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"Effectiveness of Adult Male Participation in Formal Mentorship on Male Youth Self-Esteem and Connectedness"

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DECLARATION

This is my original work and has not been submitted to any other institution of higher learning for any academic award.

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This thesis has been submitted for examination with the approval of my supervisors from the Department of Psychology, University of Nairobi.

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Professor Priscilla W. Kariuki Professor Gathogo Mukuria

DEDICATION

This work is dedicated to the youth of the Kenyan Nation including my children; and especially to the male youth. In you God has capitalized great potential to do and to boundlessly become according to His purpose. This significance is actualized in self-awareness and being confidently determined to find and utilize each his niche as life grants. In your generation, are many challenges that can easily obscure. Yet, there in His Grace abounds and the myriad of opportunities generations past only dreamt of.

To the great men of this Nation, you have what it takes to raise our young to prominence. This you will do in taking the place of responsibility and doing the small everyday things that make one a role model. You can be a mentor to those of your blood and to the youth next door;for they all belong to us. This may surprise you but they are eagerly searching and waiting for you to make the move. God made you to so naturally be a leader. For this reason your little gestures and that one word counts, for good and bad. Determine therefore, to make that difference and leave behind you a trail for others to follow in the maze of life.

ACKNOWLEDGEMENT

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ABBREVIATIONS AND ACRONYMS

FGD   Focus Group Discussion

ICPD   United Nation's International Conference on Population and Development

MOE   Ministry of Education

NACOSTI   National Commission for Science Technology and Innovation

SDT   Self Determination Theory

SPSS   Statistical Package for Social Sciences

U N   United Nations

ABSTRACT

This study explored the effectiveness of adult male formal mentorship on male youth self-esteem and connectedness. Extant literature indicates that formal mentorship is effective in mitigating the effects of male youth risk factors; leading to heightened self-esteem and connectedness. The current research was carried out in order to establish whether this can be the case in Kiserian of Kajiado County. This study utilized qualitative and quantitative methodologies. The research design was quasi-experimental with a treatment and control group for the male youth (mentees). Each group was composed of 26 participants; drawn from three age categories ranging between 15 and 23 years and from diverse ethnic backgrounds. There were 13 mentors and each one was assigned two mentees for speed mentorship. The sample of 65 participants was drawn from Kiserian town and selected using purposive and snowball sampling methods. The research instruments included three questionnaires and four Focus Group Discussion guides. One questionnaire was designed for the mentors; while the two were for the mentees; a pretest and posttest one; each pair was applied to both the treatment and control groups. The mentors and mentees had two Focus Group Discussions each. The SAVE mentorship model was utilized for the speed mentorship intervention. A pilot study was conducted before the study commenced. The reliability tests carried out before the main study using Cronbach's Coefficient Alfa formula found the instruments to be within the acceptable range. Statistical Package for Social Sciences (SPSS) version 20 for windows was employed in descriptive and inferential data analysis. Statistical techniques made use of comprised, one- way ANOVA and ANCOVA. The hypotheses were tested at $= 0.05$. ANOVA analysis found adult males in Kiserian to be only moderately (M=33.84 out of a possible 45 points) involved in male youth affairs in the community. The differences in formal mentorship participation however, were found not to be significant across age and cultural backgrounds of the mentors. Further, ANCOVA analysis showed that male youth self-esteem (from 16.81 to 24.70) and connectedness (from 29.31 to 38.12 from 29.31 to 38.12) increased significantly after the mentorship intervention. The study also established that the age of male youth participants had no statistically significant effect on their self-esteem and connectedness. Though the cultural background of mentees did not significantly determine their connectedness; it nonetheless interposed their self-esteem considerably. The concerted efforts of all stakeholders in enhancing male youth self-esteem and connectedness are imperative. The study recommends that the government takes the lead in urgently creating awareness on the importance and possibility of male youth formal mentorship by adult males. Besides, programs for mobilizing and training adult male mentors and opportunities to mentor male youth should be created by the government rather than be left to the scattered and haphazard efforts of other stakeholders.

CHAPTER ONE: INTRODUCTION

1.1 Background of the Study

Psychosocial well-being of both men and women comprise the need for belongingness and inclusion (Kennon, 2010). Further, it implies autonomy and self-determination as well as to be competent in a particular area, resulting in a sense of self-pride (Kennon, 2010). According to the International Bank for Reconstruction & Development and the World Bank (2006) psychosocial issues affect both women and men. Kraemer (2000) however observed that, the male youth is psychosocially more vulnerable than the female youth. A study carried out in Malawi by Izugbara and Undie (2008) indicated too that the male youth is vulnerable. This susceptibility was also witnessed among male youth in Australia and exhibited as diminished hopefulness, decreased feelings of well-being, plus growing apprehension and despair (Burnett & Spelman, 2011). Besides, Australian males experience shorter lifespans and higher indisposition than their female counterparts (Wilson, Cordier & Whatley, 2013).

According to Kennon (2010) psychosocial concerns can arise from the absence of the very factors that would ordinarily foster psychosocial well-being. Kennon further notes that changing gender roles, identity in family, workplace and society as factors contributing to psychosocial disquiet in contemporary society. The diverse psychosocial issues could inadvertently lead to erosion of male youth capital (Kraemer, 2000), where male youth capital erosion can refer to potential capability reduction and the loss of productivity in the spheres of education, job specific training, shortened lifespan, and inability to playappropriate social roles (Anderson, Bromley & Given, 2005).

According to the Australian Institute of Health and Welfare (2013) there are several risk factors that cause the engagement of male youth in antisocial behaviours. These dynamics are those influences which are likely to increase male youth's likelihood of involvement in risky behaviours (O'Neil, 2008). The features comprise of a male youth's specific attitudes, relationship with family members, being raised in a community where violence is prevalent, poverty, poor health, low-quality housing, coupled with alcohol and substance abuse. Moreover, male youth are faced with other challenges of deprivation, cultural disjointedness and intergenerational distress on top of many other disadvantages (O'Neil, 2008).

According to Kennon (2010) meeting psychosocial needs constructively or destructively leads to contentment and pride; with adverse effects when destructive means like joining gangs are employed. Disparaging habits incidentally result in proneness to risk factors such as hopelessness, depression, being suicidal and engaging in drug abuse, criminal behavior, violence and commercial sex work (Kennon, 2010).

Male youth in Kenya are not different from their compatriots globally. The World Bank (2008) reported that male youth in Kenya are prone to risk factors such as low self-esteem, lack of optimism, lack of purpose in life, hopelessness and a negative attitude toward mentorship, aspects which diminish their psychosocial well-being. These psychosocial concerns may perhaps precede or proceed from lack of or inadequate healthy intergenerational relationships of men within a community. Besides, The World Bank (2007) reported that this susceptibility inclines male youth to criminal behavior, violence and commercial sex work. Consequently, these Kenyan male youth find it difficult to translate their aspirations into a productive and fulfilling future. The male youth in Kiserian too are exposed to risk factors and behaviours. Moreover, The World Bank adds that frustration, unrealistic expectations and depression have generally been observed to be soaring among male youth in Kenya. Mentorship can work and has been utilized in many countries under differing contexts as a mitigating dynamic against male youth risk factors. Mentorship of male youth by male mentors can go a long way in mitigating against male youth psychosocial issues and concerns.

1.1.1 Conceptualization of Mentorship

Udrescu and Coderie (2014) term mentorship as being asold as mankind but gaining more impetus in the contemporary world. Besides, the concept is dynamic, acquiring diverse denotations in various settings and in each decade (Nsamenang & Tchombe, 2011). Moreover, mentorship relationships can be found in many social functions such as family, church, school and even organizations. The term nevertheless can commonly refer to the relationship of a less knowledgeable individual, referred to as a mentee, and a more proficient one known as mentor (Kramer, 1985 & Noe, 1988b). Mentorship is a primary

mode of learning that is crucial to holistic human development (Campbell & Campbell, 2002).

Donaldson, Ensher, and Grant-Vallone (2000) postulated that mentoring defines a dyadic one-on-one, longstanding connection between a guiding mature individual and an apprentice that nurtures the mentee's professional, academic, or personal development. According to Kasprisin, Boyle, Single, Single, and Muller (2003); Packard (2003b) however, the contemporary view holds that mentoring can be initiated informally or formally, be longstanding or temporary, and set up by electronic means or physically. Mentorship can include coaching, protecting, providing challenging assignment, promoting prominence and sponsorship (O'Leary & Mitchell, 1990). The church too has it's perception of mentorship; considering it valuable in training effective workers. Smith (2008) holds that church mentorship involves an investing, or pouring, of one's life into another which entails both watching and doing. Smith (2008) continues to add that the mentoring process, calls for commitment of both parties: with the pastor leading by example and the mentee or protégé being ready to receive constructive feedback. This helpful criticism comprises both encouragement and critique.

Mentorship is both a process and a relationship, which can be instigated by either the mentor or the protégé (Cleveland, Stockdale & Murphy, 2000). For this reason, it calls for commitment from both the mentor and mentee. Gettings and Wilson (2014) found commitment imperative to the relational maintenance of formal youth mentorship. This infers that each has to play his or her role for effectiveness. According to Rhodes and Spencer (2010) mentorship can be useful in serving youth of diverse ages, and in different settings who are faced with a myriad of challenges. Mentorship is a process expected to ensure that male youth pick up socially applicable ways of meeting biologically determined wants and roles; and therefore forms a basis for gaining skills in or and other competencies of life (Gresham, Sugai & Horner, 2001). One of the things mentorship can do is to increase a mentee's self-awareness.

Self-awareness is male youth's ability to identify himself as an individual, responding to himself appropriately and to value or appraise self. This skill may benefit a male youth in assuming responsibility for his conduct; reacting to others appropriately, and to adopt a variety of roles. It may also empower him to attach a positive value to himself- without which he cannot be motivated to act in his advantage rather than disadvantage (Haviland, 1997). Self-awareness can boost male youth self-esteem and aid in building healthy relationships (Haviland, 1997). According to O'Neil (2008) high self-esteem and healthy relationships with peers, family and other community members, are shielding factors which may lead to male youth selecting ways of life that are fruitful (O'Neil, 2008). In other words, mentorship can enhance male youth's self-esteem through self-awareness (De Vries, 2005). Additionally, it will equip them with knowledge and skills for healthy interpersonal relationships. This connectedness coupled with high self-esteem should go a long way in mitigating the erosion of male youth capital.

From time immemorial, different cultures from all over the world perceive enculturation as mentorship. For instance, the Ethiopian Amharic word 'Jegna" simply means mentor (Cooper, 2000). Strassmann (2011) found that among the Mali Dogon, as it is with all African nations, enculturation is carried out by close blood relatives and the community as a whole. Among the Maasai of Kenya, male youth customarily grow up in the basic social unit called *kraal* or *boma*, where several families live together; perhaps making mentorship easier, resulting from proximity to nuclear and extended families (Finke, 2003). Among the Agikuyu of Kenya, the mentoring of male youth was a collective responsibility of immediate family members, the clan and the entire community (Kenyatta, 1953; Leakey, 1977).

This primary mentorship of male youth through natural relationships does not seem to be as effective as it once may have been. Indeed Dubois and Silverthorn (2015) found that mentorship through natural relationships at its best is helpful but limited in mitigating male youth ill-being. This arises from society becoming more complex. One reason for this complexity is parents often being away from their children, occasioning reduction in nurturance time (Perry, 2014). Many fathers are absent from home, yet constructive involvement of fathers has shown great benefits for male youth self-esteem and healthy

relationships (Boyd & Bee, 2008). Yet for mentorship from natural relationships to work, they should be highly close and be coupled with frequent contacts/ long duration or both (Hurd & Zimmerman, 2014). Another aspect is the increase of matrifocal households where only the mother is present (Schwimmer, 2003). A matrifocal family is often associated with feminization of poverty, which negatively affects the upbringing of male youth (Odih, 2002). Besides, adult men within a community may lack skills for formal mentorship (DuBois & Silverthorn, 2005). According to Holland (2009a) resultant problems experienced by male youth such as low self-esteem and lack of healthy relationships can be alleviated through formal mentorship by empowered adult males. Contact with responsible, supportive male adults serving as helpful role models can be one of the sturdiest shielding impacts for male youth who may be facing the risk of negative influences (Center for Disease Control and Prevention, 2015).

DuBois and Silverthorn (2005) generallywere of the view that nonparent male adult mentors can function as key coaches and helpful models; supporting knowledge and proficiency, exposing mentees to constructive societal standards, increasing significance and self-efficacy, while aiding male youth to apprehend their full potential. The National Mentorship Partnership (NMP) (2004) terms a mentor as an adult who, alongside parents, offers male youth support, counsel, friendly bolstering, and positive examples. Mentors are found in innumerable relationships. It is therefore not uncommon to find the term mentor being used to mean teacher, friend, guide, coach, adviser (Gardiner, 2008); as well as counselor and role model (Johnson & Howe, 2003). It is interesting to note that mentors too benefit immensely from mentorship relationships especially in terms of individual fulfillment and growth (Ehrich, Hansford & Tennent, 2004). Natural mentorship relationships are not uncommon in Kiserian. Informal mentorship is conducted by fathers, uncles, older brothers, teachers and members of the community who are not blood relatives. This kind of mentorship however seems to be inadequate in addressing male youth psychosocial issues; raising their self-esteem and connectedness.

1.1.2 Roles and Qualities of Mentors

Mentors are expected to carry out a number of roles. These can be divided into psychosocial and career-related. Psychosocial mentorship encompasses roles played by mentors such as friend or counselor; while career-related mentorship implies roles such as coaching or sponsoring (Noe, 1988b; Ragins & McFarlin, 1999). Mentorship does not denote that one does everything or nothing; one or many roles may be played as is deemed necessary (Kram, 1985; Ragins, Cotton, & Miller, 2000). Specifically, mentors are expected to be caring, good listeners, and helpful in bringing out male youth strengths (NMP, 2004). Secondly, a mentor is expected to increase a mentee's self-awareness (Haviland, 1997). Thirdly, mentorship roles also incorporate coaching, protecting, providing challenging assignment, endorsing visibility and sponsorship (O'Leary & Mitchell, 1990). Besides, as a role model, friend and counselor a mentor is supposed to offer the protégé positive regard and acceptance (Dreher & Ash, 1990). Sometimes, role modeling is considered separately as a different type, rather than as an activity entrenched in psychosocial mentorship (Donaldson et al., 2000; Scandura & Williams, 2001).

The roles of a mentor dictate that he or she possesses certain qualities. Cleveland et al. (2000) suggested that a mentor should be a good listener, honest, and nonjudgmental. Mentors should of necessity possess such traits as attentive listening skills; being caring and concerned about bringing out male youth strengths (NMP, 2004). Besides, a mentor ought to be befittingly experienced, able to keep confidences, a wise guide and a trusted counselor (Karcher, 2005). A mentor must also be willing to allocate time to developing others, have a successful career, and the ability to network so as to find resources needed for the mentorship process. Moreover, there are other basic mentor qualifications. These comprise, being at least 25 years of age, employed, in school, or retired and a good role model. Further, he or she must be of the same gender as the protégé, live no more than 50 miles from the protégé, and be committed to the entire program (Freestate Challenge Academy, 2014). Besides, Raposa, Rhodes and Herrara (2016) assert that greater self-efficacy mentors and who have extra prior association with male youth within their localities, had a higher likelihood of effectiveness in cushioning youth against adverse ecological strains and behavioural difficulties. The effectiveness of any kind of mentorship largely depends on the qualities of mentors which

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can then be used in matching them with mentees. Besides, both mentors and mentees must play certain roles for mentorship to work.

1.1.3 Mentorship Programs and Models

The Australian Institute of Family (2013) asserts that formal mentorship works. The rapid increase of formal mentorship programs beginning from the 1980's, has its roots in the ineffectiveness of informal mentorship (Kram & Bragar, 1991). Examples of renowned formal mentorship programs include the Big Brother/Big Sister of America (BB/BSA), National Mentorship Partnership in United States of America (Johnson & Sullivan, 1995); and Africa 2.0 Mentorship program (Africa 2.0, 2013). Besides, various organizations in Kenya are embarking on mentorship; Wings to Fly which is a project of Equity Bank (Mwangi, 2013) and Man Enough, an initiative of Pastor Simon Mbevi (Ogutu, 2014). There are various mentorship models that have been developed globally. The Five Phase Relationship Mentorship Model created by Cooper and Wheeler in 2007 which consists of five phases: purpose, engagement, planning, emergence and completion, is a good example (Ibarra, 2014). Mentorship programs' effectiveness is dependent on several reasons. These features vary from program to program. While certain program aspects contribute to the smooth running of a mentorship process, others act as a deterrent. There is need to come up with a mentorship model which is relevant for men to men mentorship.

