy. CM can be a useful way of reconnecting the lost art of conversation with young people, through the mentor's sacrificial availability they can help to prevent feelings of loneliness that often contribute towards MHI[73]. In addition, where appropriate the mentor's own experience of suffering can provide a useful way to connect with adolescents, providing a deep level of empathy[74].

CM can also engage with MHI through the provision of guidance. Psychology has shown the value of promoting guidance and passing on knowledge to the next generation[75], similarly CM can involve a level of direction/advice, but one must be refrain from being overly directive[76], particularly in schools. If CM fixates upon outcomes and behaviour change, it stops being

---

[69]Tregale, *Fresh Expressions of School Chaplaincy,* 21.

[70]Rich Van Pelt and Jim Hancock, *Helping Teenagers in Crisis* (Grand Rapids: Youth Specialities, 2007), 103.

[71]Liz Dumain, *Youth Ministry in a Digital Age* (Cambridge: Grove Books Ltd, 2016), 10.

[72]Sherry Turkle, *Reclaiming Conversation* (New York: Penguin Books, 2015), 19.

[73]Larry Kreider, *Authentic Spiritual Mentoring* (California: Regal, 2008), 124.

[74]Steve Griffiths, *God of the Valley, A Journey Through Grief* (Abingdon: Bible Reading Fellowship, 2010), 16.

[75]Tessa Eysink, Sanne Dijkstra and Jan Kuper, 'The Role of Guidance in Computer-Based Problem Solving for the Development of Concepts of Logic', *Instructional Science* 30:4 (2002), 307-33 [308].

[76]Gary R. Collins, *Christian Counselling* (Nashville: Thomas Nelson, 2007), 834.

mentoring and becomes 'coaching'[77]. It is relevant to note that whilst CM is a helpful way to engage with MHI, it is not a substitute for professional counselling, and it may be important to seek out professional psychological help in addition to CM, particular for those with complex/severe MHI[78]. Similarly, it is important to recognise that particularly when CM involves engaging with MHI, that the mentor has someone that they are supported by, Wright coins it 'personal renewal building'[79]. This is something that has been shown to be of great value in the world of psychology[80]. Care of the mentor is crucial for care of the mentoree. Therefore, CM appears a useful way of engaging with MHI in young people, but one must do so with sensitivity.

---

[77]Daniel Egeler, *Mentoring Millennials* (Colorado Springs: Navpress, 2003), 133.
[78]Langford, *Can We Have a Chat?*, 26.
[79]Walter C. Wright, *Mentoring: The Promise of Relational Leadership* (Milton Keynes: Paternoster Press, 2004), 123.
[80]Maria Malikiosi-Loizos, 'Personal Therapy for Future Therapists: Reflections on a Still Debated Issue'*, The European Journal of Counselling Psychology* 2:1 (2013), 426-28 [426].

Research Methodology

It is relevant to note that this research took place after the Covid-19 pandemic, in which the prevalence of MHI have risen from one in nine to one in six and are likely to continue to exacerbate[81]. Additionally, 92% of church-based youth workers stated that they wanted to work with adolescents who were the most marginalised from church/society[82]. Therefore, the value of pioneering initiatives such as CM have never been so important[83]. Clearly, there has never been a more pressing time to examine the role of CM in relation to MH/WB in young people.

To situate the research within the field of youth ministry and schools work, it is relevant to note other empirical research has shown through surveys that establishing the link between science and religion can help with spiritual development in young people[84] and that mentoring can be a beneficial way to improve self-esteem and WB in young people[85]. The use of empirical research such as surveys, utilising open and closed questions to generate data has been shown to be a highly beneficial way to gather information[86]. However there has been little empirical research exploring the role of CM in engaging with MH/WB in young people.

---

[81]Whitney Crenna-Jennings, 'Young People's Mental and Emotional Health-Trajectories and Drivers in Childhood and Adolescence' Available: https://epi.org.uk/publications-and-research/young-peoples-mental-and-emotional-health/ (accessed 11 April 2022).
[82]Youthwork Magazine, 'Time for a New Model of Youth Work' Available: http://www.sundaypapers.org.uk/wp-content/uploads/2012/04/YW-research.pdf (accessed 28 March 2022).
[83]Jo Dolby and Richard Passmore, *Pioneer Youth Ministry* (Cambridge: Grove Books Ltd, 2012), 3.
[84]Helmut Reich, 'Between Religion and Science: Complementarity in the Religious Thinking of Young People', *British Journal of Religious Education* 11:2 (2006), 62-9 [64].
[85]Christine Bennetts, 'Lifelong learners: In their own words', *International Journal of Lifelong Education* 20: 4 (2001), 272–88 [280].
[86]Helen Cameron and Catherin Duce, *Researching Practice in Ministry and Mission: A Companion* (London: SCM Press, 2013), 62.

The research conducted took the form of an online anonymous survey of twenty people who are currently involved in CM with young people in a school context. Of the 20 participants, all were involved in CM regularly and 55% noted that their CM either mostly or always involved a Christian element (either explicitly or implicitly). The first survey[87] used both open and closed questions to explore the participants' involvement in CM, the regularity, context, and motivation of their involvement with CM and the perceived benefits to the adolescents, including the role of CM in engaging with MH/WB. The key terms: 'Christian Mentoring', 'Mental Health' and 'Wellbeing' were all defined on both surveys (see Appendix One and Two) to provide a clearer picture for the participants, given the breadth of definitions of CM within the literature and the extent of overlap between the terms MH and WB. The definition of CM was particularly important given that the research is investigating CM within a school context, it was relevant that the subjects did not feel that they had to be explicitly or exclusively talking about God for the mentoring to be 'Christian', but rather by 'carrying Jesus' presence into schools, maintaining a Christian outlook and providing a more holistic form of care, making CM distinguishable from secular mentoring.

The initial survey was then followed up by an optional secondary survey[88], of which each participant was invited to take part in, to further assist the research. The secondary survey focused in greater depth on the role of CM in improving MH/WB and used predominantly open-ended questions, involving a smaller cross section of the participants, markedly eight subjects. I utilised this second anonymous survey to generate richer data, allowing the participants to consider CM as a way of aiding MH/WB. The secondary survey used the three markers of WB (used in the definition provided in both surveys) to assess how the subjects felt

---

[87]appendix one-survey one
[88]appendix two-survey two

their CM aided mental WB, physical WB and spiritual WB. This enabled the exploration as to what extent the participant's felt their CM helped engage adolescents in MHI and WB. The survey also explored how the participant's felt that their CM aided the purposes of youth ministry and addressed how the church could improve the way it engages with CM within secondary schools. The initial survey provided greater breadth, whilst the follow up survey provided greater depth into the subject of CM as a way of engaging with MH/WB.

Survey One - Reporting on this Part of the Research

The questions posed in the initial survey all fall under three main categories: regularity and context of involvement, perceived benefits of CM and the factors influencing WB.

Regularity and Context of Involvement

When examining the responses from the participants, it was important to understand the regularity and context within which the subjects were involved in CM. Whilst a prerequisite was for the subjects to be involved in CM within a school context, (therefore providing a specific context), it seemed pertinent to examine how regular the involvement was and the role of the mentor within the school. It is likely that the context in which the mentor works (type of school, social economic status of the students etc) may have an influence on the CM, but that is not the predominant focus of this research. To maintain focus, four questions were asked relating to context and one in relation to regularity of involvement in CM.

Regularity

The survey results (question four) revealed that 40% were involved in CM in secondary schools more than once a week, 55% were weekly and 5% were fortnightly. Therefore, the sample included subjects who were involved in CM on a very regular basis. This could be viewed both positively and negatively, positively because the sample includes those who are likely to be invested in CM and therefore are likely to see a great deal of value in CM as a way of engaging with MH/WB. However, the sample might not be fully representative of those involved in CM, as there will be numerous mentors that are not involved in CM to the same extent as those in the sample, who might have answered the questions differently and generated very different data. Nevertheless, the survey was sent out to a large variety of people, involved in different areas and contexts, and does provide useful insights into the subject of CM. One

could argue that whilst the regularity of involvement is not essential, it does nevertheless have an impact on one's views, for example someone who regularly mentors may have stronger opinions on the benefits of CM, in comparison to someone who mentors less regularly. This is demonstrated by the fact that 100% of the participants who were involved in CM more than once a week stated that they strongly agreed (rather than simply agreed) with the statement regarding the value of CM in improving MH/WB. The subjects may have had greater insights into the role/value of CM because they have the privilege of journeying with young people regularly and as Yaconelli explains, when we seek to be present with young people, we understand them and are moved by them[89].

Context

Four questions were asked in relation to the context in which the mentor was working, including the role of the participant in their school (volunteer/youth worker/chaplain) and how they felt that affected their mentoring, how receptive the school was to CM, and how much of the mentoring involved a Christian element.

Context - Role

The results (question one) revealed that the role of the participants varied, but most were going into school on behalf of a parachurch organisation (80%), some on behalf of a church (20%) and some as school chaplains (10%). (The question allowed subjects to choose more than one answer). Interestingly none of the subjects worked for the school in another capacity (teacher or a pastoral worker) and I suspected that would have a strong influence on the amount of Christian content and perceived freedom to discuss faith. However, none of the subjects fitted into this group so assertions cannot be made, though some participants alluded to the freedoms

---

[89]Yaconelli, *Contemplative Youth Ministry*, 76.

they had as an outside organisation coming in 'I feel it is enhanced by being outside of the school setting and coming in as young people are more open'[90], in comparison to say a Christian teacher within the school. Whilst the background/role of the mentors varied, there was a significant proportion of those in the sample involved in parachurch organisations. This was not surprising given that the survey was circulated within a few big parachurch organisations. The sample size is rather small to generate large implications from the data, but it would be interesting to discover in a larger sample, whether the majority of CM is done by those working within parachurch organisations. Question one allowed the subject to choose more than one answer if relevant, this was important because often the mentor may have had more than one role within the school. This was demonstrated by subjects five, twelve, thirteen and nineteen. Having multiple roles within schools could have influenced the subjects' responses, as they may have felt torn by their different responsibilities. Notably whilst the role of a chaplain within a school may have some overlap with the role of a youth worker coming in, they are distinctly different ministries, with chaplains being 'embedded' within their context, in contrast with youth workers coming in and relating to but not being necessarily seen as representative of the school[91].   Alternatively, they may have felt that their different roles complimented and fed into one another. 100% of the subjects involved in multiple roles maintained that their role did not particularly affect their CM, and they all seemed to have similar opinions on the benefits of CM, with all maintaining a key benefit of CM was to aid mental WB and 80% of those said that CM was more holistic.

---

[90]subject: two.

[91]Nash and Roberts, *Chaplaincy with Children and Young People*, 5.

Context - Impact of Role

The role of context is addressed further by question three, which in contrast with the other questions in this section, was open ended allowing the participants to form their own answer, and in turn providing more detail. This decision was made because the nature of the question required the subject to expand and a simple yes or no option would not have gleaned much helpful information. The results varied slightly, with some claiming that their role has no impact on the way that they mentor, others noting that their role enhanced their CM, others explaining their role had an impact, but they had to be careful how they talked about faith, whilst others maintained it depended on the school that they were in. There seemed to be a significant variance within the answers, which is not unexpected given the variety of contexts the mentors worked in, and the different organisations/churches that they represented. Nevertheless, a consistent theme across the answers was that the mentor was known as a Christian, but the subject of faith was led by young people, it was never pushed upon them, to avoid appearing to be indoctrinating. Although one subject interestingly notes that 'I am freely able to share my faith as long as the young people prompt it, although there are ways to encourage them to prompt'[92]. This demonstrates that whilst within CM, explicitly discussing faith may not always be possible, there are ways to encourage it, whilst conforming to the school's ethos and respecting pupils' freedoms.

Multiple subjects remarked that they had greater freedoms as an outside organisation going into the school, one participant noted that 'not being a teacher means I can break some of the teacher-student boundaries and can form more of a friendship which is key to mentoring'[93]. This demonstrates the impact of the mentor's role upon CM. It seems that whilst some argue

---

[92]subject: eighteen.
[93]subject: thirteen.

their CM is the same whatever role they have, it cannot be denied that for many mentors, the role does have an impact. This subject's response also reveals how CM involves a form of befriending young people, something which is distinct from secular mentoring which tends to be much more goal orientated[94]. Interestingly those that argued their role gave them greater freedoms within CM, did not necessarily rate their amount of Christian content any higher, even though they tended to score their schools as reasonably receptive to faith. This may have been because their role required or their motivation drove a greater focus on emotional WB, rather than spiritual WB. It may be useful for further study to examine the motivations of the mentor in more detail, particularly given that they have a strong influence on CM[95].

Context - Perceived Receptivity

The results (question two) also revealed that the perceived receptivity of the schools to CM varied widely with some scoring as low as three and others scoring as high as ten, with the majority scoring a seven (40%). This demonstrates that in the variety of contexts in which the mentors worked, there was a variety of perceived receptivity to the Christian faith specifically (although not perceived receptivity to the CM itself). Overall, there was a good proportion of the sample who maintained that their schools were more receptive to Christianity (75% scoring seven or over). This demonstrated that a good proportion of the subjects felt that their faith was accepted by the schools and that there was an openness to Christianity, therefore giving the subjects a useful base to work from. This is particularly significant because there has been notable push back from secondary schools with regard to their receptivity to Christianity[96], with some viewing Christian teaching as indoctrination.

---

[94]Starr, *The Mentoring Manual,* 27.
[95]Lewis, *Mentoring Matters,* 33.
[96]Humanists UK, 'Schools and Education' Available:
https://humanists.uk/campaigns/schools-and-education/ (accessed 24 March 2022).

It would be interesting to discover for future research, whether the schools deemed more receptive were faith based or not. Faith based schools tend to be more receptive towards Christianity, given that it can help to fulfil their curriculum aims[97]. Interestingly 40% of those that scored their school's receptivity as five or under, stated that all their CM involved a Christian element, and given that all of the subjects were involved in very regular CM, it suggests that even if a school appears less receptive towards Christianity, that is not to say good quality CM cannot take place, with a significant Christian element.

Context - Christian Element

The results (question five) showed that the majority of the CM contained a Christian element (either explicitly or implicitly), with 30% saying all the involvement was Christian, 25% saying most was and 45% saying some was. (There was not an option for 'none of the involvement', given that the prerequisite was that the subjects were involved in Christian Mentoring, therefore containing a Christian element explicitly or implicitly). A good proportion (55%) of the subjects professed to having either most or all of the content as Christian. It is relevant to note that this question could have been interpreted in a variety of ways given that broad terms 'either explicitly or implicitly' were provided. However, that is the nature of CM, whist definitions were provided, each subject will have had their own presuppositions as to what they perceived CM to be. Some may argue that CM contains a Christian element, simply by the fact that the mentor is a Christian and therefore carrying Jesus' presence into school, whilst another may argue that their CM contains a Christian element because they share things from a Christian perspective. Interestingly, 100% of those who said that all their CM contained a Christian element, believed the top two benefits of CM were aiding mental WB and caring for young

---

[97]Education Reform Act 1988, 'Duties with Respect to the Curriculum' Education Reform Act 1988 (legislation.gov.uk)

people. They did not select 'sharing Jesus' as a key priority, therefore demonstrating that whilst CM involves a strong Christian element, when working in schools, directly sharing Jesus is not the predominant focus, but rather using faith as a way to care for adolescents holistically to improve WB[98].

Perceived Benefits of Christian Mentoring

When examining the responses from the participants, it was important to understand what they believed the key benefits of CM were and in particular the benefits in contrast with secular mentoring[99].

Benefits of Christian Mentoring

The results (question six) revealed that the most popular benefits of CM of young people in schools were 'aiding mental wellbeing' (100%) and 'caring for young people' (90%), with only 10% selecting 'sharing Jesus' and none selecting 'discipleship, or 'creating links with local schools'. This was not surprising given that CM in schools is not typically viewed as heavily evangelistic in nature, in contrast with faith-based assemblies or Christian Unions that can take place within schools. Given that the majority of adolescents within schools do not have faith[100], discipleship would be rather difficult. One subject noted 'for those with a Christian faith, I often end up mentoring them outside of school, even if the first contact was within school'[101]. This suggests that discipleship may stem out of CM in schools but does not usually take place within schools. It is significant that all of the subjects deemed CM as a significant way to aid mental WB and to care for young people, suggesting that CM is highly pastoral in nature[102]. It

---

[98]Toombs, *Mentoring and Young People*, 14-15.
[99]survey one-questions six, nine.
[100]Scripture Union, 'The 95 Campaign' https://content.scriptureunion.org.uk/95-campaign
[101]subject: eight.
[102]Erwin, *A critical Approach to Youth Culture,* 71.

is therefore not surprising that all of the subjects later either agreed or strongly agreed that CM in schools is one of the most effective ways for the church to help WB in adolescents. No matter the background of the mentor, the role they have or the variance in receptivity of the schools towards faith, they all agreed that CM is a significant way to improve WB.

Benefits - In Contrast with Secular Mentoring

The results (question nine) showed that the most popular advantage of CM in contrast with secular mentoring was 'Christian mentoring is more holistic' (75%), closely followed by 'Christian mentoring offers a new perspective' (70%) and 'Christian mentoring addresses spiritual health' (70%). CM as 'more pastoral' was selected by 60%, 40% as 'less target focused' and as a way of 'pointing young people to Jesus' 35%. This question allowed the subject to choose as many answers as they deemed appropriate, therefore enabling a fuller picture to be generated as to why CM can be more beneficial than secular mentoring. Interestingly there wasn't an option that no subjects found beneficial, with each option being selected by at least 35% of the subjects. Notably, as with question six, the lowest response was for the choice relating to sharing Jesus with young people. That is not to say that CM cannot involve pointing adolescents to Jesus when appropriate, it just may not always be explicitly[103]. The majority of subjects deemed CM to be more holistic than secular mentoring, which supports the literature.[104] Similarly, the majority of subjects deemed CM to address spiritual health, which interlinks with CM being a more holistic form of mentoring. Interestingly 40% deemed CM to be less target orientated than secular mentoring, which is consistent with the literature on the topic[105]. This may also explain why 60% viewed CM as more pastoral than

---

[103]Daloz Parks, *Big Questions, Worthy Dreams: Mentoring Young Adults in Their Search for Meaning, Purpose, and Faith,* 128.
[104]Toombs, *Mentoring and Young People*, 14-15.
[105]Pegg, *The Art of Mentoring,* 39.

secular mentoring. Interestingly those that saw CM as more pastoral than secular mentoring all selected 'caring for young people' as a key benefit in question six, therefore highlighting a strong pastoral quality in CM. That is not to say that secular mentoring is not pastoral or of good quality, but that CM offers a distinctly holistic approach, supported by the results.