1.1.3.1 Mentorship Enhancers

DuBois, Holloway, Valentine and Cooper (2002) employed meta-analysis to assess 55 appraisals of the outcomes of mentorship programs on American youth. Generally, their results provided an indication of but modest advantage for the average youth who participated in mentorship programs. Program results are however significantly improved when more theory- based and empirically based "best practices" are exploited in support of mentorship relationships. As their analysis further indicated, youth who have been brought up in a risky environment and deprivation appear to have a higher likelihood of benefiting from participation in mentorship. Besides, advantages accrued by at-risk youth who are disadvantaged by personal susceptibilities are considerably different in light of program qualities. In other words, poorly executed programs are potentially detrimental on such

youth. They gave recommendations for better observance of procedure in the design and implementation as well as more comprehensive assessments of the mentorship relationship and related factors in program appraisal.

According to Fletcher and Ragins (2007) effective communication, respect, trust, satisfaction, empathy, empowerment, sensitivity and self-disclosure can all be encouraged through a high-quality mentoring relationship. These result in lessening stereotypes, aid mentees in valuing others' experiences, acquiring special skills and improving in behavior befitting of social norms. Hoffman and Wallach (2005) posited that marginalized male students participating in mentorship programs display higher self-esteem coupled with greater impetus to academic performance. Different mentorship programs are successful pursuant to diverse reasons. Utah's Youth and Families with Promise (YFP) mentorship program is one such platform. This accomplishment hinges on a number of aspects (Riggs, Lee, Marshall, Serfustini & Bunnell, 2006). Firstly, the matching of mentee with mentor is crucial. In this light, youth are connected to young adult mentors who use intervention strategies that are ethnically suitable. The interventions which are carried out early must be designed to increase developmental resources. Accurate matching is essential for compatibility; a factor crucial to the establishment of an effective mentoring relationship (Smith, 2008). Secondly, high self-efficacy mentors who have previously associated with male youth in their communities are more likely to counter destructive effects of environmentally related stress, while dealing with behavioral problems (Raposa et al., 2016). Thirdly, program attainment depends on effective partnerships with local community organizations tied with the involvement of community leaders and parents.

The Australian Institute of Health and Welfare (2013) suggests that the quality training of mentors, mentorship lasting for duration of at least 12–18 months, and mentors with a history of similar challenging experiences as those the mentee may be facing, plus demonstrated success in overcoming adverse life situations were imperative. Besides, consistent, regular contact of mentor with mentee is important as well. The initial contact may require 10–20 hours per week dependent on a mentee's needs and continuing to support the protégé to consolidate positive changes are also essential aspects. Also, the potential flexibility of a

mentoring approach has great advantages (Smith 2008). In examining several chapters of Big Brothers/Big Sisters of America Gaddis (2012) indicated several factors which could lead to program effectiveness. The factors which consistently showed positive outcomes include the amount of time spent between individuals and trust. In addition, whereas racial similarity and intergenerational closure indicated only limited effects, social class difference had no effect on examined outcome.

1.1.3.2 Mentorship Hindrances

While there are many benefits that can ensue from mentoring programs, there are deterrents that may stand in the way. Weak mentor/ mentee relationships, high cost of program as well as the process of mentoring being time consuming to implement, assess, and monitor are limitations to program effectiveness (Harper, 2012). According to the National Mentoring Partnership (2002) published report, a mentoring program costs $1,500 per mentee on average. This cost can act as a deterrent. Yet The Australian Institute of Health and Welfare (2013) noted that short-term mentoring (about 6 months) might not be as effective as a longer one. Besides, mentorship is bound to be even less effective when contact between mentor and mentee is irregular; the mentor is rigid or judgmental, or when emphasis is more on achievement of goals than on first establishing a relationship. Also, when goals are too many the mentee may feel disheartened; leading to him giving up. Lastly, peer mentorship was found not to be as effective as mentoring by adults. Certain factors, such as a heightened stressful home or school environment negatively affects mentees' perception and satisfaction with the mentorship relationship (Raposa et al., 2016). Addressing issues which can affect the effectiveness of a mentorship relationship or program will go a long way in enhancing its effectiveness. Besides, it's important to bear in mind that each relationship/program is unique.

1.1.4 Participation of Adult Males in Mentorship

Mentoring is carried out both in urban and rural settings (Garringer, 2014). Adult males are considered important as role models within extended families and as social persons. This means that they have the ability to form or access social networks that they can utilize to achieve their aims within communities. For this reason, they can act as mentors for less

experienced male youth within their families or in the community (Jacobsen, 1991). Above and beyond, mentees with adult mentors are significantly less likely to experience depression or abuse alcohol in comparison to mentees who have peer mentors (Whitney, Hendricker & Offutt, 2011).

According to Havilland (1997) male blood relatives or even other older men in the community can serve as appropriate role models or mentors in helping male youth learn their social roles. Natural relations may account for about two-thirds (69%) of all recounted mentorship connections with youth in America (DuBois & Silverthorn, 2005). Even though there are indications to the effect that naturally occurring mentorship has potential to significantly promote positive results, evidence collected from a national longitudinal study conducted in America, DuBois & Silverthorn (2005) generally did not find significant benefits from natural mentorship in promoting personal functioning or mitigating against environmental risk. On the other hand however, they established that formal mentoring program have stronger effects in mitigating risk factors for youth. This then means that for mentoring to be effective, some level of training and follow up is essential.

Strassmann (2011) found that among the Dagon of Mali, like in other African cultures, psychosocial support for youth would ordinarily be provided by close blood relatives and the community as a whole. In fact the World Bank (2007) indicates that a community that is protective of its male youth takes responsibility of raising them. According to Holland (2005), psychosocial problems experienced by male youth can be reduced by ensuring that they have mentors who understand and care about them and can provide psychosocial support. Nonparent mentors may function as important coaches and support figures, promote learning and competence, provide exposure to constructive social norms, increase a sense of efficacy and mattering, and help male youth to self-actualize (DuBois & Silverthorn, 2005).

Among the Aborigines, mentorship is viewed as a passage exclusive to each individual (Snively, 1990), emphasis being on interpersonal interaction rather than focusing on goals (Sawyer, 1991). An elder is considered a mentor, if he recognizes and is sincerely attentive to the entire spectrum of a learner's experiences, not just academic undertakings; in order to

realize natural wisdom made ideal traditionally but applied compassionately and respectively (Taylors, 1992). Elders ordinarily utilize laid back methods in mentoring; sometimes giving narratives which seemingly are irrelevant to the mentee's present experiences but which allows him or her to draw out the meaning as their needs dictate (Barbara & Fjola, 1994).

According to Jomo Kenyatta (2015) and Leakey (2007) the Agikuyu in Kenya made mentoring male youth a collective responsibility of the immediate household, and the tribe as a whole. Customarily, the Maasai male youth living in Kajiado County grow up in the basic Maasai social unit *enkang* village also known as *kraal* or *boma*, where married male adults live with their families (Finke, 2003). Several families living together may make mentorship of young males easier due to proximity to nuclear and extended family members. In this kind of setting however, closeness between members of small communities, make it difficult to establish trust in a formal mentoring relationship due to interference of significant others (Garringer, 2014). The social cultural systems that supported male youth in the African context have largely failed. That is the reason why formal mentorship by males who might not be blood relatives or close community members is recommended.

1.1.6 Mentorship and Male Youth Psychosocial Well-being
According to O'Neil (2008) protective factors are conditions which encourage healthy male youth behaviours and decrease the chance of engagement in risky behaviour. There are several strong influences which can ensure that a male youth makes constructive choices in life. These include solid links to culture, high self-esteem, and being independent; in addition to living in healthy families and communities (O'Neil, 2008). These shielding factors can be accrued through mentorship due to its potential power for building strong collective ties within a community; while cultivating potent and lasting positive effects in enhancing overall male youth outcomes (Australian Institute of Health and Welfare, 2013). Relations with accountable, considerate male adults, who serve as examples, can be the best protection for vulnerable male youth (Lösel, & Farrington 2012). Such adults can help male youth to be self-aware, teach innovative skills and nurture new capacities. Besides, they can avail prospects as well as experiences for personal and career growth. Indeed, connecting male youth with stable male adult relationships through which they experience care, attention,

direction, and encouragement would minimize the risk of negative outcomes; increasing protective factors such as high self-esteem and connectedness, or ideally both (America's Promise-Alliance For Youth, 2000).

1.1.6.1 Self-esteem and Connectedness

Self-esteem can refer to a male youth's optimistic evaluation of self (Cast & Burke, 2002). It can also be defined as confidence in oneself, satisfaction in self or feelings of self-worth (Merriam-Webster, 2016). Self-esteem is a measure which can indicate the scope to which one feels fruitful and acknowledged by significant others; high esteem can be an indicator of success (Holt, Bremner, Sutherland, Vliek, Passer & Smith, 2012). Individuals' esteem tends to rise when they perceive themselves as successful (Holt, Bremner, Sutherland, Vliek, Passer & Smith, 2012). This high esteem fosters pride, confidence, self-respect and buffers male youth against negative experiences (Brown, 2000). Genuine self-esteem is based on an accurate appraisal of own strength and weaknesses (Kornis & Lake, 2010). This accurate assessment by a mentee can be achieved by a healthy mentorship relationship.

According to Heitt (2009) high self-esteem leads to increased well-being and consists of four elements: feelings of acceptance from others; receiving constructive evaluation from others; ability to compare oneself favorably to peers or to what a person holds as ideal; and a belief in the capability to perform real actions in the world. All these components are achievable in a formal mentorship relationship. The feelings that a male youth has about himself, is a very key aspect of personal welfare, contentment and adjustment (Diener, 2000). Male youth with high esteem are more content with their lives; having fewer individual difficulties. Moreover, they are also less susceptible to psychological problems such as anxiety and depression (Brown, 1998).

The presence of positive social relationships is a strong and essential predictor of personal welfare (Myers, 2000). The perception that one is surrounded by supportive social relationships has been interconnected with higher self-esteem; effective coping; better physiological health and fewer psychological issues (Cummin, 1996). Further, social support from high quality friendships, not only enhances subjective well-being but was the strongest

predictor of life satisfaction in domains of Life satisfaction scale (Cummin, 1996). Being surrounded by adults who can authenticate and care about us can have a very powerful impact on our feelings about ourselves (Dienner & Seligman, 2002). Positive relations which include having close, warm and intimate relationships; a concern for the welfare of others as well as understanding and love can also boost one's self-esteem (Ryff, 1995).

There lies a solid relationship between self-esteem and connectedness. Ryff (1995) reviewed classical theories of positive mental health and carried out many years of research in developing a six criteria scale of psychological well-being. Two of these criteria are self-acceptance and positive relationship with others. The self-acceptance criteria included: constructive self-appraisal, being able to accept various facets of self; and the ability to admit to both strengths and limitations in a well-adjusted portrait of one's capacities. Male youth need positive, supportive relationships with others; which is fundamental to feeling that one is in control of himself and his environment in the pursuit of life's goals (Seligman, 2011).

High self-esteem and positive social connections acts as protective factors to male youth involvement in risky behaviour (King, Vidourek, Davis & McClellan, 2002) Such risky behaviour comprises low self-esteem, lack of optimism, lack of purpose in life and hopelessness (The World Bank, 2008). On the other hand, according to Anderson et al. (2005) low male youth self-esteem is not only linked with risk factors but also reduction of potential capability and the loss of productivity in the spheres of education, job specific training; reduced longevity of life and inability to play their appropriate social roles effectively. In a study they carried out among fourth-graders in an American Midwestern public school, King et al. (2002) discovered noteworthy increases at post-testing where the respondents' self-esteem and helpful relationships with fellow learners and significant others in mentored students as compared to the non-mentored ones. According to Liang, Lund, Mousseau, and Spencer (2016) growth fostering mentoring relationships have a positive bearing on adolescent students' self-esteem; who are susceptible to psychological distress and self-esteem issues. When a male youth's self-esteem is enhanced, it helps them to have healthy interpersonal relationships and to connect to opportunities that allow them to be productive members of society.

1.1.6.2 Roles of Mentees

According to Smith (2008) a protégé has several roles. Firstly, it is to initiate a meeting with a mentor of his choice; one with desirable qualities to model after. This dictates that the mentee be pro-active without being pushy. The protégé can make the first move by asking the prospective mentor for a time to share his desire to learn from him or her. Secondly, he or she can examine their own commitment and availability. In addition to being devoted to the course, a mentee has to take part in evaluating the effectiveness of the mentorship relationship. Besides, a mentee's personal characteristics and goals work hand in hand with the mentorship relational quality for effectiveness (Goldner, 2016). Mentorship cannot be forced on a male youth. In knowing his roles and playing them, a mentee owns the process. This way he makes the process easier for him and the mentor.

Male youth in Kajiado County share similarities with others globally. Observations indicate that many of them experience psychosocial problems including low self-esteem. They also lack or have inadequate healthy interpersonal relationships. This can be associated with lack of mentorship especially from male adults. Consequently, there is need to carry out a study to determine whether adult males in the County participate in mentoring of male youth and how effective this mentorship is. Besides, this study will endeavor to look into male youth self-esteem and connectedness as enhanced through adult male participation in formal mentorship.

1.2 Statement of the Problem

There is a general outcry regarding male youth in Kenya. From observation, male youth seem to have diminished self-esteem and connectedness. This can result from predisposition to risk factors such as lack of optimism, lack of purpose in life, hopelessness, depression, having suicidal tendencies, drug abuse and a negative attitude toward life seems to be on the rise (The World Bank, 2008). This male youth proneness to risk factors leads to risky behaviour such as being suicidal, violence and drug abuse among others. All this effects diminishes their self-esteem and connectedness (Myers, 2000). Such male youth have a reduction of potential capability and the loss of productivity in the spheres of education, job specific

training; longevity of life and playing their appropriate social roles effectively; referred to as erosion of social capital (Kraemer, 2000).

One of the sources of low self-esteem and lack of connectedness is the unavailability of formal mentorship by adult males. Though informal mentorship is useful, it has been found to be ineffective in mitigating male youth risk factors (DuBois & Silverthorn, 2005). Many male adults lack in awareness of the significance of mentorship, while others are ill prepared to carry out formal mentorship; therefore indicating the need for empowerment. Also, there has been a lack of an appropriate mentorship model. There seems to be a narrow scope of studies conducted over the years concerning the pivotal role that adult males play in the formal mentorship of male youth. In the face of observable erosion of male youth capital in Kiserian, this study examined the level of adult male participation in informal mentoring of male youth in the County. Besides, it endeavored to establish whether male youth self-esteem and connectedness can be effectively enhanced through formal mentorship participation by adult male. The findings of this study underscore the implications of Kajiado County adult male participating in formal mentorship to enhance male youth self-esteem and connectedness. Besides, the study developed the SAVE mentorship model for use in formal mentorship.

1.3 Purpose of the Study

This study aimed at determining whether formal mentorship by adult males can enhance male youth self-esteem and connectedness. Further, the study went on to establish whether male youth age and cultural background intervened in the enhancement of their self-esteem and connectedness.

1.4 Objectives of the Study

The specific objectives of the study were to:
1. Determine whether age and cultural background of adult males intervene in their male youth informal mentorship participation.
2. Establish the effectiveness of formal mentorship by adult males formal mentorship in enhancing male youth self-esteem and connectedness.

3. Determine if male youth self-esteem as enhanced through formal mentorship is mediated by age and cultural background.

4. Establish if male youth connectedness as enhanced through formal mentorship is refereed by age and cultural background.

1.5 Research Questions

The study sought to answer the following questions:

1. Does age and cultural background of adult males intervene in their male youth Informal mentorship participation?

2. Is formal mentorship by adult males effective in enhancing male youth self- esteem and connectedness?

3. Is male youth self-esteem as enhanced through formal mentorship mediated upon by age and cultural background?

4. Is male youth connectedness as enhanced through formal mentorship refereed by age and cultural background?

1.6 Justification of the Study

Generally in Kenya today, there are many concerns being raised about the psychosocial well-being of the boy child the general lack of purpose in male youth as well as the scarcity of adult male role models. Kraemer (2000) observed that, the male youth is psychosocially more vulnerable than the female youth. A Malawian study by Izugbara and Undie (2008) indicated too that the male youth is vulnerable. This susceptibility was also witnessed among male youth in Australia and exhibited as diminished hopefulness, decreased feelings of well-being, plus growing apprehension and despair (Burnett & Spelman, 2011). Besides, there is a nation-wide unease on the upward escalation of drug and substance abuse among Kenyan male youth. The World Bank (2008) reported that male youth in Kenya are prone to risk factors such as low self-esteem, lack of optimism, lack of purpose in life, hopelessness and a negative attitude toward mentorship, aspects which diminish their psychosocial well-being. Besides, The World Bank (2007) reported that this susceptibility predisposes male youth to criminal behavior, violence and commercial sex work. Consequently, the Kenyan male youth may find it difficult to translate his aspirations into a productive and fulfilling life. Informal mentorship can help where it is available but in the Kenyan situation it is sometimes

unavailable or inadequate in mitigating male youth psychosocial concerns. This study on formal mentorship is therefore important and timely because it provides an effective alternative to informal mentorship.