Factors Influencing Wellbeing

When examining the results from the participants, it was important to understand not only the perceived benefits of CM but also the factors that influence WB. The results (question seven) revealed CM to be one of the most effective ways for the church to help to improve WB, with 75% stating they 'strongly agreed' and 25% 'agreed' with the statement. Interestingly no one only partly agreed or disagreed. Whilst answers to previous questions have revealed that the subjects view CM as a useful way to aid mental WB and to care for young people holistically, this question went a step further and demonstrated that all of the participants deemed CM to be one of the most effective ways for the church to help improve WB in adolescents. This demonstrates the strength of CM specifically as a way of improving WB and the particular strength of CM compared to other methods the church may use. It was important that responses to this question were expanded upon, which is why it was followed with an open-ended question inviting the participants to explain their reasoning for their answer.

Subjects' Rationale

The results (question eight) revealed three themes of rationale for support of CM as a way for the church to improve WB in young people, notably because the church is 'called to' care for adolescents holistically, because CM provides a safe space that meets them where they are at and because it provides the opportunity for the students to share, knowing the mentor values them. Interestingly, 35% of the participants specifically mentioned that CM is a way of

providing holistic care to adolescents, with multiple subjects maintaining that Christians are called to help make people 'whole' and that CM is a useful way of doing this. This is not surprising given that in question six 75% of the subjects argued CM is more holistic. It is notable that WB was given a definition that referred to the markers of spiritual, emotional, and physical health, which may explain why there was a strong theme relating to holistic care/wholeness. Whilst the use of the word 'holistic' in the definition on the surveys may have potentially influenced the answers, it was felt that such a term was necessary for the definition, and it cannot be denied that the theme of holistic care is consistent throughout the subjects' responses. Another subject explained that CM 'removes agendas and demonstrates the heart of God'[106] which helps to demonstrate the value of CM in caring for young people holistically, (removing agendas and specific targets) in contrast with secular mentoring which can be much more goal driven[107].

Alternatively, other subjects emphasised the importance of meeting adolescents in an environment where they are comfortable and providing a safe space 'sharing love, support and a listening ear, whilst praying for them even if they don't know that bit'[108]. This usefully drew attention to the balance of caring for young people spiritually in addition to physically/emotionally. Alternatively, other participants maintained that CM was of particular value because it demonstrated to the adolescents that they were cared for and listened to, 'the pupil recognises that this adult is dedicating their time to work with them. This action shows them that they matter'[109]. This subject also drew attention to the value of volunteers involved in CM and remarked that CM is key 'to aiding a young person's wellbeing and the church is a

---

[106]subject: four.
[107]Starr, *The Mentoring Manual,* 27.
[108]subject: eighteen.
[109]subject: thirteen.

great place to find volunteers who are willing to give up their time for such a cause'[110]. This not only demonstrates his/her reasoning for their answer but also provides useful application points (the significance of the volunteer pool in churches).

Interestingly, another participant suggested that whilst CM is highly beneficial, it can be very time consuming and difficult to have a wide impact. They explained that in their setting, informal mentoring taking place in the cafeteria with groups of young people, who then have the opportunity to self-refer, and argued that this was of greater benefit than CM, in addition to activities such as 'prayer spaces'[111]. This was intriguing, because it demonstrated how CM can take on varying forms depending on the mentor/the school/time available. It also highlighted that CM is not the only beneficial way of improving MH/WB, that other methods such as prayer spaces can be of great value. It is relevant to note that the one-to-one nature of CM means that it is inevitably time consuming, and may not have as wide reaching effects as programmes such as 'prayer spaces', which provide young people with opportunities to reflect/discuss faith which can be very beneficial to MH/WB. However, a significant advantage of CM is that it is widely accepted by secondary schools, in an environment which can be opposed to Christian teaching[112](in contrast with overtly Christian initiatives such as Prayer Spaces). This demonstrates that CM can be time consuming and may not necessarily have a wide-reaching impact immediately (given its' one-to-one nature), but the more volunteers/youth workers that are involved in this vital form of ministry, the more far reaching the impact could be. One of the subjects explained that the link between church and school goes both ways, commenting that 'some of the kids who receive mentoring support have joined

---

[110]subject: thirteen.

[111] Prayer Spaces in Schools. Available: https://prayerspacesinschools.com/ (accessed 28 March 2022).

[112]Humanists UK, 'Schools and Education' https://humanists.uk/campaigns/schools-and-education/

and attended some church events individually and as families'[113]. This particularly shows the benefit of a mentor who represents a local church and how CM can not only aid WB in schools, but also have a wider impact on families. However, it is notable that the majority of the participants from this survey represented parachurch organisation and not local churches, so it would be difficult to draw conclusions from this. Whilst the answers to this question fell into three categories, there is significant overlap between them. Many of the subjects who mentioned the value of CM in providing holistic care, also mentioned the importance of providing a safe space for young people to be.

Factors that influence Wellbeing

The question (six) required the subjects to choose three responses in order of significance. The results revealed that the most popular factors that influence WB were young people 'feeling listened to and that they have a voice' (45%) within preference one, 'feeling valued' (40%) within preference two and 'feeling valued' (30%) within preference three. The factor that was most widely chosen by all (even if it was not always the top preference) was 'feeling valued'. This was interesting because 'feeling valued' was a common rationale for the value of CM as a way for the church to improve WB in adolescents in question eight. Valuing young people seems to be an important way to improve WB and has been shown to be of great significance both within youth ministry and in CM specifically[114]. Feeling listened to was also shown to be significant in influencing WB which links closely with the responses to question eight, that CM helps to provide a safe space and an opportunity for young people to open up. The power

---

[113]subject: one.
[114]Cranston, *On Eagle's Wings: Models in Mentoring*, 2.

of listening has been shown to be significant in improving WB [115] and notably feeling 'unheard' can contribute towards poor MH/WB[116].

The least popular factor influencing WB was 'feeling part of a community' with 0% selecting it for preference one or two and only two subjects selecting it for preference three.   This is surprising given that community and a sense of belonging has been shown to be significant in contributing towards adolescents' MH[117]. That is not to say that it does not have an impact upon WB, given that the question only permitted the subject to choose three responses. The subjects may have seen all six options as strongly influential, but that would have provided a rather vague picture, instead the question required the subjects to prioritise.

Summary

The results from survey one demonstrates that the sample is taken from subjects involved in very regular CM, predominantly working for parachurch organisations. Holistic care seems to be the distinguishing factor between CM and secular mentoring and feeling valued and listened to appear to be key influencers in WB. All subjects deemed CM as one of the most significant ways for the church to improve the WB of young people. Survey two will explore the role of MH/WB in further detail.

---

[115]Coyle, *Uncovering Spiritual Narratives*, 35.

[116]Penner, *Hope and Healing for Kids who Cut*, 127.

[117]Mentally Healthy Schools, 'Relationships and Belonging' Available: https://www.mentallyhealthyschools.org.uk/risks-and-protective-factors/school-based-risk-factors/relationships-and-belonging/ (accessed 28 March 2022).

Survey Two - Reporting on this Part of the Research

After the initial twenty survey responses, an optional second survey was then sent out to all the participants who had completed survey one, inviting them to take part to help glean further insight into the role of CM as a way of engaging MHI and WB in young people in secondary schools. The survey also sought to identify how CM can help to fulfil the purposes of youth ministry and ways in which the church could improve engagement with CM within schools. Eight participants took part in the secondary survey. The questions posed in the follow up survey were predominantly open-ended questions, to provide richer data. The questions fell under four broad categories: the nature of the participants' involvement in CM, the role of CM in engaging with MH/WB (including the examination of spiritual, emotional, and physical health), CM as a way of fulfilling youth ministry and potential applications for CM in secondary schools[118].

Nature of Involvement in Christian Mentoring

Question one explored the nature of the participant's involvement in CM, revealing that all the subjects represented a parachurch organisation, two of which had set up their own mentoring programmes in numerous schools. This was not surprising given that 80% of the original subjects worked/volunteered for parachurch organisations. Interestingly, 25% of the participants were involved in a voluntary capacity. One subject later noted that CM can be particularly beneficial because it often involves volunteers, which can speak volumes to adolescents about how valuable they are, and worth giving time up for.[119] This echoes the findings from survey one, that volunteers are a powerful resource that can be utilised by the church to help improve MH/WB. Most subjects provided a very brief response, but one subject

---

[118]appendix two-survey two
[119]question two-subject: two.

explained that 'we act to listen, guide, scaffold, and advocate for that young person. Helping with strategies but ultimately helping the young people find answers themselves.'[120] This suggests the important role of empowerment in CM, which has been shown to be crucial in improving self-esteem and preventing psychological issues[121].

Christian Mentoring to Improve Wellbeing and Mental Health

The survey defined WB using three markers: emotional, physical, and spiritual health. Questions two, three and four required the participants to explain to what extent they felt CM improved the emotional, physical, and spiritual health of young people, to give an idea of how CM can help the different facets of WB. Question two focused on emotional health and the results revealed that all of the subjects deemed CM a significant way to improve the emotional WB of adolescents. One subject remarked that 'to spend time with an adult that holds hope in their life like a Christian should is rare for young people…It gives a young person hope for the future. This then lays the foundation for better emotional health'[122]. This suggests that hope and the encouragement of self-belief plays a significant role improving WB and this is seen throughout the literature[123]. Another subject noted that they had seen significant improvement in emotional WB of 90% of the mentees that had been part of their mentoring projects. This point demonstrates the value of CM in improving emotional health, although understandably it cannot be 100% effective. It would be interesting to discover the reason for the 10% that did not see improvement, potentially a lack of engagement or the complexity/severity of the

---

[120]question one-subject: four.
[121]Brian Christens and Andrew Peterson, 'The Role of Empowerment in Youth Development: A Study of Sociopolitical Control as Mediator of Ecological Systems' Influence on Developmental Outcomes', *Journal of Youth and Adolescence* 41:5 (2012), 623-35 [630].
[122]question two-subject: two.
[123]Ingvild Henriksen and Ingunn Ranoyen, 'The role of self-esteem in the development of psychiatric problems: a three-year prospective study in a clinical sample of adolescents', *Child Adolescent Psychiatry Mental Health* 11:68 (2017), 689-94 [690].

problems. It is relevant to note that CM should not be a substitute for psychological help if required. Nevertheless, CM clearly has a positive impact on emotional health which is unsurprising given that question six in survey one revealed that aiding mental WB was one of the highest priorities within CM. One subject commented 'the way that Christian Mentoring is approached and delivered is vital in positively impacting a young person's emotional well-being'[124]. This demonstrates that the motivations of the mentor have a big impact on emotional health, a mentor that just wants to 'convert' young people or to simply help them to fulfil goals, would not develop young people's emotional health and WB in the same way as a mentor seeking to care holistically[125].

Question three focused on physical health, of which all of the participants, whilst remaining positive, were not as confident on the benefits of CM in relation to physical health, except for noting that good emotional health in turn helps to promote good physical health. Most subjects maintained that their focus in CM was on emotional health, but that physical health has a knock-on impact. One subject more specifically noted 'it definitely helps in teaching self-value and therefore the benefits of self-care, self-compassion from exercise to skin care, to not harming'[126]. This demonstrates that CM can have a positive impact upon physical health, the more an adolescent learns to value themselves and maintain good emotional health, the more their physical health will benefit. Young people who learn to identify and regulate their emotions tend to have better physical health[127].

---

[124]question three-subject: seven.
[125]Toombs, *Mentoring and Young People, 14.*
[126]question three-subject: three.
[127]Neil Schneiderman and Gail Ironson, 'Stress and Health: Psychological, Behavioural, and Biological Determinants', *Annual Review of Clinical Psychology* (2008), 607-28 [620].

The link between emotional and physical health can also go both ways, as good physical health can help aid a healthier mindset[128]. This was seen in another subject's response 'if the inside of a car engine is kept free from muck and rust, it will run better. If my lads are ridding their muck and rust onto me, they may run better too'[129]. This helps to demonstrate that CM does have a positive impact on physical health, though possibly through a ripple effect rather than specifically addressing it.

Question four focused on spiritual health, and most subjects noted that CM does engage with spiritual health, but often in a much more subtle way. Some subjects struggled with this question, one shared 'it's difficult to assess the spiritual impact as my faith doesn't come into my sessions unless the young person specifically asks'[130]. Similarly another commented 'I don't know how to test a person's spirituality without talking about spirituality with them'.the only 'higher being' seemed to be the next level on the play station'[131]. This demonstrates the difficulty to delve into deeper spiritual issues with CM. This is not surprising given the complexity of working within a school environment in which discussions of faith must be handled with care. Nevertheless, most subjects noted the advantages of CM in relation to spiritual health. One subject commented that CM 'fosters respect and the 'what ifs' of life, which are so often capped or silenced in schools'[132], therefore revealing the opportunities within CM to explore deeper life questions, engaging with spiritual health. This is valuable given the importance of sociological experiences/encounters on behaviour[133], the more

---

[128]Sarah Louise Bell and Suzanne Audrey, 'The relationship between physical activity, mental wellbeing and symptoms of mental health disorder in adolescents: a cohort study', *The International Journal of Behavioural Nutrition and Physical Activity* 16:1 (2019), 1186-92 [1189].
[129]question thee-subject: eight.
[130]question four-subject: six.
[131]subject: eight.
[132]question four-subject: three.
[133]George H. Mead, *Mind, Self and Society* (Chicago: University of Chicago Press, 1934), 47.

opportunities adolescents have to discuss their frustrations and questions of faith, the more likely they are to build a fuller picture of the world. Other subjects alluded to the opportunity and power of praying for young people involved in CM even if they were unaware of it. Whilst another explained that 'mentoring can open students to a spiritual dimension to life. This can open up a new area in which previously unanswered/ imponderable questions can become answerable and possible'[134]. This demonstrates that the majority of subjects believed CM had a positive impact on spiritual health, in addition to emotional and physical health. This is not surprising given that question nine in survey one revealed that 70% of the subjects argued a distinct advantage of CM over secular mentoring was that it addressed spiritual health and offered a new perspective. Clearly CM engages with spiritual health.

Question five addressed the role of CM in engaging with MHI, of which all subjects agreed that CM had a positive impact on MHI. One subject noted that some types of mentoring focus on MHI more specifically than others, but that all should engage with it in some way[135]. A few subjects commented that CM aids 'resilience' in young people, which has been shown to help them navigate through MHI[136]. Another explained that 'we have the love of Christ evident in us...it helps us to engage with the young people in a different way to other counselling and mentoring services'[137]. That is not to say that CM should be a replacement for psychological services, as that could be harmful in some cases. Whilst most mentors are trained, they do not usually possess the level of training of a counsellor/psychologist and some MHI may be too

---

[134]question four-subject: seven.
[135]question five-subject: four.
[136]Public Health England, 'The Mental Health of Children and Young People in England' Available: https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/575632/Mental_health_of_children_in_England.pdf (accessed 11 April 2022).
[137]question five-subject: two.

complex to be handled in CM[138]. Nevertheless, CM can offer a positive way to engage with MHI in young people. One subject noted 'our mentoring speaks to the heart of mental health. Our core drive is to see adolescents thrive so mental health has to be a priority and engaged with. Teaching and discussion on anxiety, panic attacks and dissociative disorder have become standard practice'[139]. This demonstrates that CM requires mentors to 'upskill' and develop in their knowledge of MHI. CM clearly addresses and has had a positive impact on MHI, providing adolescents with a safe space to express and accept their feelings, which we know can have a healing impact[140]. This is not surprising given that question ten in survey one revealed that 'feeling listened to' was perceived as the most important factor that influenced the WB of young people. Therefore, demonstrating how CM can provide a useful opportunity to engage with MHI.

Question six asked the participants whether they believed CM was a crucial tool for engaging with MHI and WB, all of which answered 'yes'. This is unsurprising given the positive way the subjects have described CM in their previous answers in both surveys. Similarly, in response to question seven in survey one, 100% of the participants agreed that CM was one of the most effective ways for the church to aid WB in young people. This demonstrates that the subjects consistently viewed CM as a crucial tool to address WB, but also MHI. Question seven required the subjects to explain their reasoning for question six. All the subjects suggested the importance of holistic care, one noted 'we are also spiritual beings and without

---

[138]NHS, 'The Urgent Need to Support Children and Young People with their Mental Health' Available: https://www.hee.nhs.uk/news-blogs-events/blogs/urgent-need-support-children-young-people%C2%A0-their-mental-health (accessed 14 April 2022).
[139]question five-subject: three.
[140]Very Well Mind, 'How Accepting Emotions can Improve Mental Health' Available: https://www.verywellmind.com/how-accepting-emotions-can-improve-emotional-health-425368 (accessed 14 April 2022).

this aspect there is not a truly holistic solution'[141]. This is supported by Moon and Benner, who explain that mentorees are 'somatopsychospiritual beings'[142], that spirituality must be considered alongside the physical and emotional. Another commented 'you wouldn't make a starved man listen to a sermon before feeding him! You can't expect young people to engage with Christian youth content if they're consumed by darkness, we have to get into that darkness with them'[143]. Thus, suggesting that before spiritual care can take place there is a primary need to address emotional care and this was echoed in the majority of the subjects' answers. Therefore, whilst not suggesting that any aspect of WB is of greater value than another, this reveals that the order in which aspects of WB are addressed is important. This was seen in another subject's response 'first they need to see an adult caring for them, then they will see the love of God through that'[144]. In addition, the responses emphasise the importance of deep empathy and compassion within CM, rather than simply listening, to 'get into that darkness with them' and to help to alleviate it[145]. The importance of holistic care is a consistent theme throughout this research, with 75% of the subjects viewing CM as more holistic than secular mentoring (survey one, question four) and many subjects mentioned holistic care as a reasoning for CM being an effective way for the church to address WB.