1.7 Significance of the Study

According to The Australian Institute of Family (2013) formal mentorship works. For this reason, the study findings shall be utilized for heightening awareness on the possibility of adult male participation in formal male youth mentorship programs. Cognizance too can be raised on the usefulness of adult male participation in enhancing male youth self-esteem and connectedness. The study envisioned the study outcomes occasioning more adult male participation in formal male youth mentorship programs for enhanced male youth self-esteem and connectedness. As a result of which, male youth may embrace purposeful and meaningful lives as they take up their appropriate social responsibilities. Various individuals who might find the results useful include potential adult male mentors, institutions of learning, Community Based Organizations (CBOs), Non-Governmental organizations, (NGOs), and Governmental Agencies concerned with the psychosocial well-being of the boy child and male youth. Pursuant to the study outcome, it is expected that its consumer will be moved from simply raising concerns, to taking responsibility in addressing male youth psychosocial well-being.

1.8 Scope of the Study

The current study focused on determining adult male participation in formal male youth mentorship. The study was further designed to establish the extent to which adult male participation in formal mentorship is effective in enhancing psychosocial wellbeing of male youth. Two outcomes were measured in order to establish the psychosocial wellbeing. These outcomes were self-esteem and connectedness. Mentorship in this study is defined as deliberate efforts made by an experienced adult male of 24 years and above (mentor), to relate to a less experienced male youth of between 15 and 23 years of age (mentee). These efforts include being a role model, coaching, guiding, advising and spending quality time together so as to enhance male youth self-esteem and connectedness. On the other hand, self-esteem refers to confidence and satisfaction that a male youth has in himself and his abilities,

while connectedness denotes male youth understanding of the concept of friendship and the important aspects that form healthy relationships with peers. The mentors aged 24 years and above were selected based on criteria that was developed by the study. On the other hand, the mentees were aged between 15 and 23 years.

1.9 Limitations of the Study

This study was carried out in Kiserian Town of Kajiado County. The town is on the border between Kajiado West and Kajiado North Constituencies. It was chosen because it bears characteristics reminiscent of all the other urban areas of Kajiado County. The study used a quasi-experimental research design with a treatment and control group. This kind of design can be complicated and expensive to implement. Additionally, the sample tends to be small and not fully representative of a large target population. Besides, it is difficult to match the treatment and control group perfectly. Purposive sampling was employed in the selection of mentors while snowball technique helped in sampling the mentees. These methods not being random meant that the study runs the risk of having a skewed sample. As noted by Mullen (2006) mentorship finds wide application in diverse settings. The generalizability of the outcomes of this study is limited to male youth aged between 15 and 23 years, who come from various cultural backgrounds and residing in settings with similar urban characteristics such as those of Kiserian.

1.10 Operational Definition of Concepts

The operational terms to be used in the study are conceptualized as follows:

Adult Male: According to Cambridge (2008) an adult is a person who is over 18 years. In the study, it refers to a male 24 years of age and above who participated in the study as a mentor.

Coaching: Refers to assisting a person to develop consciousness, to set and accomplish goals in order to develop a particular behavioral routine or developing a particular skill (s) (Kramer, 1985).

Connectedness: Refers to a feeling of belonging to or having affinity with a particular person or group (Deci & Ryan). In the study, it was operationalized as male youth understanding of the concept of friendship and the important aspects that form healthy relationships with peers so that they can gain a sense of belonging.

Counselling: Refers to a talk related approach to solving problems or aspirations towards greater self- realization. The aim is to aid individuals to discover their inner resources (Palmer, 2007).

Erosion of Male Youth Capital: Refers to the reduction of male youth potential capability and the loss of productivity in the spheres of education, job specific training; longevity of life and playing their appropriate social roles (Anderson, Bromley & Given, 2005).

Guidance: Sharing information with an individual to help them make informed choices (Nugget & Jones, 2007).

Mentoring: Refers to the influence, guidance, or direction given by a mentor (Merriam-Webster, 2018). This term has been operationalized as a deliberate efforts made by an experienced adult male of 24 years and above (mentor), to relate to a less experienced male youth of between 15 and 23 years of age (mentee). These efforts include being a role model, coaching, guiding, advising and spending quality time together so as to enhance male youth self-esteem and connectedness.

Male youth: Refers to out of school males between the ages of 15 and 23 years who took part in the study as mentees.

Psychosocial Well-being: Refers to male youth self-awareness of emotions, strengths, and weakness; heightened self-esteem, including forming and sustaining healthy relationships.

Risk Factors: Denotes dynamics which are likely to increase male youth likelihood of involvement in risky behaviours. These factors may include: hopelessness, depression, being

suicidal and engaging in drug abuse, criminal behavior, violence and commercial sex work; also, low self-esteem, lack of optimism, lack of purpose in life, and a negative attitude toward mentorship. These factors are known to diminish psychosocial well-being which includes self-esteem and connectedness (O'Neil, 2008).

Role modeling: Refers to serving as an example in values, attitudes and attitudes associated with a role.

Self-esteem: Refers to confidence and satisfaction that a male youth has in himself and his abilities (Cambridge, 2008).

Social Capital: Refers to relations, common morals and understanding that would enable trust and a fit in a mentorship relationship (Anderson, Bromley & Given, 2005).

Social Support: Refers to an adult male offering his friendship to a male youth so that the youth can have someone reliable to turn to in times of need or crisis. The need can be emotional, physical or need for information. It may also mean helping the younger male to focus and have a positive self-image.

Speed mentorship: Refers to a brief low cost innovative method used for facilitating mentorship relationships where mentors and mentees meet for only a short time (Cook, Bahn & Menaker, 2010).

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter presents a review of empirical studies related to the study. The chapter critically describes how research problems similar to the current one have been approached. It has therefore critiqued other studies and shown their contribution to the current research. The chapter also reviewed various mentorship programs/models and their effectiveness in a bid to come up with a model that was employed in the current study. Lastly, it considered the theoretical and conceptual framework as well as the hypotheses of the study.

2.2 Adult Male Participation in Male Youth Mentorship

The first hypothesis of the study stated that "Age and cultural background of adult males do not significantly intervene in their male youth mentorship participation." Apparently, mature male role models are in short supply globally. According to Richardson (2012) there are various risk factors experienced by males in many metropolitan populations. These factors have tended to reduce available traditional adult male role models. Yet, adult male role models availability can provide social capital for male youth. Additionally, male mentors' presence acts as a protective factor against male youth ill-being and risky behaviour.

Richardson (2012) conducted a study in the United States of America involving black male coaches. The study aimed to determine the significance of the role played by these men in diminishing crime and impelling positive male youth effects. The study employed case study interviews, participant observations that were community based, intensified home observation and auto - ethnography. The findings indicated that male coaches of black origin are critical to the provision of black male youth social capital. The study however suggested the need to investigate how these male coaches can expand their role from only one that avails social capital to one of mentorship. The role of mentorship would comprise activities such as guidance, support, encouragement among others.

Intergenerational male participation in formal mentorship is reciprocally beneficial to both mentors and mentees. Intergenerational mentoring is the involvement of younger men with much older men where mentors draw from their previous experience as mentees (Ward,

2012). An intergenerational mentorship study carried out in Australia involving teenage boys and older male mentors found mentorship relationships reciprocally beneficial for both mentee and mentor (Wilson, Cordier & Whatley, 2013). The study based on a construction project connecting 9 boys and 6 mentors sought to examine mentors' experience with the program, their thoughts concerning teenage boys and the program structure.

The inclusion criterion for the mentees was such that the boys had to be 14-16 years of age and at-risk of social exclusion. On the other hand, mentors were retired or semi-retired men aged between 60-75 years of age. It employed pre-/post-project individual interviews (N=6) and an assessable focus group interview on the mentors at the conclusion of the program. The mentors' recounted a sense of attainment and an intensified sense of value. The mentors used in the study ranged between 60 and 75 years old. The study concentrated on the mentors and therefore it did not measure the effects of the mentorship on the mentees; and who happened to be 14-16 year old only. Besides, it involved school children only and not out-of school male youth.

2.3 Effectiveness of Mentorship

The second hypothesis indicated that "Formal mentorship by adult males is not significantly effective in enhancing male youth self-esteem and connectedness." The third one suggested that **"**Male youth self-esteem as enhanced through mentorship is not significantly mediated by their age and cultural background." The last hypothesis stated that **"**Male youth connectedness as enhanced through mentorship is not significantly refereed by their age and cultural background." Mentoring relationships may nurture encouraging growth and well-being among youth by providing social support, role models, and improvement of skills among others; in the process increasing social capital (Dubois & Silverthorn, 2015). Furthermore, Dubois and Silverthorn (2015) noted that mentored youth were more likely to finish schooling, go to college, maintain jobs and have a high sense of worth. Though both formal and informal mentorships work, Dubois and Silverthorn (2015) found that mentorship through natural relationships at its best helpful but limited in mitigating against male youth ill-being. The Australian Institute of Family (2013) asserts that formal mentorship works. The rapid increase of formal mentorship programs beginning from the 1980's, has its roots in

the ineffectiveness of informal mentorship (Kram & Bragar, 1991). Mentors with a high level of self-efficacy and prior participation in youth affairs in their neighbourhood stood a better chance in easing male youth distress (Raposa et al., 2016). High quality mentorship has proven a critical tool for developing male youth capital (Erdem, DuBois, Larose, Wit, & Lipman, 2016). A Kenyan study was conducted by Hildah Kerebi Kwena in 2017 to investigate the influence of life skills training and mentorship. The research design was descriptive and sampled 105 students out of the 215 trained by the LEPTA community. The study participants from Mathare area were aged between 15 and 30 years. The study also selected 24 key informants. Purposive sampling technique was employed. Data collection was done through questionnaires and key information interview guides. The study established that life skills training, entrepreneurship training, mentorship and internships influenced youth empowerment. The study was a survey which did not measure the entry behaviour of the mentees before the mentorship commenced. It is therefore not easy to attribute the positive outcomes to the mentorship. Furthermore, mentorship was grouped together with life skills training entrepreneurship training and internships.

2.3.1 Mentorship as Male Youth Psychosocial Intervention

There are numerous studies on mentorship carried out in various domains including education, healthcare and in the corporate world. Literature review on mentorship of out of school male youth however, seems to be scarce. Cornell Alexander Gary conducted a survey to examine the effect of mentorship on educational advancement and African American male youth preparation for college. This study carried out in the New Brunswick (NJ) Kappa League mentorship program registered positive results (Gary, 2011). A total of 16 male youth were involved in the study. Nine of the participants had a 5 year involvement in the Kappa League program, three were involved for 4 years, three for 3 years, and one participant had joined just before his first year in high school and participated for 2 years. Data analyzed by Gary (2011) revealed mentoring as a feasible substitute in fighting certain challenges Black male youth face in high school years and when transiting into college, as indicated by the after high school plans of participants. During the period they participated in the survey, nine were slated for enrollment in 4-year college programs while six were scheduled for 2-year college programs. One male youth opted to hold a job rather than join.

In Gary's research, the participants were neither pretested to establish their entry behaviour into the mentorship program nor did the study have a control group. This being the case, it is difficult to attribute the positive behaviour of the mentees solely to the program. Lastly, the researcher was also the mentor. This fact reduces the chance of getting unbiased responses from the respondents.

Another study carried out in Rwanda showed that mentorship programs can enhance availability of care and community connectedness among the youth (Brown et al., 2009). This study was conducted to establish if mentoring youth in Rwanda would positively affect their psychosocial well-being. The study which was quasi-experimental utilized a model where adult mentorship and support was offered with the aim of improving the psychosocial well-being of youth-headed families in rural Rwanda. The study collected two groups of data from youth who headed households. First a baseline survey was conducted in 2004 ($n = 692$), after which adult mentorship was applied to half of the participants. After eighteen (18) months of intervention, a follow-up survey was then administered ($n = 593$).

Regular home visits by mentors were employed to nurture a steady, helpful rapport with youth living without a guardian in their neighbourhood. Every participant adult was allocated 2–3 youth-headed families situated in their own neighbourhood; with the requirement of at least one 2-3 hour home visit once a month. In a period of about 18 months, 156 adult trained mentors made visits and gave their support to 441 youth headed families. This group of mentors was 60% male and 40% female. As time went by, the mentored youth showed a substantial growth in the awareness of accessible adult care and decreased feelings of being marginalized. As the levels of grief increased in the control group during the 18 month period, they remained stable in the treatment group. This finding suggests that the mentorship intervention could have moderated grief for the mentored youth. The treatment group also showed a small, but considerable, reduction in depressive tendencies. The findings too are indicative of the mentorship ability to enhance availability of support and connectedness of the respondent youth to their community. The effectiveness of the intervention on emotional health of the youth was however insignificant. A more rigorous intervention could have been necessary in reducing grief and depressive symptoms.

Data were collected and analyzed with care. The results however should essentially be taken guardedly due to extraneous variables. First, the program was carried out close to the provincial headquarters of World Vision; raising questions on whether the study participants may have benefited in some way from the organization's support. Secondly, the effects of genocide and standards concerned with support availed to orphan were not taken into account in the research yet they could have interfered with the research findings. The research took a considerably long time. This could have caused disparities in the regularity and length of home visits made even though this was not taken into account in the cross-sectional analyses carried out. The current study utilized a quasi - experimental design like in the Rwandan study. Even though the sampling was done purposively, care was nonetheless taken to select participants who had not directly benefited from any other organized psychosocial support apart from the current mentoring program. Also, the study measured depressive symptoms as an indicator of emotional well-being.

2.3.2 Mentorship Models

This being a quasi-experimental study, there needed to be a research protocol. In a bid to come up with an apt procedure, the study critically reviewed three mentorship models. There are mentorship models which have been developed for use elsewhere. The three mentorship models comprised: Cooper and Wheeler's Five Phase Relationship Mentorship, Metajourn's Mentorship and Sponsorship Model and John Whitmore's GROW Mentorship Model.

2.3.2.1 Cooper and Wheeler's Mentorship Model

The Cooper and Wheeler's 2007 five phase model in Figure 2.1 Ibarra (2014) was the first in consideration. The purpose factor, which is this model's intention for the mentoring relationship informs all stages of the mentoring process. It is interwoven with the mentee's career vision, goals and plan while engagement involves the search for or becoming a mentor. In planning, the mentee and mentor come up with a mentorship action plan, including goals, action steps, resources, and timelines as well as evaluation tools. During emergence, the mentoring relationship slowly grows as the mentor assists in the development and progress of a mentee by supporting, inspiring as well as stimulating. Lastly is the

completion phase; a time to celebrate the achievements, redefining the relationship and determining your next steps.

Five Phase Mentoring Relationship Model[©]

Phase One: Purpose
Why do I want a mentor?
Why do I want to be a mentor?

Phase Two: Engagement
Finding and Being a Mentor
How do I begin?

Phase Three: Planning
Developing your Mentoring Action Plan
How can I achieve my goals?
How will we work together?

Phase Four: Emergence
Engaging in the Conversation
How am I doing?
What are we learning?

Phase Five: Completion
Celebrating Accomplishments
What are my next steps?

Engagement

Completion   Purpose   Planning

Emergence

[©] Cooper & Wheeler, 2007

Figure 2.1: Cooper and Wheeler's 2007 Five Phase Model

This model is a good one but it places planning as a phase instead of it being a component in every phase of the process for effectiveness. Also, the model does not include follow up which is an essential part of effective mentoring.

2.3.2.2 Metajourn's Mentorship and Sponsorship Model

The Metajourn's Mentorship and Sponsorship Model shown in Figure 2.2 comprises of three major phases namely: self-awareness, implementation and follow-up (Metajourn, 2013). The self- awareness phase contains to explore and to pack; the implementation stage which consists of embarking, observing as well as discovering and follow-up is about mapping and surveying. This model includes the component of follow-up, but is silent on selection and

matching. Besides, it holds awareness as a phase rather than a continuous process of the model.

Figure 2.2: Metajourn Mentorship and Sponsorship Model

2.3.2.3 John Whitmore's GROW Mentorship Model

The last model in Figure 2.3 is John Whitmore's GROW model used for coaching (Whitmore, 2015). Although it is a model that is more appropriate for coaching which is a short term activity, it can also be utilized for mentoring. The model has four stages as illustrated in Figure 2.3. This model assumes that selection is already done and that the mentoring relationship is on-going.

Figure 2.3: John Whitmore's GROW Mentorship Model 3

2.3.2.4 The SAVE Mentorship Model

This study used the SAVE mentoring model which is composed of five components. This model is derived from some components of the three models reviewed earlier. It is composed of five phases like Coopers and Wheeler (2007) five phase model, has incorporated the three phases in the Metajourn mentorship and sponsorship model (Metajourn, 2013) namely: self-awareness, implementation and follow-up. The components of John Whitmore's GROW mentorship model (Whitmore, 2015) are only implied. The first component of the SAVE model is self-awareness. Self-awareness was the main thrust of the model and was promoted throughout the mentoring process for both the mentors and mentees. The second component is selection of both mentees and mentors coupled with matching. After selection of the research respondents, they were coached on how to remain self-aware: on their feelings, thoughts, experiences and how this was affecting their lives and the mentorship process. The third stage involved assessing the coaching needs of the mentors, coaching for empowerment and the commencement of relationships between mentors and mentees. The fourth element of the model was to verify through monitoring if the implementation was going on well, and making adjustments where need was found.