Christian Mentoring as a Way of Fulfilling Youth Ministry

Question eight asked the participants how CM helps to fulfil the purposes of youth ministry. This question required subjects to choose from pre-selected answers, as many as were deemed

---

[141]question seven-subject: seven.
[142]Gary Moon and David Benner, *Spiritual Direction and the Care of Souls* (Downers Grove: InterVarsity Press, 2004), 265.
[143]question seven-subject: three.
[144]subject: one.
[145]Psychology Today, 'Empathy versus Sympathy' Available: https://www.psychologytoday.com/us/blog/hide-and-seek/201505/empathy-vs-sympathy (accessed 14 April 2022).

appropriate. It is relevant to note that with hindsight, the question presumed that CM does help to fulfil the purposes of youth ministry in some way, but given the nature of the research and the commitment of the subjects it was likely that they would view CM as a positive way of fulfilling youth ministry. One participant did not choose any categories and stated, 'If my mentoring became 'visibly Christian', I do believe this could help in all the above'[146]. This demonstrates the challenge of being visibly Christian and the difficulties of sharing faith within a school context. This is a consistent theme throughout the research, with one subject drawing attention to the difference between a 'Christian mentor' and a mentor that identifies as a Christian[147]. Whilst CM was defined in the surveys, it is understandable that subjects have their own definitions of what they perceive CM to be, which inevitably can affect their responses. One could argue that whilst CM helps to fulfil youth ministry, the heavy focus on WB could potentially disempower young people, encouraging them to become less responsible and less faith focused. However, by agreeing to participate in CM, they are taking responsibility for their own WB. Given the secular nature of the context, there is the potential to ignore the role of the spiritual and over focus on the medical side of WB. However, through focusing on holistic care, which the majority of subjects have emphasised the importance of in their own CM, this can help to provide a balanced view of WB.

Notably, the most popular reasons for CM fulfilling youth ministry were 'through pastoral care' of young people (87.5%) and 'through establishing identity' in young people (87.5%), followed by the options of 'through pointing young people to Jesus' (37.5%) and 'through discipling' adolescents (37.5%). All the options were chosen by 37.5% of the subjects, but pastoral care and identity were the clear majority. This is unsurprising given that in survey one (question

---

[146]survey two-question eight-subject: five.
[147]question seven-subject: four.

nine) 60% of the subjects viewed CM are more pastoral than secular mentoring, thus suggesting that not only may CM provide a deeper level of pastoral care to aid WB but that through pastorally caring for young people it helps to fulfil some of the purposes of youth ministry. One subject noted that CM fulfils youth ministry 'through providing a safe and non-judgmental place for the young people to come to and where it is okay not to be okay'[148]. This demonstrates the importance of creating a safe, judgement free atmosphere where emotional authenticity is encouraged, something which has been proven to improve mental WB in young people[149].

In many ways question eight opens up more questions than it answers and could potentially lead into a new area of research, examining the extent to which CM fulfils the purposes of youth ministry. Nevertheless, the question yielded useful results. It would be interesting to explore the issue of 'identity' further, because whilst it was selected as a primary way of CM fulfilling youth ministry, the theme of identity has not been particularly mentioned throughout the survey data. This is surprising given that the subject of identity has been shown to be integral in the MH of young people and the foundation for entering adulthood[150], but notably the way adolescents view identity is changeable given the changeable nature of the world we live in[151]. Therefore, whilst identity was selected by the majority as an advantage of CM over secular mentoring, it is surprising that more subjects did not mention the importance of exploring identity in CM.

---

[148]survey two-question 8-subject: two.
[149]Djurdja Grijak, 'Authenticity as a Predictor of Mental Health', *Journal of Clinical Psychology* 10:2 (2017), 23-34 [24].
[150]Jane Kroger and Laura Ferrer-Wreder, *Identity in Adolescence* (London: Routledge, 2019), 202.
[151]Erik Erikson, *Identity, Youth and Crisis* (London: W.W. Norton and Company, 1995), 94.

Applications for Christian Mentoring

Question nine focused on the applications of CM, asking the subjects how the church could become more engaged in using CM to improve WB in young people. All of the subjects agreed that the church could do more to engage with this area of ministry, with some referring to the importance of training people within the church to be mentors. One subject made reference to the importance of utilising the incredible volunteer base in churches, utilising older people to mentor the younger. This has been a consistent theme throughout the research, with survey one revealing the significance of volunteers in demonstrating to adolescents how valuable they are, that they are worth giving time up for. Another subject interestingly suggested that CM should 'start as early as possible'[152], it is unclear by this whether they infer starting CM at an earlier age or starting before the severity of young people's problems worsens or being a presence in the school before it's too late. CM could potentially benefit from all three interpretations, because it is established that tackling problems earlier on in life and before the problems worsen, can help to provide adolescents with the skills to deal with issues later in adulthood[153].

One subject refers to meeting adolescents in their context 'to earn the right to speak/ share about spiritual matters'[154], which links to the responses in question eight relating to the order in which mentors address WB, suggesting potentially approaching emotional before spiritual health. This was a consistent theme, with another subject noting the importance of demonstrating care through action rather than speaking overtly about faith, making reference to St Francis and commented that we need 'to go and spread the Gospel - and use words if you have to. My necklace cross, is very often visible. I'll talk about it and its value to me should

---

[152]subject: one.
[153]Mental Health Foundation, 'Prevention and Mental Health' Available: https://www.mentalhealth.org.uk/publications/prevention-and-mental-health-research-paper/read-online (accessed 14 April 2022).
[154]subject: seven.

anyone ask me!'[155] This demonstrates the importance of CM maintaining a holistic focus and the importance of addressing emotional health potentially before issues around spiritual health. That is not to say that spiritual health cannot be discussed first if the student wishes, but that the mentor must be careful addressing issues relating to spiritual health, given the nature of the context. One subject noted the value of signing up to recognised programmes to help to give a more united front, given that the mentors would need to agree to the recognised values before starting.   This   would   be   beneficial   particularly   given   the   diversity   of backgrounds/theologies/expectations of mentors across the UK. Additionally, whilst CM focuses on care of adolescents, it could be argued that CM is so introspective that it potentially neglects altruism[156]. Whilst CM in church contexts does focus on developing one's own ministry and the need to help others[157], it is not clear how much of a role cultivating altruism and benefitting others plays in CM within a school context. Nevertheless, if the mentor works to develop holistic care, exploring emotional physical and spiritual health, altruism should factor into these areas. Therefore, the church could engage more with CM within schools through developing training, signing up to recognised programmes and utilising the volunteer base within churches.

---

[155]subject: eight.
[156]Peterson, *12 Rules for Life,* xxiv.
[157]Lewis, *Mentoring Matters,* 46.

Learning from the Research

Across the course of this dissertation, I have examined twenty initial surveys and eight follow up surveys from a variety of practitioners involved in CM in secondary schools, to explore the potential for CM to engage with MHI and WB in youth ministry within schools. All the participants were very favourable towards the value of CM and attested to the significance of CM in addressing MHI/WB. The subjects were all involved in regular CM and had a variety of roles within the schools that they worked in. The survey did not investigate the types of schools that the mentors were involved in, but that would be interesting for future research, to determine if the type of school impacts the significance of the CM in addressing MH/WB. It would also be interesting to discover whether the social economic status and culture of the area impacted the efficacy of CM to engage with MH/WB. The majority of the subjects felt their schools were reasonably receptive to the Christian faith, which is particularly significant because there has been notable push back from secondary schools with regard to their receptivity to Christianity[158][159]. The receptivity of the schools may explain why many subjects said their CM contained a Christian element always or mostly (either explicitly or implicitly), as opposed to 'sometimes'. Having schools that are open to Christianity could help to enable greater Christian content in the mentoring, therefore engaging with spiritual WB in particular.

The results revealed that the most popular benefits of CM in schools were aiding mental WB and caring for young people. All of the subjects deemed CM as a significant way to aid mental WB, suggesting the strength of CM in addressing MH/WB but also demonstrating that CM is

---

[158] Humanists UK, 'Schools and Education' https://humanists.uk/campaigns/schools-and-education/

[159] Independent, Available: https://www.independent.co.uk/news/education/secondary-schools-religious-education-breaking-law-department-education-natre-a7951796.html (accessed 19 May 2022).

highly pastoral in nature[160]. It is therefore not surprising that all the subjects agreed or strongly agreed that CM in schools is one of the most effective ways for the church to help WB in young people. Enabling adolescents to feel 'valued' was shown to be a popular advantage of CM and a common rationale for the value of CM as a way for the church to improve WB. Valuing adolescents seems to be an important way to improve WB and has been shown to be of great significance in CM[161] and in cultivating good MH in young people in the literature[162]. No matter the background of the mentor, the role they have or the variance in receptivity of the schools towards faith, they all agreed that CM is a significant way to improve WB in adolescents. However, one participant did interestingly suggest that CM can be very time consuming and difficult to have a wide impact, and suggested group/informal mentoring sessions which encourage self-referral may be more beneficial. Nevertheless, whilst CM may have limitations in terms of scope, it still remains a significant way to improve the different aspects of WB in adolescents, which has been shown to be critical in the literature[163].