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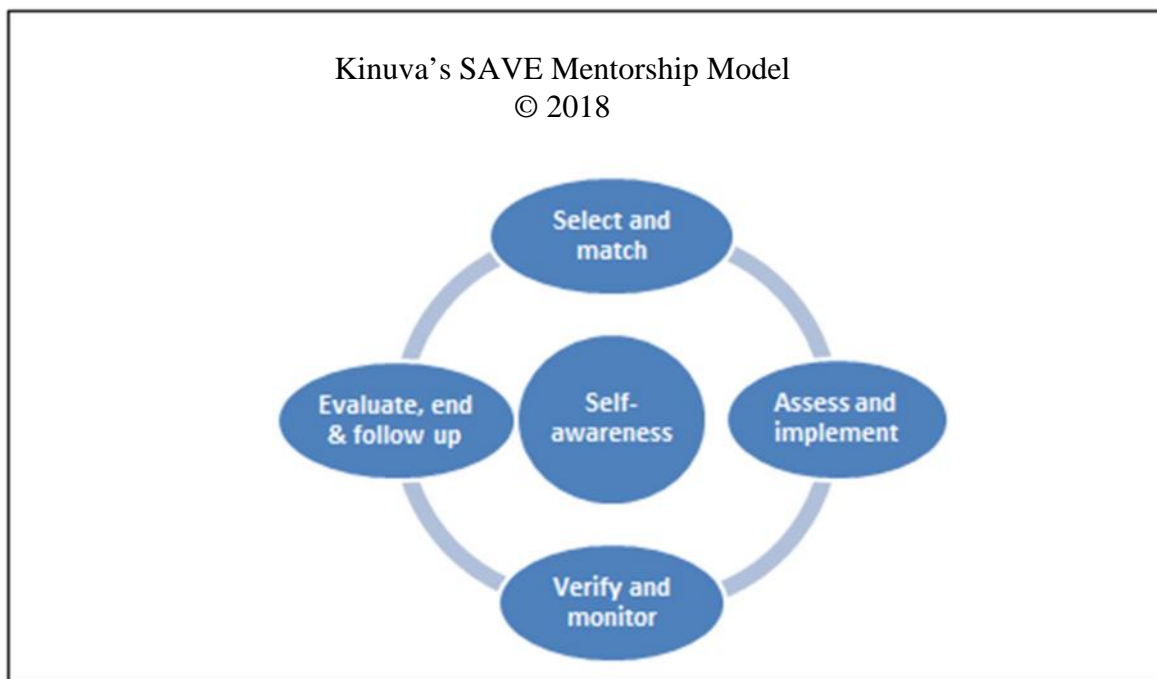
Figure 2.4: Own SAVE Mentorship Model

2.3.3 Types of Mentorship

Five modes are generally used in mentoring male youth (National Mentoring Partnership, 2005; Victorian Department of Planning and Community Development, 2006):

i)   individual mentoring: with one male adult for each male youth;

ii) Group mentoring: where an adult male supports a maximum of four male youth;

iii) Team mentoring: where several mentors help a small group of mentees, with a ratio of no greater than one to four;

iv) Peer mentoring: one caring male youth mentors an age mate; and lastly

v)   E-mentoring (sometime referred to as tele-mentoring); the utilization of internet for mentorship.

2.4 Self-Esteem and Connectedness

The current study defines self-esteem as confidence and satisfaction that a male youth has in himself and his abilities while Connectedness refers to male youth understanding of the concept of friendship and the important aspects that form healthy relationships with peers.

According to King et al. (2002) a healthy self-esteem and effective relations with school mates and significant others can act as protective factors that can mitigate risky behavior. In October 2000, 283 fourth-graders in a Midwestern public school were taken through the multidisciplinary healthy kids mentoring program. Running from January to May 2000 the program had four elements; building connectedness, enhancement of personal worth, setting goals and learning enhancement.

The mentors used dialogue journals and icebreakers. The dialogue journal consisted of one question per session to which the mentees would reply to in writing to be reviewed during the next session. There were guides too on how to enhance the self-esteem of the mentees. The activities were personalized by the mentor for each mentee. The activities would be selected from any one of the four study components. These elements are: a sense of connectedness, self-esteem, personal uniqueness and power, coupled with a sense of positive role model. The research design was a pretest –posttest one utilizing a 55-item survey instrument. The instrument measured four research variables and involvement in unhealthy behavior. The use of paired t-test indicated positive results. Study participants recounted a significant posttest increment in connectedness with school mates and family members. Besides, the mentees were highly unlikely to get involved in risky behavior.

The study recruited only students. The current study worked without of school youth of 15-23 years of age. The afore mentioned study also measured four variables; crowding the research. The American study used only one instrument leaving out data that could have been gleaned by means for triangulation. Lastly, the Midwestern study was carried out in a developed country.

In their study conducted in Missouri, Whitney et al. (2011) assessed naturally occurring mentors to find out the effects of mentor presence and quality of relationship in mitigating low self-esteem, alcohol abuse and depression. The study also examined adult versus peer mentorship. Findings of the study which employed a sample of youth from a National Longitudinal Study of youth-wellbeing was indicative of the importance of type and quality mentor for desirable outcomes. That notwithstanding, the conclusion was that high quality

adult mentorship was able to allay adolescent issues such as self-esteem and improve positive youth development for at-risk students. In responding to the gaps left by the Missouri study, the current study's emphasis is formal mentorship.

Liang et al. (2016) scrutinized the impact of growth- nurturing mentorship on self-esteem of youthful female students from well-to-do populations. Previous Studies have established that this group is vulnerable to emotional suffering and low self-esteem, ensuing from perfectionism and an inordinate pressure to succeed. The study aimed at determining whether high quality mentorship would positively influence these students' self-esteem; and encourage involvement in constructive actions. The study gauged 207 girls from two separate high schools and found positive results. A strong correlation between growth-enhancing mentorship and self-worth as intervened by youth involvement in constructive actions was established through ordinary least squares regression method. This study sampled high school girls from affluent backgrounds in a developed country. The current study gaps this study's deficiencies by examining out of school male youth from mostly poor to lower middle class backgrounds in a developing country.

2.5 Summary of Empirical Studies and Research Gaps

There are gaps that were identified in the review of empirical studies as indicated on Table 2.1. One of the gaps was found in the examination of black coaches as role models only instead of offering active formal mentorship alongside (Richardson Jr., 2012). This research speaks to the need to have formal mentorship rather than informal mentorship. Formal mentorship is the independent variable of the current study. Wilson et al. (2013) used fourth graders from a developed country in a study where there was no data triangulation. This study informs the age of the mentors picked and the characteristic of being out of school. Gary (2011) omitted pretesting, control group and data triangulation while in the research conducted by Brown et al. (2009) the purposive sampling did not consider the effects other helping programs may have had on the study participants. The Hildah Kerebi Kwena Kenyan study (2017) used a descriptive study design. It also did not specify if the mentorship was formal or informal. Additionally, the study measured other aspects alongside the mentorship.

These three studies informed the methodology with the need to pretest. Gaps were noted in the three mentorship models which were reviewed. The prominent gaps included featuring planning as a phase rather than as a continuous exercise throughout the mentorship process (cooper and wheelers 2007 model); coupled with exclusion of selection and the assumption of mentoring as on-going as demonstrated in John Whitmore Grow Model. These gaps were also present in Metajourn Mentorship and Sponsorship model. All the three models were quiet on self-awareness, which is a very important component of mentorship. The review of mentorship models informed the components and flow of the SAVE mentorship model. Lastly, was the measurement of many variables and lack of triangulation as witnessed in the study conducted by King et al. (2002); use of natural relationship in mentorship Whitney et al. (2011); and the study of female students from affluent backgrounds as in the Liang et al. (2016)study.

Table 2.1

A Summary of the Empirical Literature and Research Gaps

Study (s)	Focus of study	Methodology	Key findings	Gaps	Current study
Richardson Jr (2012)	Role played by Black coaches in mitigating male youth concerns	Interviews Observation Auto ethnography	Black male Coaches are crucial in building male youth social capital	Mentorship Developed country Pretest / post test	Formal mentorship Developing country Pretest / post test
Wilson et al (2013)	Intergenerational mentorship using 60-75 years old	Pretest / post test Evaluative FGDs	Heightened mentee accomplishment and sense of worth for mentors	Retired & semi- retired mentors developed country no testing for mentees Data triangulation	Mentors of 24 years and above testing for mentees
Gary (2011)	African American teenage males	Survey	Mentoring is viable in combating black males struggle	Lack of triangulation Control group	Pretest Data triangulation Control group
Brown et al (2009)	Impact of mentoring on psychosocial well-being of youth in Rwanda. Youth headed households	Quasi - experiment Survey	Increased available community support & Decreased marginalization	pretest/posttest Data triangulation	pretest/posttest Use of Focus Group Discussions
King et al (2002)	Mentorship for fourth graders	Dialogue journals Pretest / post	Higher connectedness Less risky behaviour	Out of school male youth Developed country	Out of school male youth Developing country Use of questionnaire and

		survey		Data triangulation	FCDs
Whitney et al. (2011)	Natural mentorship Adult / peer mentors	Survey	Mentorship depends on type of mentor Mentorship works	pretest/posttest Data triangulation	pretest/posttest Use of Focus Group Discussions
Liang et al. (2016)	Self- esteem Female students from affluent background	Survey	Positive relationship between self-esteem & mentorship	pretest/posttest Data triangulation Affluent background Female students Developed country	pretest/posttest Focus Group Discussions Male youth Developing country
Kwena (2017)	The influence of life skills training and mentorship	Survey	Life skills training, entrepreneurship training, mentorship and internships influenced youth empowerment.	Use of survey and examining mentorship along life skills training and internship.	Quasi experiment Examining mentorship on its own

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2.6 Theoretical Framework/Conceptual Framework

This section looks at the theories that inform the study. It also summarizes the study variables in a conceptual framework.

2.6.1 Theoretical Framework

A necessary element of literature review is establishing which theories could be used to explore the questions in a scholarly study (Creswell, 2009). The study looked into enhancing male youth self-esteem and connectedness through adult male participation in formal mentorship. Consequently, the study drew credence from Deci and Ryan's Self-Determination Theory (SDT); a motivation theory. The study was further grounded in the human control theory by Deane Shapiro and John Astin which they founded in 1998. The study also utilized Sullivan's interpersonal theory.

The SDT theory supports an individual's natural or inherent propensities to act in ways that promote health. The theory was originally proposed by Edward L. Deci and Richard M. Ryan in 1985. The development followed analysis of research on inherent and external motivation. The theory has however been refined by many other proponents over the years (Compton & Hoffman, 2013). Generally, SDT assumes that, individuals intrinsically exhibit propensity toward psychological growth and wellness. According to Deci and Ryan (1985) this inherent tendency, drives an individual's self-motivation and character integration. The state of wellness is assumed to be achieved when three imperative human needs comprising of competence, relatedness and autonomy are met.

The first assumption of SDT according to Compton and Hoffman (2013) is that certain innate propensities towards mental development alongside a basic group of inborn emotional requirements are at the center for self- motivation and the integration of individual personality. In this theory, the first need is competency; a necessity for person to master their own experiences in order to relate successfully with their surroundings. The second is relatedness; which refers to the desire to have reciprocally helpful interpersonal interactions. Lastly is autonomy; which is requisite to making independent decisions in areas vital to a person's life. Observations made by Ryan and Deci (2000) indicate that the three needs seem

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necessary in optimizing the functioning of the natural inclinations for growth and integration; coupled with constructive social advancement and personal welfare. The meeting of the needs promotes an individual's ability to adapt, function and live healthily.

In a study carried out among late adolescents from Belgium and China Chen, Vansteenkiste, Beyers, Boone, Duriez, Lens, Matos, Mouratidis, & Ryan (2015) found out that the fulfillment and obstruction of the psychological desires applied regardless of a person's cultural background. Howell, Chenot, Hill and Howell (2009) suggested that the feelings of being autonomous and connected were both associated with well-being at all times. They continue to say that social settings and individual variations which back the gratification of the fundamental needs aid normal developmental progressions comprising of innately encouraged behavior and integration of external incentives. The forces however, which weaken independence, competency or connectedness are linked to inferior motivation, lowered performance and lack of health.

The second assumption of SDT according to Ryan and Deci (2016) is that individuals can be hands-on and involved or inactive and removed, due to the social environment they develop and function in. Consequently, research conducted under the theory has been attentive to factors related to the social environment facilitative compared to those which decline the innate process of self-motivation and healthy psychological growth. Precisely, conditions for basic motivation, self-directive and personal health have been scrutinized in domains such as healthcare, education, work and so forth. SDT asserts that human beings can be proactive in internalizing regulation of behavior that primarily has been external so as to grow independent self-directed behavior (Cate, Kusurkar & Williams, 2012).

2.6.1.1 Strengths of Self-Determination Theory
The greatest strength of SDT is the empirical backing it has accrued based on the many associated studies. The theory has a further advantage of representing a wide structure that enables motivation and personality to be studied (Deci & Ryan, 2000). It is also a theory that has been developed through numerous research and reviews of research (Chen et al., 2015). Due to its wide acceptance as a theory of motivation it continues to draw studies for its refinement.

2.6.1.2 Weakness of Self-Determination Theory

Self-Determination theory is a very broad theory which contains six mini theories (Deci & Ryan, 2000). It therefore becomes complex to understand and utilize unless you are focusing on only one or two aspects of the theory. The current study hence focused only on two of the postulated psychological needs. One of the elements of SDT theory addressed in the current study is competence as a significant component of self-esteem. The second element is relatedness, which the current research refers to as connectedness.

2.6.1.3 Relevance of Self-Determination Theory to the Study

As the theory of motivation, SDT is germane in drawing the relationship between motivation and mentorship (Wux, 2016). The theory's relationship with the current study is in the utilization of mentorship in supporting male youth natural or inherent inclinations towards effective behaviour and wellbeing; which lead to need satisfaction for psychosocial well-being. In other words, when these needs are met, individuals show better adaptiveness, functioning and high psychosocial well-being. These needs are self-esteem and connectedness. According to Janssen (2015) self-determination theory can serve as relevant framework for understanding mentorship processes and gaining insight into the role played by need satisfaction processes in the relationship. Her dissertation shows that a mentor's role in fulfilling the mentees' needs as being important; and one that influenced how the mentees evaluated the need-supportive function played by mentors. Besides, the current study endeavored to find out if the satisfaction and frustration of self-esteem and connectedness needs was dependent on male youth age and cultural background.

SDT asserts that social settings and individual variances supporting the satisfaction of basic needs expedite natural developmental processes including inherently driven behavior and the integration of external incentives. The second assumption of SDT according to Ryan and Deci, (2016) is that individuals can be proactive and engaged or passive and alienated, largely as a function of the social conditions in which they develop and function. The current study viewed participation of male adults in formal mentorship as a social context and condition that may support male youth psychosocial well-being. The theory's relevance also featured in study's quest to establish if formal mentorship relationships with adult males can

actually enhance male youth self-esteem and connectedness; contribute towards their growth and well-being.

2.6.1.4 Theory of Human Control

This theory was founded by Deane Shapiro and John Astin in 1998 (Shapiro & Astin, 1998). The theory explores the role of control in many aspects of life including interpersonal relationships. The theory also views psychological disturbances as arising from of effective and ineffective control responses. In other words this theory views control over one's life as being key to the achievement of psychosocial well-being. The theory has three assumptions main assumptions. The first one is that motivation is closely linked with an individual's ability to achieve and sustain a sense of control in various aspects of life. The sense of control is a one's view that they have control and can gain it when circumstances demand for it. The theory suggests that the greatest human fear is losing control. There are two ways which people use to gain control, maintain it, or re-establish it in a bid not to lose control. They do so by being assertive, decisive and proactive. In this way individuals take charge, change what needs to be changed and look for orderly ways of solving their problems. The other way of gaining control is yielding or accepting themselves and their station in life. This approach is geared towards coping rather than taking control over their situation. These individuals may display negativity, timidity, hopelessness, passivity, fatalism, avoidance, helplessness and resignation.

Second assumption of the theory is the suggestion of higher and lower levels of control. These levels are associated with a person's goals, desires, and strategies through which an individual seeks to gain a sense of control. The sub-optimal control profile means a person very little control. This is due a disparity between personal characteristics such as low need for control, ineffective perceptions, or low behavioral consequences and lack of opportunity for control. Individuals operating at this level experience poor mental health, have less effective psychological coping with stressful events and circumstances, impaired immune functioning, and other health threatening issues. The second level is known as normal control profile. This level is more positive than the sub-optimal profile and generally yields a well-adjusted personality. Never the less this level can have adverse consequences when there the desire for control becomes disproportionate or wrongly directed to a situation where there are

no environmental appropriate rewards. The third level is known as the optimal control profile. The person operating at this level knows when and where controls goals, needs, and plans have become unproductive, restrictive, and possibly unhelpful.

The third assumption of the theory states that there are individual differences individual aspiration for control and the ways in which they achieve that sense of control. These Individual differences can be biological, genetic, environmental, and physiological, the stage of development one is in and gender differences where men are drawn towards autonomy and independence.

The human control theory is relevant to the Kiserian study in various ways. The theory views psychological disturbances as arising from of effective and ineffective control responses. In other words, this theory views control over one's life as being key to the achievement of psychosocial well-being. From this view, the Kiserian study views male youth having low self-esteem and connectedness as a result of lack of a sense of control. The theory suggested that a male youth's motivation is closely linked with his ability to achieve and sustain a sense of control in various aspects of life. This sense of control can result from achieving a higher level of control. This can help a young man to take charge of his circumstances, changing what needs to be changed and looking for orderly ways of solving their problems. Besides this level of control assists a male youth to know when and where goals, needs, and plans have become unproductive, restrictive, and possibly unhelpful. Operating from this level of control can help a young man to gain higher levels of self-esteem and connectedness, which are prerequisites to psychosocial wellbeing. Besides, formal mentorship by adult males can create the conducive environmental in which a male youth can gain and maintain their sense of control. This sense of control can enhance male youth self-esteem and connectedness and hence develop their psychosocial wellbeing.

2.6.1.5 Sullivan's Interpersonal Theory

This theory was founded by Harry Stack Sullivan (1953, 1964). According to Toseland and Rivas (2012), Sullivan was also the first American theorist to present a systematic theory on interpersonal relationships that posits that personality development occurs in the context of a social group. Sullivan was also the first to present a systematic theory on interpersonal

relationships in psychotherapy. The first assumption of this theory is that human personality is "the relatively enduring patterns of recurrent interpersonal situations which characterize a human life." The second one is that it is the need for control, affiliations and inclusions – the three interpersonal forces – rather than the sexual drive that influences human motivations, actions and experiences. The third assumption states that anxiety in interpersonal relations is the central force that organizes human behaviour. Most people have a pervasive anxiety rooted in the fear of being discounted, rejected or disapproved by others, especially significant ones. The theory goes on to posit that individuals' problems are primarily embedded in disturbed interpersonal relations and often manifest themselves in handicapped interpersonal communication and that the recurrent interpersonal patterns and communication styles create a reciprocal loop in a person's environment. They create a type of feedback loop wherein the effect and the causes become circular that is, the client not only affects but is affected by his or her interpersonal environment. According to Sullivan, individuals possess interpersonal patterns and communication styles. If for example a person has the fear of rejection and inordinate or exaggerated need for approval, it creates for them maladaptive interpersonal skills. In return, the very people he/she fears will reject them, rejects them or disapproves of them.

This theory aptly fits in the Kiserian study. Male youth have needs for control, affiliations and inclusions that must be met through interpersonal relations. When these are met, male youth can become productive, responsible members of society. These needs can be met through healthy mentoring relationships. More importantly, mentorship can equip a young man with the skills needed for other effective interpersonal relationships in order to meet his needs.

The current study established that male youth need psychosocial health according to SDT and the Human Control Theory. This health can be achieved when they gain high self-esteem and connectedness. The health can however be interposed by lack of a sense of control and the environment in which it can be nurtured. The study found however that mentorship by adult males can increasing coping for mentees and give them a sense of control. It is therefore effective in enhancing male youth self-esteem and connectedness.

2.7 Conceptual Framework
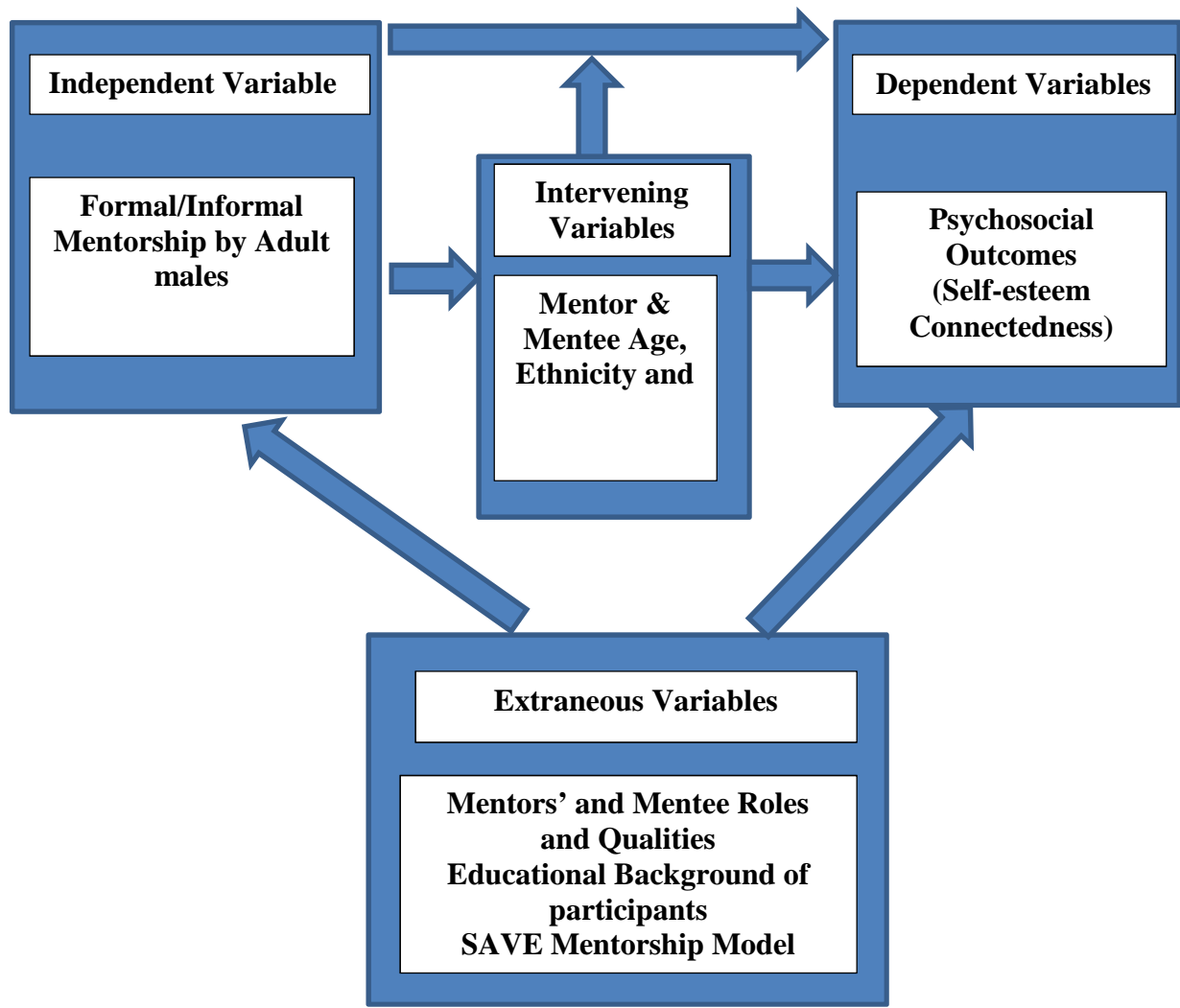
Figure 2.5: Own Model of the Conceptual Framework and the Study Hypotheses

The conceptualization of the study of enhancing male youth self-esteem and connectedness through adult male participation in formal mentorship shows the relationship between independent, dependent and extraneous variables; relative to the theory that informed the study. Figure 2.5 summarizes the interaction between the independent, dependent and extraneous variables. The current study centered its explanation of the importance of mentorship in enhancing male youth psychosocial wellbeing (self-esteem and connectedness) on the Self-Determination Theory. The independent variable of the study was adult male participation in formal mentorship of male youth based on empirical data (Richardson Jr.,

2012; Wilson et al., 2013; Gary, 2011; Brown et al., 2009). This variable was identified and operationalized into the age and cultural background of mentors. The psychosocial well-being was measured through male youth self-esteem and connectedness. These were the dependent variables of the study. It was based on extant literature (King et al., 2002; Whitney et al., 2011; Liang et al., 2016). Additionally, through self-determination theory and extant literature it was theorized that male youth have psychosocial needs (self-esteem and connectedness) which can be met through mentorship by adult males (Cresswell, 2009; Deci & Ryan 1985; Compton & Hoffman, 2013; Deci & Ryan, 2000; Chen et al., 2015; Howell et al., 2009; Ryan & Ryan, 2016; Cate et al., 2012; Jansen, 2015; Wux, 2016).

2.8 Hypotheses

The following hypotheses were tested in the study:

H$_1$: Age and cultural background of adult males significantly intervenes in their male youth informal mentorship participation.

H$_2$: Formal mentorship by adult males is significantly effective in enhancing male youth self-esteem and connectedness.

H$_3$: Male youth self-esteem as enhanced through mentorship is significantly mediated by their age and cultural background.

H$_4$: Male youth connectedness as enhanced through mentorship is significantly refereed by their age and cultural background.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the methods and procedures that were employed in the study. They include: research design, target population, sampling procedure, methods of data collection, validity and reliability and methods of data analysis.

3.2 Research Design

The study used a quasi - experimental design to investigate the effectiveness of adult male participation in formal mentorship on male youth self-esteem and connectedness. The independent variables in the study were mentors' participation and personal qualities which were operationalized as age coupled with cultural background. The dependent variables are mentees' self- esteem and connectedness. On the other hand, the extraneous variables include mentors/mentees' ages and culture. Also, the SAVE mentorship model which was employed as protocol for the study was an intervening variable. The quasi-experimental design which was used is a type of evaluation aimed at determining whether the mentorship intervention had the intended effect on the study's participants (David & Sutton, 2011).

The study used a pretest-posttest design with a control group for the mentees' treatment group in order to get the true effects of the mentorship intervention. The quasi – experiment entailed a selection of subjects from the target population, pretesting, providing mentorship interventions and then post - testing the subjects. This is what was done in Kiserian town. The study took precaution to avoid a situation where the treatment and control groups differed from the outset. The study therefore purposively matched the treatment group to a like control group in order to avoid any potential disparities in the characteristics of the study participants. The study utilized quantitative and qualitative data.

3.3 Location of the Study

This study was conducted in Kiserian town of Kajiado County in the former Rift Valley Province of Kenya. Kajiado County has five constituencies; namely, Kajiado North, Kajiado South, Kajiado Central, Kajiado East and Kajiado West. Kiserian town sits at the boundary of two of these constituencies, specifically Kajiado West and Kajiado North. The town is

split down the middle by a tarmac road with each half falling in the two different constituencies. Kajiado North is the largest constituency in the County, while Kajiado West represents the more rural Kajiado County. This County has a projected population of 999,819 and an area of 21,292.7 Km^2 according to the Kajiado County Integrated Development Plan (2013-2017). The County is divided into five constituencies namely: Kajiado North, Kajiado Central, Kajiado South, Kajiado East and Kajiado West. It borders Nairobi, Machakos and Kiambu Counties. Kajiado County where the study was conducted is not any different from other parts of Kenya as far as male youth challenges are concerned. From observation, the male youth have similar experiences as their compatriots in the other parts of Kenya.
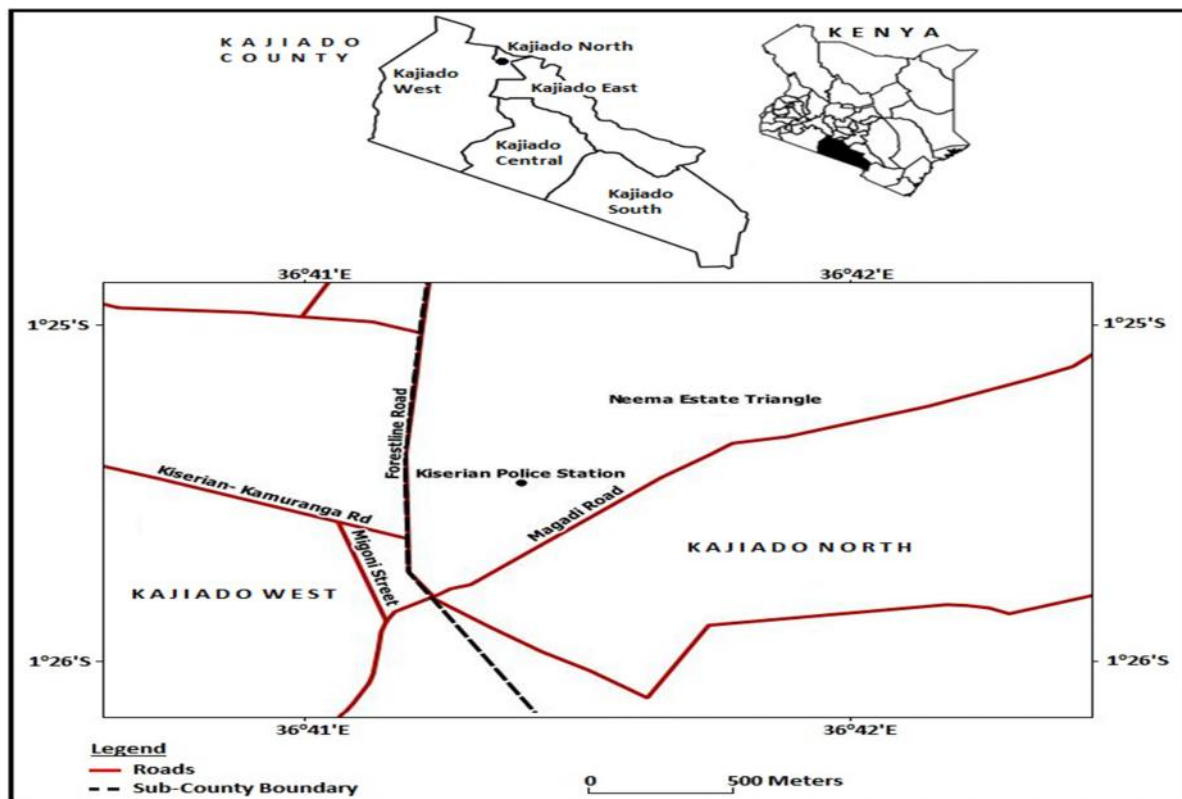
Figure 3.1: Location of Kiserian Town in Kajiado County
Source: ILRI, Nairobi.

Male youth dwelling in urban centers like Kiserian town, are from different ethnic cultures including Maasai. These male youth, mostly live away from extended families or with

parents who might not set aside adequate time for nurturance. Psychosocial proneness may vary, but it is widespread in the County.

3.4 Target Population

The approximate population of the two constituencies is 450,386 (The Kajiado County Integrated Development Plan for 2013-2017) as shown in Table 3.1. The target population for this study was approximately 45,038 males of between 15 and 23 years of age, which is about 10% of the total population in the two constituencies.

Table 3.1

Population per Constituency

Constituency	Approximate Population	Target Population
Kajiado North	294,857	29,485
Kajiado West	155, 529	15,552
Total	450,386	45,038

Note: Information on this table is adopted from Kajiado County Integrated Development Plan for 2013-2017

3.5 Sampling Procedure and Sample Size

The study utilized 13 mentors for the intervention with each having two mentees attached to him. The mentees for treatment were 26 and 26 for the control group; making a total of 52 mentees. In order to select these groups, multi – level sampling was employed. First, the purposive sampling of Kajiado County out of the 47 counties in Kenya was done. Secondly, Kiserian town was picked. The town happens to sit at the boundary of Kajiado West and Kajiado North constituencies. Lastly, mentors were selected purposively while mentees were picked using snowballing.

3.5.1 Sampling of Mentors

While mentorship increases self-esteem considerably it depends on the kind of mentor (Whitney et al., 2011). One way of ensuring quality mentorship is a careful selection of mentors. Towards this end, the study made a list of twelve 12 qualities which would be employed in enlisting potential mentors. The positive attributes prerequisite to the selection a mentor were drawn from current literature. These attributes included being a good listener,

successful, trustworthy. Honest, non-judgmental, friendly, humble, wise, respectable, flexible, available and having an interest in youth issues. The selection of potential mentors of 25 years of age and above was carried out with these qualities in mind. The adult males chosen possessed at least four of the listed qualities. The study purposively selected 13 mentors with the help of key informants.A selection criterion was made to be used in the purposive sampling of mentors. According to Cleveland, et al. (2000) mentors should have some of the following qualities which will be used to select mentors for the study:

i.   Good listener
ii.   Successful
iii. Trustworthy
iv.   Honest
v.   Non-judgmental
vi.   Friendly
vii. Humble
viii. Wise
ix.   Respectable
x.   Flexible
xi.   Available
xii. Interest in youth issues

For an individual to qualify, he must possess at least any four of these qualities.

3.5.2 Sampling of Mentees

The study had fifty (52) mentees who were selected using snowball sampling from Kiserian town in Kajiado North and Kajiado West constituencies of Kajiado County. This group comprised of out of school male youth aged between 15 and 23 years. The study put 26 male youth through mentorship interventions while 26 provided control for the quasi - experiment. The study worked with youth who were available and willing to take part in the quasi-experiment.