The research also emphasised the significance of the volunteer base within churches, demonstrating that they are a powerful resource that can be utilised by the church to help improve MH/WB, and that the very nature of volunteering communicates to young people that they are worth giving up time for, enabling them to feel a sense of value which has been shown to be significant in cultivating WB[164]. Those with voluntary capacity within churches predominantly includes those of an older generation, which could potentially be viewed as a limitation. However, as the literature suggests, mentors do not need overly focus on being

---

[160]Erwin, *A critical Approach to Youth Culture,* 71.
[161]Cranston, *On Eagle's Wings: Models in Mentoring*, 2.
[162]Wilcox, *Intentional Mentoring*, 103.
[163]May, *Care of Mind, Care of Spirit,* 29.
[164]Etherton, *Self Esteem and Young People*, 6.

'relevant' but rather act as pastoral ethnographers[165], caring/understanding young people and helping to develop their sense of self.

The research revealed that CM can be a beneficial way to improve all three markers of WB, spiritual health, physical health, and emotional health, with the latter being the most improved. CM seems to have a strong impact on emotional health, which can lead to better physical health, which has been shown in the literature, with adolescents who learnt to identify/regulate their emotions tending to have better physical health[166]. CM did not have as significant an impact on spiritual health, with subjects explaining the difficulties delving into spiritual issues with young people due to the secular nature of the context and disinterest from young people. This contrasts with some of the literature that young people are deeply intrigued by spiritual authenticity and faith experiences[167]. Therefore, this demonstrates the challenges within CM in a school context, which is unsurprising given the tendency to place faith on a backburner within schools (despite it being part of the Education Reform Act[168]) and given the lack of connection young people have to Church[169]. Nevertheless, most subjects noted that CM provides opportunities to explore deeper life questions, engaging with spiritual health. This is not surprising given that the majority of the subjects argued a distinct advantage of CM over secular mentoring was that it addressed spiritual health. This is supported within the literature, with the value of spiritual health in WB[170] and the goal orientated nature of secular mentoring[171]. The most positive feedback was for the value of CM in addressing emotional

---

[165]Erwin, *A critical Approach to Youth Culture,* 71.

[166]Schneiderman and Ironson, 'Stress and Health: Psychological, Behavioural, and Biological Determinants', 620.

[167]Root, *Faith Formation in a Secular Age,* 136.

[168] Education Reform Act 1988, 'Duties with Respect to the Curriculum'. https://www.legislation.gov.uk/ukpga/1988/40/section/1/enacted

[169]Scripture Union, 'The 95 Campaign'. https://content.scriptureunion.org.uk/95-campaign

[170]Lloyd-Jones, *Spiritual Depression, 279.*

[171]Starr, *The Mentoring Manual*, 27.

health, with subjects explaining that CM instils self-belief which plays a significant role improving WB, which is seen throughout the literature[172]. CM clearly has a positive impact on emotional WB, which is unsurprising given that survey one revealed that aiding mental WB was one of the highest priorities within CM.

The results demonstrated that CM also has a significant impact on MHI in adolescents, I noted that some CM may focus on MHI more than others, but that all CM should engage with MHI in some way. Whilst CM should not replace psychological services, it can be a helpful accompaniment for some, or even an alternative for less severe cases. It would be interesting to discover in further research, the impact of CM on the MHI/WB of the mentors, because literature has shown the importance of counselling for MH professionals[173], given the emotional load they are undertaking. It is probable that Christian mentors also require similar support to work effectively, particularly given that the literature emphasises that care of the mentor is crucial[174]. Unsurprisingly all of the subjects deemed CM as a crucial tool for engaging with MHI/WB, and all attested to the significance of CM providing holistic care, which has been supported throughout the literature[175]. Through caring for adolescents holistically CM can serve as an incredible way to engage with MH/WB, instilling value in young people and giving them a voice. The value of holistic care in MH/WB was consistent throughout the results, with the majority of subjects maintaining that the church is 'called to'

---

[172]Henriksen and Ranoyen, 'The role of self-esteem in the development of psychiatric problems: a three-year prospective study in a clinical sample of adolescents', 690.
[173]Malikiosi-Loizos, 'Personal Therapy for Future Therapists: Reflections on a Still Debated Issue', 426.
[174]Lewis, *Mentoring Matters,* 46.
[175]Cranston, *On Eagle's Wings: Models in Mentoring*, 2.

care for young people holistically. The significance of caring for multiple aspects of young people has been notable throughout the literature[176][177].

CM was also shown to help to fulfil the purposes of youth ministry largely due to the pastoral nature of CM and the way in which it establishes identity in young people, which is supported throughout the literature[178]. That is not to say that it is a substitute for other forms of youth ministry, but rather it is a highly beneficial accompaniment. This was interesting because whilst the theme of caring/pastoral is recurrent throughout the research, the subject of identity has not been particularly mentioned throughout the data, although it is notably significant throughout the literature relating to WB[179]. It would be interesting to discover the significance of the role of identity in MH/WB in future research endeavours. Youth ministry was defined as identifying, embodying, and practicing the way of Jesus to holistically walk with and care for adolescents, and CM done well certainly achieves that. However, it is notable that the mindset/WB of the mentor may have a significant impact on the quality of the CM, a mentor that has become apathetic/bitter towards God or adolescents may cause more harm than good. Therefore, care of the mentor should be something that is prioritised, to ensure the mentoring relationship is healthy and sustainable[180]. In terms of application, all of the subjects agreed that the church could do more to engage with CM with young people in schools, with some suggesting more training within churches and others suggested utilising the volunteer base within churches, empowering the older generations to mentor the younger. The value of generational mentoring is supported throughout the literature[181]. Clearly CM is a valuable tool

---

[176]Dunlop, 'Is 'Being There' Enough?', 174.
[177]Toombs, *Mentoring and Young People*, 14-15.
[178]Coyle, *Uncovering Spiritual Narratives,* 35.
[179]Kroger and Ferrer-Wreder, *Identity in Adolescence*, 202.
[180]Lewis, *Mentoring Matters,* 108.
[181]Newton, *The Mentoring Church,* 145.

and there is a lot of potential for the church to utilise this valuable form of ministry to engage

with the MH/WB of young people.

Conclusion

In conclusion, the research suggests that CM is a significant way to engage with WB/MHI in adolescents. The research demonstrated the importance of providing holistic care to young people, addressing their emotional, spiritual, and physical health as a way to improve their WB. It was shown that caring for one aspect of WB without addressing the other facets is not as beneficial to the mentoree. The value of holistic care in WB has been supported throughout the literature[182], young people have complex needs and CM goes a long way towards identifying/addressing those needs in a multifaceted way. CM was shown to engage effectively with MHI in adolescents, addressing key issues such as depression/anxiety and helping to promote resilience. Addressing spiritual health was also shown to be a distinct advantage of CM over secular mentoring and spiritual care has been shown to be both significant to young people[183] and a requirement for schools[184]. CM, whilst it does not claim to be a sufficient tool in isolation, was shown to help to fulfil the purposes of youth ministry (pastoral/spiritual development).

The research revealed the importance of the volunteer base within churches both in communicating young people's value and to develop CM further within schools, with the older generation mentoring the younger, which has been supported in the literature. CM has notable limitations, such as the time-consuming nature and the potential for burn out/apathy from the mentor, but this could potentially be addressed with group mentoring sessions and close support for the mentor. CM provides the opportunity for the mentor to engage with the different facets of WB within young people, giving them a space to feel valued/heard and to

---

[182]Toombs, *Mentoring and Young People*, 14-15.
[183]Astin, Astin and Lindholm, *Cultivating the Spirit,* 89.
[184]Education Reform Act 1988, 'Curriculum'.
https://www.legislation.gov.uk/ukpga/1988/40/section/1/enacted.

advise when appropriate. It provides a depth of care that secular mentoring does not always fulfil and addresses spiritual care which cannot be ignored in young people. Whilst the nature of the secondary school context can restrict the amount of discussion relating to faith, there is no doubt that CM provides a distinct alternative to the more goal orientated nature of secular mentoring. With the rising level of MHI amongst young people, there has never been a more important time to explore the potential for such a crucial form of ministry within schools. It seems appropriate to end with one of the subjects' comments 'Jesus is the key to aiding wellbeing'[185]. It is evident from this research that CM goes a long way to address issues relating to MH/WB in secondary schools. Whilst it has limitations, it provides a pioneering way to address MHI from a Christian perspective and has enormous potential for improving WB in adolescents.

---

[185]Subject: seventeen.

Bibliography

Books

Anderson, Keith. R. and Reese, Randy. *Spiritual Mentoring*. (Downers Grove: InterVarsity Press, 1999).

Astin, Alexander. W, Astin, Helen. S. and Lindholm, Jennifer. A. *Cultivating the Spirit.* (San Francisco: Jossey Bass, 2011).

Berne, Eric. *Games People Play.* (New York: Grove Press, 1964).

Cameron, Helen. and Duce, Catherine. *Researching Practice in Ministry and Mission: A Companion* (London: SCM Press, 2013).

Cray, Graham. *Postmodern Culture and Youth Discipleship.* (Cambridge: Grove Books Ltd, 1998).

Creasy Dean, Kenda. *Practicing Passion.* (Grand Rapids: Eerdmans Publishing Company, 2004).

Collins, Gary. R. *Christian Counselling.* (Nashville: Thomas Nelson, 2007).

Coyle, Suzanne. M. *Uncovering Spiritual Narratives.* (Minneapolis: Fortress Press, 2014).

Cranston, David. *On Eagle's Wings: Models in Mentoring.* (Eugene: Wipf and Stock, 2015).