3.6 Instrumentation

The study utilized both quantitative and qualitative research instruments to gather data. They consisted of questionnaires and Focus Group Discussion Guides (FGDGs), a mentors' selection criteria and the SAVE mentorship model. The development of research instruments was done by examining the research objectives, and the related literature. The study also adopted Rosenberg's Self-Esteem Scale which was incorporated into both the pre- and post-test mentees' questionnaires. Further, Focus Group Discussion guides (FGD) were developed and utilized for collection of qualitative data; one for the mentors and the other for the mentees. The study employed the SAVE mentorship model and a criterion for selecting potential mentors.

3.6.1 Questionnaires

Questionnaires were used in gathering quantitative data on enhancing male youth self-esteem and connectedness through adult male participation in formal mentorship. The quantitative data collected was about abstract ideas and concepts that would have otherwise been difficult to quantify, such as attitudes, beliefs and opinions (Artrino, La Rochelle, Deeze & Gehlbach, 2014). The questionnaires also enhanced the anonymity of the study participants. There were three questionnaires developed for the study: one for adult males (mentors) and two for male youth (mentees). The mentors' questionnaire was intended to measure the extent to which they participated in male youth mentorship. On the other hand, two questionnaires were needed to measure the mentees' self-esteem and connectedness before and after mentorship intervention in order to determine its effectiveness. Reliability was obtained by using both pretest and posttest methods.

3.6.1.1 Questionnaire for Mentors

The questionnaire developed for mentors (APPENDIX A) had 18 items. The first three (3) items were geared towards gathering demographic data and 5 helped in determining their understanding of the concept of mentorship. The rest which were 9 items aided in establishing adult male participation in male youth mentorship. The last question however, was analyzed separately because it sought to cognize adult male prospective interest in formal male youth mentorship involvement. The Likert scale for establishing adult male

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participation in male youth mentorship had five options: Strongly agree (SA) = 5; Agree (A) = 4; No opinion (NO) = 3; Disagree (D) = 2; Strongly disagree (SD) = 1. The scores were as follows: high participation (37- 45); moderate participation (28-36); fair participation (19-27); low participation (9-18).

3.6.1.2 Questionnaires for Mentees

The pretesting questionnaire (APPENDIX D) consisted of 27 items. The first three collected demographic data. The next five established the mentees' understanding of the mentorship concept. The third set of nine statements with a five point Likert type scale, were concerned with determining their level of connectedness. The options on the scale were as follows: Strongly agree (SA) = 5; Agree (A) = 4; No opinion (NO) = 3; Disagree (D) = 2; Strongly disagree (SD) = 1. The questionnaire permitted the participants to respond to each item by ticking the appropriate box. Scores close to five indicated the direction and magnitude of the respondents agreement to the statement or question. Conversely, scores decreasing towards one showed the respondents disagreement with the statement. The scores for eight of the questions were therefore expected to be as follows: high connectedness (33 - 40); moderate connectedness (25 - 32); fair connectedness (17 -24); low connectedness (8 - 16). In the set of nine items, the last item seeking to find out how many friends a participant considered himself to have was analyzed separately; with scores ranging from 1-5. Finally, the Rosenberg's Self- Esteem Scale composed of 10 items was also included; with a four point Likert type response scale with Strongly Agree=3, Agree=2, Disagree=1 and Strongly Disagree=0. The scale ranges from 0-30. Scores between 15 and 25 are within normal range, while scores below 15 suggest low self-esteem.

In like manner, the posttest questionnaire (APPENDIX F) was made up of 26 items. The first three collected demographic data. The next four evaluated if there was any change in mentees' understanding of mentorship. The third set of nine statements tested their new level of understanding of connectedness; and the scores were like in the pretest instrument. Lastly was the Rosenberg's Self- Esteem Scale composed of 10 items. These were used to check whether mentorship had indeed changed the mentees' evaluation of self.

3.6.1.3 Focus Group Discussion (FGD) Guides

The study utilized Focus Group Discussion guides to conduct group interviews for mentors and mentees. The course of the discussion was planned ahead by putting together a list of items for discussion. The FGD guides for this study were developed to help in collecting qualitative data. The FGDs were conducted to enable the framing of the suitable contexts necessary to conduct the speed mentorship. As such the study themed responses were transcribed and then used to create underlying (as opposed to salient) themes such as the understanding of the concept of mentorship and the availability of male mentors in the community. The study then used this information to put together the training/coaching material for the mentors for application in the one on one interviews between mentor and mentee. This was expressed through the data collection methodology of interactive sessions that provided the context for the mentors and mentees to have their sessions. The responses were also important in the framing of study recommendation. These were applied in the treatment groups of the mentors (APPENDICES B & C) and mentees (APPENDICES E & G) as well. A total of four FGDs were held after the administration of the questionnaires to glean qualitative data that may have been left out by the questionnaires. Two of these were held with the mentors; after they filled their questionnaire and subsequent to the mentorship process. The mentees FGDs were each held soon after the pretesting and post testing were conducted.

3.6.1.4 The SAVE Mentoring Model

This study utilized the SAVE mentoring model which comprises five components. This model borrowed from the three models reviewed in chapter 2. It has five phases like the Coopers and Wheeler (2007) five phase model, and has incorporated the three phases in the Metajourn mentorship and sponsorship model (Metajourn, 2013); namely, self-awareness, implementation and follow-up. The components of John Whitmore's GROW mentorship model (Whitmore, 2015) of focus, goal, reality, options and will or way forward are implied. The first component of the SAVE model is self-awareness. The second component is selection of both mentees and mentors coupled with matching. The third stage involves assessing the training needs of the mentors, training and empowerment as well as the commencement of the mentorship process. The fourth element of the model is to verify

through monitoring if the implementation is on course and making adjustments where necessary; while buck stopping. Lastly is the evaluation stage.

3.6.1.5 Validity of Instruments

The research instruments were carefully examined by the study and supervisors to confirm proper coverage of all the objectives. This ensures that the content validity of the instruments is established. A research tool is considered to possess content validity when there is general agreement the measurement items contained therein cover all aspects of the variable in question (Burns & Bush, 2010). This means that the instruments constitute a representative sample of all the possible items for each category area (Spata, 2003). The study and two experts rigorously checked the research instruments in ensuring that each question was covered by enough items.

3.6.1.6 Reliability of Instruments

A pilot study was conducted to assess the clarity and the reliability of the instruments. According to Kothari (2004), twenty respondents are sufficient for a pilot study. Respondents with similar characteristics to those of the participants of the main study but from a neighbouring Rimpa/Kamura area (Banyard & Grayson, 2000); but not included in the final sample Mugenda(2008) were used for this exercise. The respondents consisted of males of 18 -25 years of age. In establishing the reliability of the instrument, Cronbach's coefficient alpha formula was utilized to estimate the internal consistency of the study instruments (Breakwell et al., 2006). The formula is appropriate because it is suitable for use for an instrument that has not been standardized prior to the research. According to Kathuri and Pals (1993) a reliability coefficient of 0.7 and above is recommended. Table 3.2 is a summary of the reliability results of the various instruments used in the study, which were all above the 0.7 reliability coefficient.

Table 3.2

Reliability Statistics

Instrument	No. of Respondents	Reliability Coefficient
Mentors' questionnaire	**20**	**0.82**
Mentees' pre-testing questionnaire	**26**	**0.97**
Mentees' post-testing questionnaire	**26**	**0.79**

Note: information on this table is own summary of reliability tests.

3.7 Data Collection Procedures

Once the proposal was ready, the study obtained clearance from Graduate School (APPENDIX H). Research authorization letter and clearance permit (APPENDICES I & J) were then obtained from the National Commission of Science, Technology and Innovation (NACOSTI). Research authorization letters were then acquired from the County Commissioner (APPENDIX K) and the County Director of Education (APPENDIX L), Kajiado County. Further authorization to conduct research was obtained from the Deputy County Commissioner Kajiado North Sub-County (APPENDIX M).

Data collection process commenced with a pilot study. This was done in order to ascertain the reliability of research instruments and the clarity of items. First to be tested was the mentors' questionnaire. Then the pretest and post-test questionnaires for the mentees were pretested. Analysis for reliability was then carried out. With the reliability coefficients of all research instruments being more than the recommended 0.7, the instruments were printed as they were (without any review) for the main study.

The study then proceeded to recruit a research assistant, to help in recruitment of the first five potential mentees. These mentees then went on to recruit all the others who participated in the treatment and control group. The study recruited the mentors personally and through proxy. Each potential mentor was given a list of 12 qualities that were considered prerequisite for an effective mentor. A respondent would be asked to self-evaluate and point out at least four of the qualities they considered themselves as having. During the recruitment, the research was introduced generally, with a tentative venue and date agreed

upon. Out of the list, two qualities were a must; flexibility and availability. Also, the mobile numbers of the participants were collected for ease of communication.

Speed mentoring has been proven to work. This is a brief low cost innovative method used for facilitating mentorship relationships where mentors and mentees meet for only a short time (Cook, Bahn & Menaker, 2010). The study adopted speed mentoring and therefore opted to meet with the experimental group for only two sessions of one hour each. The SAVE mentorship model was utilized as the protocol for the study. The first component of the SAVE model is self-awareness. Helpful mentorship begins with a strong measure of self-awareness (Smith & Brad, 2016). Self-awareness is the main thrust of the model and was promoted throughout the mentoring process for both the mentors and mentees. The second component is selection of both mentees and mentors coupled with matching. After selection of the research respondents, awareness was created on what the research was about and pretesting was then done. The third stage involved assessing the training needs of the mentors, training and empowerment as well as the commencement of the mentorship process. The fourth element of the model was to verify through monitoring if the implementation was going on as is expected, adjust where need be and carry out buck stopping. The last stage consisted of evaluating the gains through post testing and FGD and then terminating the process. Arrangements for follow up were made because both the mentors and mentees were interested in continuing with the mentorship.

During the first meeting with the mentors and mentees, the study explained in detail what the research entailed. At this point the participants were given an option of continuing or dropping out of the experiment. The mentors who committed to the study were first given their questionnaire to fill. Later in the session, they were each given a copy of the selection criteria for mentors and asked to pick the best four qualities which in their view they possessed and to put their names on the paper. During this session, the mentors too were assessed for mentorship resources. This informed the material the study prepared in readiness of the mentors' training ahead. The mentees as well were given the list of these characteristics and asked to put down four qualities that they valued in a mentor on a piece of

paper with their names on it. After agreeing on the date for the experiment day that first session was adjourned. These lists were used to match the mentors to two mentees.

The experiment was conducted the following week. On the said day, a joint meeting was first held in order to create further awareness on the purpose of the study and the protocol to be followed. Afterwards, the two groups were split; the mentees went to one room and the mentors to another. The mentors were taken through coaching on how to create self-awareness, increase the mentees' self-esteem and help them to understand the importance of connectedness. As this was going on, the mentees were filling their pretest questionnaire and their first FGD with the help of two research assistants. The pretesting was done to establish the mentees entry behaviour as to their understanding of mentorship, their self-esteem and the level of connectedness; an FGD was also held to glean data left out by the questionnaire. The mentors and mentees were then put together for matching. The groups then found a comfortable place and each mentor took his mentees through a one hour session of mentoring. When this was done, the groups were again separated for the mentors to be taken through the FGD by a research assistant while the study with an assistant supervised the filling of the posttest questionnaire and conducted a post-test FGD for the mentees.

The study was encumbered with certain limitations. Firstly, quasi experimental research is resource intensive; making this one of the main constraints of this study. As a result, the study was carried out only in Kiserian to keep it from being exorbitant. Another limitation was the expectation of the participants to be paid for taking part in the study. The research went around the challenge by recruiting the participants through proxy. This made the recruitment to take a little longer than anticipated. A select few men assisted in identifying only participants with a strong sense of community. These were males that could perceive the wider and long term benefits of the study for the Kajiado community and the nation as a whole.

3.8 Ethical Considerations

In conducting the study, ethical practices were adhered to. Ethical research does not harm the study participants in any way; whether physically, psychologically or legally (Neuman, 2006). Following ethical principles puts a stamp of credibility on research work; making it participant, study and consumer friendly (Booth & Williams, 2003). The study therefore look care to conduct all the steps of the study in an ethical manner not taking undue advantage of the study participants. This included among other things informing the participants of what the research process entailed. This was done in order to empower them in making an informed choice on whether to get involved in the study or not. Another step entailed stating confidentiality in the study instruments and ensuring it for all collected data. Ethical consideration also entailed using the collected data for academic purpose only.

3.9 Data Analysis

The qualitative and quantitative data derived from the research questionnaires was analyzed descriptively and inferentially with the aid of version 20 of the Statistical Package for Social Sciences (SPSS). The study utilized this package to process data by validating (cleaning), sorting, summarizing, aggregating, analyzing, and classifying it. A number of tools from SPSS were engaged variously. The three study questionnaires for both the mentors and mentees gathered background information of the participants. These data included age, level of education and cultural background. All the questionnaires also had one item which aimed at establishing the study participants' definition of mentorship. This statement was "Mentorship is about" and went on to give options of: guidance, counselling, advice role model, friendship, support, all the above and any other (specify); against which respondents were expected to tick. The mentors' questionnaire and mentees' pretest instrument each included 4 items geared towards establishing their previous experience with mentorship. The posttest mentees' questionnaire did not have these items. Instead, it replaced them with three items meant to evaluate their experience with the speed mentoring intervention provided for the treatment group. The last item in the mentors' questionnaire which sought to establish their desire to commit to male youth mentorship was also analyzed separately. In analyzing all these items, descriptive statistics were used for cross tabulation, frequencies, percentages and means. This aided in summarizing the raw data from the research instruments. These

data was not only used to paint a picture of the participants' background information but for inferential statistical analysis as well.

The mentors' questionnaire comprised 10 items aimed at evaluating adult male participation in male youth mentorship. The mentees' instruments (pretest and posttest) each comprised eight items for determining the respondents' understanding of the friendship concept.

Table 3.3

Summary of Data Analysis

Hypotheses	Independent variable	Dependent variable	Statistical analysis
H_1: Age and cultural background of adult males significantly intervene in their male youth informal mentorship participation.	Age and Cultural background	Participation of male adults in mentorship in informal mentorship	Descriptive and One - Way ANOVA
H_2: Formal mentorship by adult males is significantly effective in enhancing male youth self-esteem and connectedness.	Formal mentorship by adult males	Self-esteem	Descriptive General Linear Model (ANCOVA)
H_3: Male youth self-esteem as enhanced through formal mentorship is significantly mediated by their age and cultural background.	Age and Cultural background	Self-esteem	Descriptive and ANOVA
H_4: Male youth connectedness as enhanced through formal mentorship is significantly refereed by their age and cultural background.	Age and Cultural background	Connectedness	Descriptive and ANOVA

Note: Information on this table is own summary of statistical analysis.

Each of these two instruments also had the Rosenberg's Self-Esteem Scale. SPSS tools were employed to analyze adult male participation in mentorship and explore linkages between

exposure to mentorship intervention and the two key psychosocial well-being outcomes: self-esteem and connectedness. Table 3.3 gives a breakdown of how the data were analyzed using the study hypotheses.

3.10 Summary of Research Methodology

This chapter presented the methods and procedures that were employed in the study. They included: research design, target population, sampling procedure, methods of data collection, validity and reliability and methods of data analysis. The study used a quasi - experimental design in enhancing male youth self-esteem and connectedness through adult male participation in formal mentorship. The independent variables in the study were mentors' participation and personal qualities which were operationalized as age coupled with cultural background. The study employed quantitative and qualitative data.

This study was conducted in Kiserian town of Kajiado County in the former Rift Valley Province of Kenya. The study sample consisted of 13 mentors for the intervention with each having two mentees attached to him. The mentees for treatment were 26 and 26 for the control group; making a total of 52 mentees. The town happens to sit at the boundary of Kajiado West and Kajiado North constituencies. The study utilized both quantitative and qualitative research instruments to gather data. They consisted of questionnaires and Focus Group Discussion Guides (FGDGs), a mentors' selection criteria and the SAVE mentorship model.

The development of research instruments was done by examining the research objectives, and the related literature. The study also adopted Rosenberg's Self-Esteem Scale which was incorporated into both the pre- and post-test mentees' questionnaires. A pilot study was conducted to assess the clarity and the reliability of the instruments. Cronbach's coefficient alpha formula was utilized to estimate the internal consistency of the study instruments Reliability of the various instruments used were all above the 0.7 reliability coefficient. In conducting the study, ethical practices were adhered to. The qualitative and quantitative data derived from the research questionnaires was analyzed descriptively and inferentially with the aid of version 20 of the Statistical Package for Social Sciences (SPSS).

CHAPTER FOUR: RESEARCH FINDINGS AND ANALYSIS

4.1. Introduction

This chapter presents the research findings in the form of text, tables, and graphs as deemed necessary. This study is aimed at determining whether adult male participation in formal mentorship can enhance male youth self-esteem and connectedness. This part therefore presents the findings on the study. The results are based on data collected from selected individuals in Kiserian Town of Kajiado County. The data obtained from the respondents, was analyzed through the Statistical Package for Social Sciences (SPSS) version 20 for windows. Descriptive statistics such as frequencies and percentages were employed to describe and summarize raw data. One- way ANOVA and ANCOVA statistics were utilized to test the hypotheses. In the first hypothesis, the study used ANOVA to test adult male cultural and age differences in male youth mentorship participation. The age cohorts were four while the cultural groups were six; justifying the use of the statistical tool. Testing the third and fourth hypotheses too required the use of ANOVA because the male youth age categories were three and the cultural groups were more than three. This method was therefore found to be appropriate in comparing the various age and cultural groups of the mentees before and after the mentorship intervention.

The second hypothesis of the study was different from the rest. It was tested for the effectiveness of the mentorship intervention in enhancing male youth self-esteem and connectedness. ANCOVA was selected for these analyses. This method is often employed in experimental studies where the study wants to justify the effects of an antecedent variable (control). The current study utilized a pretest/posttest research design with a control group. This process was therefore utilized to evaluate the effectiveness of formal mentorship in increasing male youth self-esteem and connectedness (a comparison between pretest/ post-test in treatment and control groups simultaneously). In the analysis, the posttest was the dependent variable, with the pretest becoming the covariate. Excerpts from the FGDs were also used to summarize, clarify and add meaning to qualitative data. Brief narrations of qualitative data gathered through FGDs are also included to supplement the quantitative findings. The chapter begins with a brief discussion of questionnaire return rate and

thereafter presents information on study participants. The rest of the information in this section is organized in accordance to the research objectives that guided the study.

The study utilized a quasi-experimental design. For this reason, the study worked with both adult males (mentors) and male youth (mentees). The study administered 13 questionnaires for the purposes of gathering data from the mentors. On the other hand, 104 questionnaires were administered to the mentees. Out of these, 52 were for the treatment group and the rest were filled by the control group. Additionally, out of the 52 in each group, 26 were pretest while the rest were posttest. All the questionnaires were given to the study participants by hand. After filling, the tools were collected by either the study or a research assistant. This being the case, the return rate for all questionnaires was 100%.

4.2 Background Information on the Participants

The study sought to establish the background of the respondents in a bid to identify those participating in the study. In addition, these data were useful for analyses during the hypothesis testing. In light of this, the first section in all the questionnaires used in the study required that each participant indicate their age, level of education marital status and ethnic/cultural background. Their responses are as indicated on various tables correspondingly.

4.2.1 Distribution of Adult Males (Mentors) by Age and Cultural Background

The last item that the study used in creating a demographic picture of the mentors was a cultural background one. This item was useful not only in data analysis but in hypothesis testing as well. Table 4.2 presents the data that indicates the metropolitan nature of Kiserian urban center. The study group consisted of two Maasai, three Kikuyu, two Luhya, two Kisii, one Meru and two Kamba respondents. The Kiserian population is a relatively young one across the cultural background. From the onset, an effort was made to ensure that a distribution of mentors among the major cultural groupings and age group was achieved. In Kajiado County, a huge influx of other cultures that have intermarried and generally settled in the area has seen a slight decrease in the number of indigenous Maasai culture. This is indicated in the

Table 4.1

Adult Males' Age and Cultural Background

Cultural background	Age				Total
	24 - 35	36-45	46-55	56 and above	
Maasai	2	0			15%
Kikuyu	1	0	1	1	23%
Luhya	2				15%
Kisii	0	2	0	1	23%
Meru		0	1	0	9%
Kamba		1	1		15%
Total	39%	23%	23%	15%	

percentage representation of different cultures. Additionally, different age groups of mentors were chosen to ensure that the aspect of mentorship could be investigated.

4.2.2 Distribution of Adult Males (Mentors) by Educational Level

Adult male respondents were required to indicate their level of education for the purposes of enriching the study. Table 4.1 illustrates the respondents' educational level. The respondents were as follows: three were primary level, four who had a secondary school education, three had gone through college and three were university graduates.

Table 4.2

Adult Males' Level of Education

Educational Level	*F*	Percentage (%)
Primary	3	23.1
Secondary	4	30.7
College	3	23.1
University	3	23.1
Total	**13**	**100%**

4.2.3 Male youth (Mentees) Distribution by Age

Figure 4.1 presents a comparison of the distribution of the mentees in the study in the experimental and control groups. The options provided in the relevant item of the questionnaire were three namely; 15-17 years, 18-20 years and 21-23 years old.

	15-17	18-20	21-23	
■ Experimental Group	11	12	3	
■ Control Group	10	8	8	
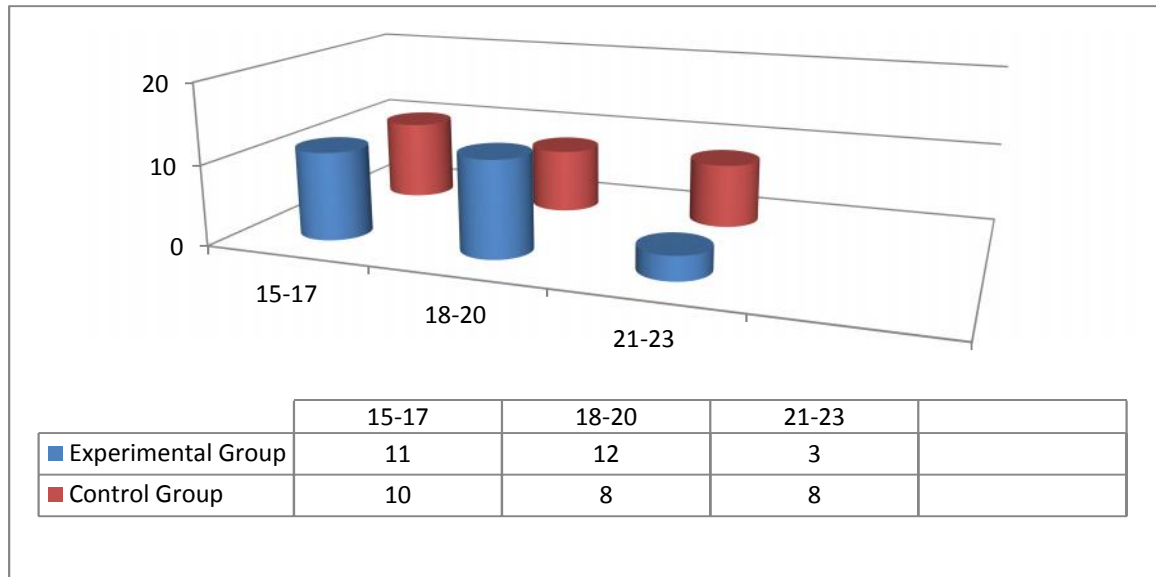
Figure 4.1: *Distribution of Male Youth by Age*

Those in the 15-17 age bracket were 11= 42.3% (experiment) and 10= 38.5% (control); 18-20 years were 12= 46.2% (experiment) and 8 = 30.8% (control); while 21-23 composed of 3(11.5%) for the experimental group and 8(30.8%) in the control group.

4.2.4 Distribution of Mentees by Cultural Background

Male youth cultural distribution as presented on Table 4.3, were reminiscent of the general demographic data of the metropolitan Kiserian location. Nine ethnic groups were represented in the study sample. In the experiment group, the Luhya group was the largest at six(23.1%), followed by the Maasai, Kikuyu and Kamba which had four participants each. There were three Luo mentees, two Meru and Kisii each and one Swahili respondent. On the other hand, the control group was composed of; Five Maasai and Kikuyu each, fourKisii, three Luo and Kamba each, two Meru, Luhya and Kalenjin each.

Table 4.3

Male Youth Cultural Background

Ethnic Background	f		Percentage (%)	
	Experiment Group	**Control Group**	**Experiment Group**	Control Group
Maasai	4	5	15.4	19.2
Kikuyu	4	5	15.4	19.2
Luhya	6	2	23.1	7.7
Kisii	2	4	7.7	15.4
Meru	2	2	0	7.7
Luo	3	3	11.5	11.5
Kamba	4	3	15.4	11.5
Kalenjin	0	2	7.7	7.7
Swahili	1	0	3.8	0
Total	26	26	100.0	100.0

4.2.4 Mentees' Distribution by Educational Level

There were four options presented to the participants of the study by which data on the levels of their education could be captured and these levels included: none, primary school education, college and university. As Figure 4.1 clearly shows, there were two mentees (7.7%) who had not attended school, seven (26.9%) who had attained primary school education, 12(46.2%) who had gone up to secondary school, while five (19.2%) had graduated from college. These were participants in the treatment group. The control group consisted of seven (26.9%) from primary school, 16(61.5%) secondary school leavers and three (11.5%) who had attended college.

	None	Primary	Secondary	College
■ Control Group	0	7	16	3
■ Exprimental Group	2	7	12	5
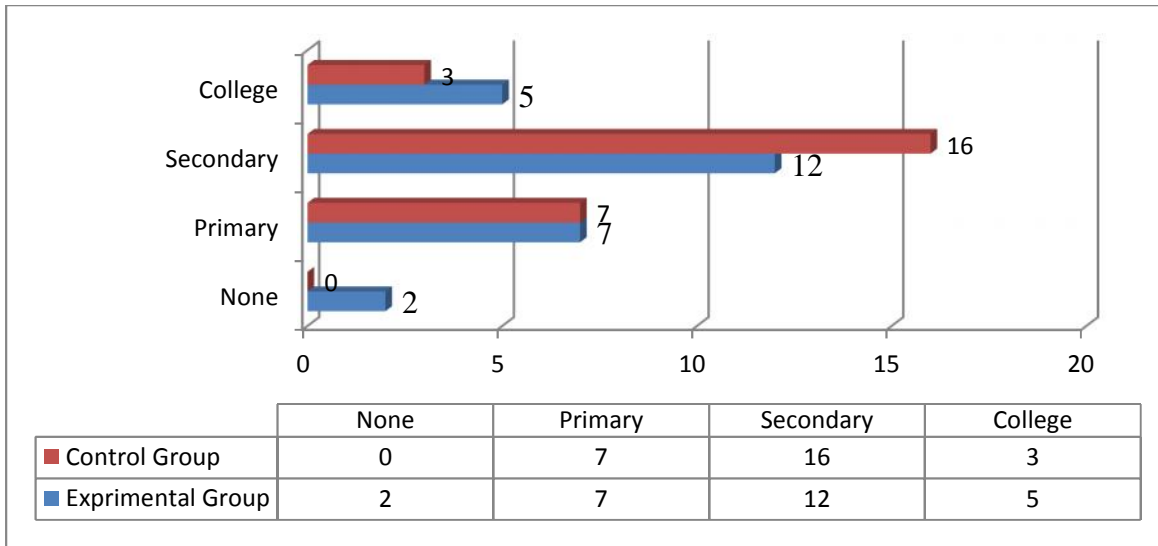
Figure 4.2: A Comparison of Mentees' Level of Education

4.3 Respondents' Understanding of the Mentorship Concept

The concept of mentorship carries diverse denotations depending on the settings (Nsamenang & Tchombe, 2011). The term nevertheless, can generally be used to signify a relationship between a less experienced Individual, called a mentee or protégé, and a more proficient person known as a mentor (Kramer, 1985 & Noe, 1988b). According to O'Leary and Mitchell (1990) mentorship involves a cluster of activities or just one activity depending again on the setting, the mentor's style and more importantly the mentee's needs. These activities may include but are not limited to coaching, protecting, providing challenging assignment, promoting visibility and direct sponsorship (O'Leary & Mitchell, 1990). In the current study it is defined as a deliberate effort made by an experienced adult male of 24 years and above (mentor), to relate to a less experienced male youth of between 15 and 23 years of age (mentee). These efforts include being a role model, coaching, guiding, advising and spending quality time together so as to enhance male youth self-esteem and connectedness. An individual's understanding of mentorship is bound to influence their response to it. This being the case, the study sought to determine how both mentors and mentees understood the concept. As the outcomes point out, both the mentors and mentees had a rough idea of what mentorship entailed.

4.3.1 Mentors' Understanding of the Mentorship Concept

In trying to establish the meaning of mentorship from the standpoint of adult males (mentors), eight (8) options were put at their disposal against which they were to indicate their opinions: guidance, counseling, giving advice, being a role model, friendship, support, all of the above and any other opinion. As determined by the study, mentor perceptions on this notion varied. The results indicated that 30.8% perceived it as consisting of only one activity (giving advice, being a role model and offering support). Those who saw it as a blend of two activities (giving advice and being a role model) were 7.7 %. Additionally, a combination of three activities (advice, friendship and support; guidance, advice and role model; friendship, counselling and support) were 30.8%. Lastly, while 15.4% viewed it as cluster of five activities, 15.4% were convinced that mentorship needed all the six optional activities for it to be complete. These results show that generally, all the adult male participants had a rough idea of what mentorship entails; with over 50% of the respondents viewing it as a combination of more than one activity.

Excerpt 1: Mentors' FGD responses, of their understanding of what mentorship is, after filling their questionnaire but before their participation in mentorship and after the process of mentorship.

Study: What is your understanding of mentorship?

Mentors' responses before the process:

- Teaching what you know.
- Being a role model to a mentee, by having good characteristics in speech and career.
- Displaying good behaviour, so that you can be emulated by those lower than you.
- Being skilled or trained so that you can shape another individual's character.

Mentors' FGD responses after the process:

- An opportunity to transform younger people's lives as opposed to giving instructions.
- It is a clear understanding of mentorship and what it entails.
- Mentorship is deliberate.
- It is about sharing our lives, experiences and skills.

4.3.2 Mentees' Understanding of the Mentorship Concept

In like manner, the mentees were given an opportunity to give their perspective of mentorship. Those who saw mentorship in light of only one activity (guidance, counselling, or friendship) were 26.8%. All the rest perceived it as a combination of diverse activities as provided in the questionnaire item. Similarly, the mentees in the control group, 26.9% indicated only one activity. All the rest looked at it as being made up of various activities.

The younger generation (15 – 17-year-old) tended to consider mentorship as being a combination of guidance, counselling and advice; as well as having a role model, friendship, and support. This age group's choice of the individual activities that make up mentorship however, tended to favour advice, guidance, support, counseling and friendship. The 20 -23 year-olds however, considered mentoring in a more holistic manner that encompassed all the given nuances listed in the questionnaire item. This was further emphasized by the college level student also taking the "all above" definition. This demonstrated that an increase in age and advanced level of schooling have an influence on the understanding of what mentorship is, as well as why it is needed by every male youth.

Excerpt 2: Mentees' FGD responses after filling the pre-test questionnaire on their understanding of what mentorship is.

Study: What is your understanding of mentorship?

Mentees' responses:
- Mentorship is to be helped by another.
- It is to be motivated.

N/B: The responses from the FGDs showed that even though they participants didn't use the words used in the questionnaire to describe mentorship, the were able to define it in their own words and in a way that made sense.

Table 4.4 is a summary of the participants' responses to the questionnaire item which sought to establish their understanding of the mentorship concept.

Table 4.4

Definition of Mentorship by Study Participants

	Mentors'	Mentees' Treatment Group		Mentees' Control Group	
		Pretest	Posttest	Pretest	Posttest
Guidance	0	11.5	3,8	0	0
Counselling	0	3.8	0	0	0
Advice Giving	7.7	0	0	11.5	11.5
Role Modelling	15.4	0	0	0	0
Friendship	0	11.5	0	0	0
Support	15.4	0	3.8	15.4	15.4
Advice & Role Modelling	7.7	0	0	0	0
Role Modelling & Friendship	0	3.8	0	0	0
Friendship & Support	0	3.8	0	0	0
Friendship & Advice	0	0	0	7.7	7.7
Counselling & Advice	0	0	0	7.7	7.7
Guidance & Support	0	0	0	3.8	3.8
Advice, Friendship & Support	15.4	0	7.7	0	0
Guidance, Advice & Role Model	7.7	0	0	15.4	15.4

Guidance, Role Modelling & Friendship	0	3.8	0	0	0
Advice, Role Modelling, Friendship & Support	0	3.8	0	0	0
Guidance, Counselling, Advice & Support	0	3.8	3.8	0	0
Guidance, Advice, Friendship & Support	0	3.8	0	0	0
Guidance, Advice, Role Model, Friendship & Support	15.4	15.4	0	0	0
Guidance, Counselling, Advice, Role Model & Friendship	15.4	7.7	0	0	0
Guidance, Counselling, Advice, Role Model & Support	0	0	15.4	7.7	7.7
Guidance, Counselling, Advice Giving, Role Modelling, Friendship & Support	0	26.9	65.4	30.8	30.8
	100.0	**100.0**	**100.0**	**100.0**	**100.0**

4.4. Study Participants' Past Experience with Mentorship

In the some way, prior involvement with mentorship was bound to influence the way participants of the study viewed mentorship and defined the concept. The study therefore wanted to find out if the mentors and mentees had indeed been involved in mentorship prior to the study. While 53.8 % of the mentors responded in the affirmative, 46.2% said that they had not been mentored. The benefits derived out of prior mentorship as cited by the study participants, varied for the different individuals. The reported benefits accrued included effective communication, conflict resolution, encouragement, hope, feeling enlightened, and improvement in academic performance. Those who had not been mentored referred to lack of mentors and not knowing the importance of mentorship as being their reasons for not having participated in it. Although some study respondents had indicated in the questionnaires that they had been involved in mentorship before the current study, the mentors' FGD response was unanimous that these services were not available in the community.