Daloz Parks, Sharon. *Big Questions, Worthy Dreams: Mentoring Young Adults in Their Search for Meaning, Purpose, and Faith.* (San Francisco: Jossey-Bass, 2000).

Dolby Jo., and Passmore, Richard. *Pioneer Youth Ministry.* (Cambridge: Grove Books Ltd, 2012).

Dumain, Liz. *Youth Ministry in a Digital Age.* (Cambridge: Grove Books Ltd, 2016).

Egeler, Daniel. *Mentoring Millennials.* (Colorado Springs: Navpress, 2003).

Erikson, Erik. *Identity, Youth and Crisis* (London: W.W. Norton and Company, 1995).

Etherton, Liz. *Self Esteem and Young People.* (Cambridge: Grove Books Ltd, 2008).

Erwin, Pamela. *A Critical Approach to Youth Culture.* (Grand Rapids: Zondervan, 2010).

Free, Michael. L. *CBT and Christianity.* (Sussex: Blackwell, 2015).

Fowler, James. W. *Stages of Faith.* (San Francisco: Harper and Row, 1981).

Gough, Tim. *Rebooted.* (London: InterVarsity Press, 2018).

Green, Maxine. and Christian, Chandhu. *Accompanying Young People on Their Spiritual Quest.* (London: Church House Publishing, 2012).

Griffiths, Steve. *God of the Valley*, *A Journey Through Grief.* (Abingdon: Bible Reading Fellowship, 2010).

Hart, Peter. *Indoctrination and Youth Ministry.* (Cambridge: Grove Books Ltd, 2014).

Keeble, Paul. *Mission With, Something out of the Ordinary*. (Watford: Instant Apostle, 2017).

Kirk, J. Andrew. *What is Mission? Theological Explorations*. (London: Darton, Longman and Todd Ltd, 1999).

Kreider, Larry. *Authentic Spiritual Mentoring.* (California: Regal, 2008).

Kroger, Jane and Ferrer-Wreder, Laura. *Identity in Adolescence.* (London: Routledge, 2019).

Langford, Jon. *Can We Have a Chat? Working Safely with Young People One to One.* (Cambridge: Grove Books Ltd, 2008).

Lewis, Rick. *Mentoring Matters.* (Oxford: Monarch Books, 2009).

Lloyd-Jones, Dr Martyn. *Spiritual Depression*. (London: Harper Collins, 1965).

Mallison, John. *Mentoring to Develop Disciples and Leaders.* (Lidcombe: Scripture Union, 1998).

Marchant, Gill. and Charter, Alan. *Top Tips on Developing Partnerships between Church and School.* (Milton Keynes: Scripture Union, 2008).

May, Gerald. G. *Care of Mind, Care of Spirit.* (New York: Harper Collins, 1992).

Mead, George. H. *Mind, Self and Society.* (Chicago: University of Chicago Press, 1934).

Moon, Gary. and Benner, David. *Spiritual Direction and the Care of Souls.* (Downers Grove: InterVarsity Press, 2004).

Nash, Sally. *Youth Ministry.* (London: Society for Promoting Christian Knowledge, 2011).

Nash, Paul. and Roberts, Nigel. *Chaplaincy with Children and Young People.* (Cambridge: Grove Books Ltd., 2016).

Newton, Phil A. *The Mentoring Church* (Grand Rapids: Kregel Publications, 2017).

Pegg, Mike. *The Art of Mentoring.* (Guildford: Management Books, 2003).

Peterson, Jordan. B. *12 Rules for Life.* (Canada: Penguin Random House, 2018).

Penner, Marv. *Hope and Healing for Kids who Cut.* (Grand Rapids: Youth Specialities, 2008).

Root, Andrew. *Revisiting Relational Youth Ministry.* (Illinois: InterVarsity Press, 2007).

Root, Andrew and Creasey Dean, Kenda. *The Theological Turn in Youth Ministry.* (Illinois: InterVarsity Press, 2011).

Root, Andrew. *Faith Formation in a Secular Age.* (Grand Rapids: Baker Academic, 2017).

Smith, Dave. *God's Plan for your Wellbeing.* (Surrey: Waverley Abbey Resources, 2020).

Starr, Julie. *The Mentoring Manual.* (Harlow: Pearson Education Ltd, 2014).

Thompson, Dean. K. and Muchison, D. Cameron. *Mentoring: Biblical, Theological and Practical Perspectives.* (Grand Rapids: Eerdmans Publishing Company, 2008).

Toombs, Joel. *Mentoring and Young People.* (Cambridge: Grove Books Ltd, 2014).

Tregale, Diane. *Fresh Expressions of School Chaplaincy.* (Cambridge: Grove Books Ltd, 2011).

Turkle, Sherry. *Reclaiming Conversation.* (New York: Penguin Books, 2015).

Van Pelt, Rich. and Hancock, Jim. *Helping Teenagers in Crisis.* (Grand Rapids: Youth Specialities, 2007).

Ward, Pete. *Youthwork and the Mission of God.* (London: Society for promoting Christian Knowledge, 1997).

Wilcox, Paul. *Intentional Mentoring.* (Watford: Instant Apostle, 2018).

Williams, Emlyn. *The Schools Work Handbook. (Milton Keynes: Scripture Union, 1996).*

Williams, Rowan Clare. *A Theology for Chaplaincy.* (Cambridge: Grove Books Ltd, 2018).

Wright, Walter. C. *Mentoring: The Promise of Relational Leadership.* (Milton Keynes: Paternoster Press, 2004).

Yaconelli, Mark. *Contemplative Youth Ministry.* (London: Society for Promoting Christian Knowledge, 2006).

Younger, Steve. *Time for Reflection.* (Edinburgh: Saint Andrew Press, 2018).

Journals

Bell, Sarah Louise. and Audrey, Suzanne., 'The relationship between physical activity, mental wellbeing and symptoms of mental health disorder in adolescents: a cohort study', *The International Journal of Behavioural Nutrition and Physical Activity* 16:1 (2019), 1186-92.

Bennetts, Christine., 'Lifelong learners: In their own words', *International Journal of Lifelong Education* 20: 4 (2001), 272–88.

Brown, Cameron. L., 'Fire Chaplaincy: The Promotion of Resilience Based Pastoral Care', *Texas Christian University* (2009), 1-69.

Bould, H., De Stavola, B.L., Magnusson, C., Micali, N., Dal, H., Evans, J., Dalman, C. & Lewis, G., 'The Influence of School on Whether Girls Develop Eating Disorders', *International Journal of Epidemiology* 45:2 (2016), 480-88.

Christens, Brian. and Peterson, Andrew., 'The Role of Empowerment in Youth Development: A Study of Sociopolitical Control as Mediator of Ecological Systems' Influence on Developmental Outcomes', *Journal of Youth and Adolescence* 41:5 (2012), 623-35.

Dunlop, Sarah., 'Is 'Being There' Enough? Explorations of Incarnational Missiology with Chaplains', *Practical Theology* 10:2 (2017), 174-76.

Eysink, Tessa., Dijkstra, Sanne. and Kuper, Jan., 'The Role of Guidance in Computer-Based Problem Solving for the Development of Concepts of Logic', *Instructional Science* 30:4 (2002), 307-33.

Grijak, Djurdja., 'Authenticity as a Predictor of Mental Health', *Journal of Clinical Psychology* 10:2 (2017), 23-34.

Henriksen, Ingivild. and Ranoyen, Ingunn., 'The role of self-esteem in the development of psychiatric problems: a three-year prospective study in a clinical sample of adolescents', *Child Adolescent Psychiatry Mental Health* 11:68 (2017), 689-694.

Kubota, Shinya., Mishima, Norio., Ikemi, Akira. and Nagata, Syohji., 'A Research in the Effects of Active Listening on Corporate Mental Health Training', *Journal of Occupational Health* 39:4 (1997), 274-79.

Malikiosi-Loizos, Maria., 'Personal Therapy for Future Therapists: Reflections on a Still Debated Issue', *The European Journal of Counselling Psychology* 2:1 (2013), 426-28.

Reich, Helmut., 'Between Religion and Science: Complementarity in the Religious Thinking of Young People', *British Journal of Religious Education* 11:2 (2006), 62-9.

Schneiderman, Neil. and Ironson, Gail., 'Stress and Health: Psychological, Behavioural, and Biological Determinants', *Annual Review of Clinical Psychology* (2008), 607-628.

Websites

Whitney Crenna-Jennings. 'Young People's Mental and Emotional Health-Trajectories and Drivers in Childhood and Adolescence' Available: https://epi.org.uk/publications-and-research/young-peoples-mental-and-emotional-health/ (accessed 11 April 2022).

Early Intervention Foundation. 'Adolescent Mental Health Evidence' Available: https://www.eif.org.uk/report/adolescent-mental-health-evidence-brief-1-prevalence-of-disorders#:~:text=This%20figure%20increases%20to%20one%20in%20five%20%2820.0%25%29,from%2011.4%25%20in%201999%20to%2013.6%25%20in%202017. (accessed 18 May 2022).

Education Reform Act 1988. 'Duties with Respect to the Curriculum' Available: https://www.legislation.gov.uk/ukpga/1988/40/section/1/enacted (accessed 08 May 2022).

Humanists UK. 'Schools and Education' Available: https://humanists.uk/campaigns/schools-and-education/ (accessed 24 March 2022).

Independent, Available: https://www.independent.co.uk/news/education/secondary-schools-religious-education-breaking-law-department-education-natre-a7951796.html (accessed 19 May 2022).

Macmillan Cancer Support. 'Physical Wellbeing' Available: https://www.macmillan.org.uk/coronavirus/healthcare-professionals/wellbeing/physical-wellbeing (accessed 01 May 2022).

Mentally Healthy Schools. 'Relationships and Belonging' Available:

https://www.mentallyhealthyschools.org.uk/risks-and-protective-factors/school-based-risk-

factors/relationships-and-belonging/ (accessed 28 March 2022).

Mental Health Foundation. 'Prevention and Mental Health' Available:

https://www.mentalhealth.org.uk/publications/prevention-and-mental-health-research-

paper/read-online (accessed 14 April 2022).

Mind. 'Mental Health Problems' Available: https://www.mind.org.uk/information-

support/types-of-mental-health-problems/mental-health-problems-introduction/about-mental-

health-problems/ (accessed 11 May 2022).

NHS. 'The Urgent Need to Support Children and Young People with their Mental Health'

Available: https://www.hee.nhs.uk/news-blogs-events/blogs/urgent-need-support-children-

young-people%C2%A0-their-mental-health (accessed 14 April 2022).

PBS Frontline Special. 'Inside the Teenage Brain' Available:

https://www.pbs.org/wgbh/pages/frontline/shows/teenbrain/interviews/giedd.html (accessed

18 May 2022).

Prayer Spaces in Schools. Available: https://prayerspacesinschools.com/ (accessed 28 March

2022).

Psychology Today. 'What is Wellbeing?' Available:

https://www.psychologytoday.com/us/blog/click-here-happiness/201901/what-is-well-being-

definition-types-and-well-being-skills (accessed 01 March 2022).

Psychology Today. 'Understanding Emotions and How to Process them' Available:

https://www.psychologytoday.com/us/blog/theory-knowledge/201701/understanding-

emotions-and-how-process-them (accessed 01 March 2022).

Psychology Today. 'Empathy versus Sympathy' Available:

https://www.psychologytoday.com/us/blog/hide-and-seek/201505/empathy-vs-sympathy

(accessed 14 April 2022).

Psychological Wellbeing. Available: https://psychology.iresearchnet.com/health-

psychology-research/psychophysiology/psychological-well-being-

definition/?msclkid=c786a4c7d10811ec9ef7516327a9d870 (accessed 11 May 2022).

Public Health England, 'The Mental Health of Children and Young People in England'

Available:

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data

/file/575632/Mental_health_of_children_in_England.pdf (accessed 11 April 2022).

Scripture Union. 'The 95 Campaign' Available: https://content.scriptureunion.org.uk/95-

campaign (accessed 08 May 2022).

The Outward Bound Trust. 'Mental Health and Resilience' Available:

https://www.outwardbound.org.uk/assets/pdf/uploads/Trust%20general/Young-Peoples-

Mental-Health-and-Resilience-Report.pdf (accessed 18 May 2022).

Very Well Mind. 'How Accepting Emotions can Improve Mental Health' Available:

https://www.verywellmind.com/how-accepting-emotions-can-improve-emotional-health-

425368 (accessed 14 April 2022).

Web Ellis. 'The Definition of Youth Ministry' Available:

https://www.patheos.com/blogs/progressiveyouthministry/2016/04/the-definition-of-youth-

ministry/ (accessed 01 May 2022).

Wespath. 'The Basics: What is Spiritual Health? Available: https://www.wespath.org/health-

well-being/health-well-being-resources/spiritual-well-being/the-basics-what-is-spiritual-

health (accessed 20 March 2022).

World Health Organisation. 'Mental Health' Available:

https://www.who.int/westernpacific/healthtopics/mentalhealth#:~:text=Mental%20health%20

is%20a%20state%20of%20balance,%20both,are%20inseparable%20links%20between%20m

ental%20and%20physical%20health. (accessed 01 March 2022).

Youthwork Magazine. 'Time for a New Model of Youth Work' Available:

http://www.sundaypapers.org.uk/wp-content/uploads/2012/04/YW-research.pdf (accessed 28

March 2022).

Youthscape. 'Spiritual Development' Available: https://www.youthscape.co.uk/ys-luton/spiritual-development?msclkid=5f98a286d10c11ecb2e7a634e5b56516 (accessed 11 May 2022).

Appendix One-Survey One

(The questionnaire results were gleaned from adults involved in Christian Mentoring in a secondary school context.)

For the purpose of this dissertation, these key terms will be defined as follows:

Christian Mentoring: Christian Mentoring will be defined as an active Christian mentoring a young person within a secondary school context, who may or may not be a Christian themselves. The mentoring should be holistic and therefore may encompass a spiritual dimension, but the Christian content and how explicit or implicit may vary depending on the mentor, the young person and the context.

Wellbeing: Wellbeing will be defined using three markers: emotional health (healthy processing and expressing of emotions), physical health (relating to physical care of the body but also physical decision making e.g. wise choices) and spiritual health (finding hope/comfort in difficult times and experiencing a sense of purpose).

Mental Health Issues: Mental Health will be defined as a state of balance, the ability to think, learn and understand one's emotions and the reactions of others. Mental Health Issues may encompass a wide variety of problems, varying in nature and severity.

1. What is your role when you are involved in Christian Mentoring within schools? (You may choose more than one answer)
    -   I am a youth worker/volunteer going into a local secondary school on behalf of my local church
    -   I am a youth worker/volunteer going into a local secondary school on behalf of a charity/parachurch organisation
    -   I am a school chaplain
    -   I work for the school in another capacity
    -   Other: Please specify

2. How receptive are the school/s that you are involved in, to the Christian faith? (10 being very receptive, 1 being rather unreceptive)

3. Do you feel that your role within the school effects the way you mentor? (For example, an outside worker going in may feel they have less freedoms of Christian expression than someone working for the school, or vice versa)

4. How often are you involved in mentoring young people in schools (this is not in reference to how often you mentor a specific young person):

-   More than once a week
-   Weekly
-   Fortnightly
-   Monthly
-   Infrequently

5. As mentioned, 'Christian Mentoring' does not necessarily refer to specific mentoring of Christian young people. Would you say that the mentoring you are involved in contains a Christian element either explicitly or implicitly?

- Yes all of the involvement
- Most of the involvement
- Some of the involvement

6. If you had to choose two main benefits of Christian Mentoring with young people in schools, which would you select from this list?

- Sharing Jesus
- Aiding mental wellbeing
- Discipleship
- Creating links with local schools
- Caring for young people
- Other-please explain

7. 'Christian Mentoring in schools is one of the most effective ways for the church to aid wellbeing in young people'. How do you feel about this statement?

- Strongly agree
- Agree
- Partly agree
- Disagree
- Strongly disagree

8. What is your reasoning for this?

9. How does your Christian Mentoring benefit young people in contrast to secular mentoring of young people? (Tick those that you feel are appropriate.)

-Christian Mentoring is more holistic

-Christian Mentoring is less target focused

-Christian Mentoring offers a new perspective

-Christian Mentoring is more pastoral

-Christian Mentoring points young people to Jesus

-Christian Mentoring addresses spiritual health

10. From the following list, which are the most significant factors that you believe influence the wellbeing of young people? (choose your top three in preference order)

- Feeling part of a community
- Feeling listened to and that they have a voice
- Feeling valued
- Feeling that they have purpose
- Feeling supported
- Feeling loved

Appendix Two-Survey Two

(*The questionnaire results were gathered from adults involved in Christian Mentoring in a secondary school context.*)

For the purpose of this dissertation, these key terms will be defined as follows:

Christian Mentoring: Christian Mentoring will be defined as an active Christian mentoring a young person within a secondary school context, who may or may not be a Christian themselves. The mentoring should be holistic and therefore may encompass a spiritual dimension, but the Christian content and how explicit or implicit may vary depending on the mentor, the young person and the context.

Wellbeing: Wellbeing will be defined using three markers: emotional health (healthy processing and expressing of emotions), physical health (relating to physical care of the body but also physical decision making e.g. wise choices) and spiritual health (finding hope/comfort in difficult times and experiencing a sense of purpose).

Mental Health Issues: Mental Health will be defined as a state of balance, the ability to think, learn and understand one's emotions and the reactions of others. Mental health issues may encompass a wide variety of problems, varying in nature and severity.

1. Please explain how you are involved in Christian Mentoring amongst young people in schools.

2. To what extent do you feel that Christian Mentoring improves the emotional wellbeing of young people?

3. To what extent do you feel that Christian Mentoring improves the physical wellbeing of young people? (both physical care and in regards to decision making)

4. To what extent do you feel that Christian Mentoring improves the spiritual wellbeing of young people?

5. To what extent do you feel that Christian Mentoring helps to engage with mental health issues?

6. Would you agree with the statement 'Christian Mentoring is a crucial tool for engaging with wellbeing and mental health issues in youth ministry'

Yes

No

Maybe

7. Please explain why

8. How does Christian Mentoring help to fulfil the purposes of youth ministry? (Tick as many as appropriate).

-through pastoral care of young people

-through pointing young people to Jesus

-through discipling young people

-through establishing identity in young people

-Other (Please specify.)

9. How could the church become more engaged in using Christian mentoring to improve wellbeing in young people in schools?