Excerpt 3: Availability of mentorship in the community.

Study: Is mentorship available for male youth in the community?

Mentors' FGD responses before the mentorship process: No, it is not available.

Study: In your opinion, are older men within the community offering mentorship?

Mentors' Pre-test FGD: No, they are not.

Excerpt 4: Reasons for the unavailability of mentorship.

Study: What are some of the reasons why adult males in the community might not want to mentor male youth?

Mentors' FGD responses before the mentorship process:
- Lack of awareness.
- Lack of opportunity due to a shift in cultural and social structures.
- Where a child belonged to the whole community before does not apply now.
- Families have become individualistic.
- Negligence.
- Ignoring culture and lack of training.

The mentees' reactions to this questionnaire item differed. As a result, 23.1% (6) in the treatment group and 57.7% (15) in the control group admitted to having received some form of mentorship. In contrast, 76.9% (20) in the first group and 34.6 % (9) in the control group had not been mentored. Only two participants from both groups had found mentorship unhelpful; in their opinion the mentors were intruding into their lives. This may have arisen from being advised or guided by inexperienced or untrained mentors. Those who had received help reported to have been helped in diverse ways:

a) Ability to self-express
b) Feeling blessed
c) Self-acceptance, respect & high self-esteem
d) Avoiding negative peer pressure
e) Social skills
f) Coping with life's situations & change in attitude
g) Support

Those in the treatment group who had not gone through mentoring missed someone to mentor or be a role model to them. Others did not know the importance of mentorship or felt no need for it. Lastly, one individual thought of himself as being rude and trivial in the way he had handled his mentor. In the control group, the unmentored cited lack of interest, disappointment with role models and yet three had never heard of it before.

Excerpt 5: Availability of mentorship for male youth.

Study: Is mentorship available for male youth in the community?

Mentees' Pre-test FGD responses: The mentees were divided on the accessibility of mentorship in the community: with some saying that mentorship was available, while others disagreed and a few were not sure.

Study: In your opinion, do older men within the community act as role models?

Mentees' Pre-test FGD: Again, the mentees were divided on whether older men in the community were acting as role models. Some said that older men were available while others disagreed.

Excerpt 6: The usefulness of mentorship for male youth.

Study: In what ways do you think mentorship would improve the quality of life for male youth in the community?

Mentees' Pre-test FGD: The mentees cited the following as ways in which mentorship would improve the quality of life for male youth in the community:

- Role models will be available
- Once mentored, one can mentor others
- Youth will become well behaved
- Youth will avoid drugs
- Youth will avoid early marriages

When asked for their own opinion on whether mentorship is important for every male youth, both the mentors and mentees were in unanimous agreement that it was paramount.

4.5 Study Findings, Analysis and Discussion

This study aimed to determine whether adult male participation in formal mentorship can enhance male youth self-esteem and connectedness. The following results and analysis are provided in accordance with the specific objectives of the study.

4.5.1 Exploring Adult Male Informal Mentorship Participation as Intervened by Age and Cultural Background

The first hypothesis stated that age and cultural background of adult males significantly intervene in their male youth informal mentorship participation. In making a determination of whether adult males in the county participate in mentorship, the study endeavoured to establish male adult connectedness with male youth in the community. The study also tried to find out adult males' current and future interest in formal mentorship of male youth. The entry point for the analysis on male youth self-esteem and connectedness was achieved by first understanding the mentors and formulating null hypothesis based on it. In order to achieve this, the adult male participants (mentors) were examined by a disaggregated analysis with respect to age and culture, as indicated on Tables 4.1 and 4.2.

4.5.1.1 Age Differences of Kajiado County Adult Male Participation in Male Youth Informal Mentorship

The first part of H_1 stated that the age of adult males significantly intervened in their male youth informal mentorship participation. The mentors in the study were at the age of 24 years and above as indicated on Table 4.2. The 24-35 age grouping had the highest number of respondents at five (39%). The age brackets that followed of 36-45 & 46-55 years had three (23%) respondents each. Lastly there were only two (15%) participants aged 56 years and above.

Table 4.5

Age Differences in Adult Male Participation

Age Category	N	M	SD
24 – 35	5	34.40	7.60
36 – 45	3	30.66	4.16
46 – 55	3	36.66	4.62
56 & Above	2	33.00	11.31
Total	13	33.84	6.41

Table 4.5 is a display of analysis of adult male participation in male youth mentorship. In the measurement scale, adult male participation was measured as follows: high participation=37-45; moderate participation=28-36; fair participation=19-27; and low participation=9-18. The results are suggestive of moderate participation (*M*=33.84). These means are indicative of age difference of adult male participation in male youth mentorship. Mentors 46-55 years of age scored the highest mean of 36.66 out of a possible 45, followed by 24-35 years olds with a mean of 34.40 points. Mentors in fourth age category (56 & above) scored more (33.00) than the mentors aged 36-45 years (30.66), which happened to be the lowest. Further analysis point more towards the level of education than age as a factor accounting for these differences. Having been mentored could also have had an impact on participation with the mentored mentors scoring 34.00 points slightly ahead of those who had not been mentored (33.67). As the means on Table 4.5 demonstrate the level of education also affected how adult males connected with male youth in the community.

Table 4.6

Educational Level Differences in Adult Male Participation

Educational Level	N	Mean	SD
Primary	3	33.70	0.58
Secondary	4	39.00	7.52
College	3	30.66	4.16
University	3	30.33	7.57
Total	13	33.84	6.41

Adult males with a secondary school education scored the highest mean (39.00) in participation; closely followed by those who had gone up to primary school (33.70). Adult males with a college education recorded a mean of 30.66 while those who were educated up to university level had a mean of 30.33; which was the lowest. These results may pose the question whether it is possible that the higher a male adult goes up the academic ladder the more they lost connectedness with male youth in the community.

According to the current study, adult males of ages between 46 and 55 years were the most active group in mentoring male youth. Further investigations revealed that was this age group was composed of two primary school and one secondary school males. In comparison, the group of 36-45 year old males which scored the lowest mean in participation was composed purely of college graduates. One-way analyses of variance results on the measures of participation of adult males in the mentorship of male youth were $F(10,2) = 4.51$, $p= .195$. as shown in Table 4.7. This means that the differences in mentors' ages did not significantly interfere in male youth informal mentorship. The hypothesis was therefore rejected at $= .05$ significance level.

Table 4.7

Determination of Study's Hypothesis Based on Age of Mentors

	Sum of Squares	Df	MS	F	Sig.
Between Groups	15.026	10	1.503	4.51	.195
Within Groups	.667	2	.333		
Total	15.692	12			

Note: df= degrees of freedom, MS= mean square, F= F distribution.

$F_{(4.508)} = 4.51, p= .100$

4.5.1.2 Cultural Differences of Kajiado County Adult Male Participation in Male Youth Mentorship

The second part of H_1 stated that the cultural background of adult males significantly intervene in their male youth informal mentorship participation. Male adults in Kajiado County are moderately (33.85) involved in male youth affairs in the community.

Table 4.8

Summary of Cultural Means in Adult Male Participation

	N	Mean	SD
Ethnic/Background			
Maasai	2	42.00	4.243
Kikuyu	3	36.00	4.359
Luhya	2	27.50	.707
Kisii	3	30.33	4.726
Meru	1	34.00	-
Kamba	2	34.00	11.314
Total	13	33.84	6.414

Results on Table 4.8 show Maasai male adults (*M*=42) as participating highly in male youth mentorship. These findings only confirm the view that the Maasai community raises its male youth as a community with older males being involved in guiding and providing advice

(Ernestina, 2001). The Kikuyu (*M*=36.00), Meru (*M*=34.00), Kamba (*M*=34.00), and Kisii (*M*=30.33) adult males participate moderately in youth affairs in the community. Male adults from the Luhya cultural group participated only fairly.

Table 4.9

Determination of Study's Hypothesis Based on Culture of Mentors

	Sum of Squares	Df	MS	F	Sig.
Between Groups	77.641	10	7.764	3.33	.253
Within Groups	4.667	2	2.333		
Total	82.308	12			

The computed results of one-way analysis of variance (ANOVA) on the measures of participation of adult males in the informal mentorship of male youth based on culture were $F(10,2) = 3.33, p=.253$ as indicated on Table 4.9. The differences in adult male participation shown on Table 4.8 were hence not significant. The second part of the first hypothesis was rejected at = .05 significance level.

The last item on the mentors' questionnaire was geared towards establishing whether they were interested in getting involved in formal male youth mentorship. Three out of 13 mentors responded in agreement. This made up 23.1% of all the mentors. Ten mentors strongly agreed to have interests in formal male youth mentorship; this was 76.9 %. The mean score of 4.8 out of a possible 5 points suggests that adult males have high interest in formal male youth mentorship participation.

4.5.2 Assessing Adult Male Formal Mentorship Effectiveness in Enhancing Male Youth Self-Esteem and Connectedness

The first part of H_2 stated that adult male mentorship participation is significantly effective in enhancing male youth self-esteem. Self-esteem is a measure which can indicate the scope in which one feels fruitful and acknowledged by significant others; and thus high esteem is a pointer to success (Holt et al., 2012). Rosenberg's Self-Esteem Scale was used for measuring mentees' self-esteem. The scale ranges from 0-30. Scores between 15 and 25 are within

normal range; scores below 15 suggest low self-esteem. The analysis was carried out using ANCOVA.

Table 4.10

Male Youth Self-esteem Enhancement through Formal Mentorship

Tests of Between-Subjects Effects

Tests of Between-Subjects Effects

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	748.281[a]	2	374.140	47.712	.000	.661
Intercept	939.611	1	939.611	119.824	.000	.710
PRETEST	1.954	1	1.954	.249	.620	.005
Group	743.786	1	743.786	94.851	.001	.659
Error	384.239	49	7.842			
Total	23855.000	52				
Corrected Total	1132.519	51				

a. R Squared = .661 (Adjusted R Squared = .647)

The study findings on Table 4.10 show a significant ($F(1,49)94.851, p=.001$) difference between the pretest and posttest self-esteem of mentees. The first part of H_2 which asserted that adult male formal mentorship participation is significantly effective in enhancing male youth self-esteem was accepted at =0.05.

The second part of H_2 asserted that adult male mentorship participation is significantly effective in enhancing male youth connectedness. Connectedness denoted male youth understanding of the concept of friendship and the important aspects that form healthy relationships with peers. The scale used in measuring male youth connectedness contained nine (9) items. Eight (8) of these items aimed at determining male youth understanding of the friendship concept coupled with the ability to engage in healthy relationship with peers. The highest mark was 40 while the lowest was 8 points. The score ranges were as follows:

33 – 40: High Connectedness

25 – 32: Moderate Connectedness

17- 24: Fair Connectedness

 8- 16: Low Connectedness

Table 4.11

Male Youth Connectedness Enhancement through Formal Mentorship

Tests of Between-Subjects Effects

Tests of Between-Subjects Effects

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	1498.411[a]	2	749.205	114.135	.000	.823
Intercept	302.425	1	302.425	46.072	.000	.485
PRETEST	65.161	1	65.161	9.927	.003	.168
Group	1193.891	1	1193.891	181.878	.001	.788
Error	321.647	49	6.564			
Total	57987.000	52				
Corrected Total	1820.058	51				

a. R Squared = .823 (Adjusted R Squared = .816)

After the mentorship intervention, mentees' connectedness improved from 29.31 to 38.12 (8.81 points). The ANOVA analysis is depicted on Table 4.11 and point to a significant $(F(1,49)=181.878, p=.001)$ difference between the pretest and posttest of mentees' connectedness. In view of these results, the second part of the second hypothesis was accepted at =0.05.

FGDs were conducted soon after the mentorship intervention for both the mentors and mentees and the results indicate benefits for both mentors and mentees.

Excerpt 6: Adult male mentorship preparedness.

Study: Why would you say that you feel more equipped now to carry out mentorship?

Mentors' Post-mentorship FGD responses:

- Influenced and equipped with certain skills.

- Confident to be mentors.

- Feedback from the mentees that they felt understood on needs and goals.

Excerpt 7: Mentees' mentorship benefits.

Study: In what ways have you benefited from mentorship?

Mentees' Post-test FGD responses:

- Knowing how to live with peers.

- Knowing how to make friends.

- Self-expression.

- Importance of trust.

- Honesty.

Excerpt 8: Challenges faced by mentors/mentees during mentorship.

Study: What are the challenges you faced in mentoring?

Mentors' Post-mentorship FGD responses:

- Language barrier due to the fact that some mentees seemed not to understand the English language well.

- Attention and concentration span was short.

- Reluctance to sharing issues in presence of another mentee.

- The challenge of length of time. Diversion from the main issues at hand.

Mentees' Post-test FGD responses:

- Opening up.

Excerpt 9: Mentors'/mentees' recommendations.

Study: How do you think the mentorship process would have been improved for better results?

Mentees' responses

- Entertainment.
- Regular meetings.
- Lunch.

Study: What are your recommendations for mentorship in your community?

Mentors' responses:

    i)   That in the community groups should be formed and programs started on mentorship

    ii) Men should be empowered to be mentors

    iii) Government should be in support of mentorship programs

    iv) Identify the most needy or vulnerable groups in the community e.g. young men working in public transport sector and have mentorship programs for them

Excerpt 10: Other comments.

Study: Any other comments?

Mentees' Post-test FGD:

- Grateful.
- Mentorship is important.

4.5.3 Age and Cultural Differences in Male Youth Self-Esteem as Enhanced Through Formal Mentorship

The third objective of the study was concerned with examining whether male youth self-esteem as enhanced through formal mentorship is mediated by their age and cultural background. This was coupled with the hypothesis that male youth self-esteem as enhanced through mentorship is significantly mediated by their age and cultural background. Towards this effect, mentees in both the experimental and control groups were pretested and posttested on the level of self-esteem.

4.5.3.1 Age Differences in Male Youth Self-Esteem as Enhanced Through Formal Mentorship

The first part of the third hypothesis stated that male youth self-esteem as enhanced through formal mentorship is significantly mediated by their age. The distribution of the mentees in the treatment and control groups is indicated on Figure 4.2. The age group options provided in the relevant item of the questionnaire were three (3) namely; 15-17 years, 18-20 years and 21-23 years old. Those in the 15-17 age bracket were 11= 42.3% (experiment) and 10=

38.5% (control); 18-20 years were 12= 46.2% (experiment) and 8 = 30.8% (control); while 21-23 composed of 3(11.5%) for the experimental group and 8(30.8%) in the control group. The analysis of the pretest data revealed a mean of 16.81 which was within the normal range of self-esteem. The mentees aged 15-17 (16.7) and 18-20 (17.83) were within the normal range of self-esteem. These groups of mentees were however closer to the lower limit of the range. In contrast, 21-23 year olds had low self-esteem as indicated by the mean of 14.67. the analysis was carried out using ANOVA.

Table 4.12

Treatment Pretest of Self-esteem Based on Age of Mentees

	Sum of Squares	Df	MS	F	Sig.
Between Groups	29.523	2	14.762	.804	.460
Within Groups	422.515	23	18.370		
Total	452.038	25			

The pretest one-way analysis of variance (ANOVA) results on the mentees self-esteem though, indicated no significant age differences as reproduced on Table 4.12; $F(2,23) = .804$, $p=.05$. In comparison, the analysis of the pretest control group data revealed a mean of 16.65 which is normal self-esteem. The mentees aged 15-17 (16.60) and 18-20 (17.00) and 21-23 year olds scored a mean of 16.38. Though all the age groups were within the normal range of self-esteem, the means were marginal. The one-way analysis of variance (ANOVA) results on the mentees self-esteem in the control pretest though, indicate no significant differences as reproduced on Table 4.13; $F(11,14) =1.029$, $p =.471$. The pretest and posttest results of the control group were the same. From the analyses carried out, the treatment group was not significantly different from the control group.

Table 4.13

Control Pretest of Self-esteem Based on Age of Mentees

	Sum of Squares	Df	MS	F	Sig.
Between Groups	7.979	11	.725	1.029	.471
Within Groups	9.867	14	.705		
Total	17.846	25			

After mentorship intervention, the treatment group's posttest data indicated a group mean of 24.70 for male youth self-esteem. This is an improvement of 7.90 points in comparison to the pretest mean of 16.81. The mentees aged between 15 and 17 years scored the highest mean of 25.42 followed by 18-20 age group which scored 24.31; an improvement from 16.7 and 17.83 respectively. The one mentee who fell in the 21-23 age bracket scored the lowest points at 21.00 but had improved from low self-esteem of 14.67 points to normal self-esteem. The ANOVA results for the comparison of mentees' self-esteem by age are displayed on

Table 4.14

Treatment Posttest of Self-esteem Based on Age of Mentees

	Sum of Squares	Df	MS	F	Sig.
Between Groups	21.853	2	10.926	1.311	.289
Within Groups	191.686	23	8.334		
Total	213.538	25			

Posttest results show that mentees' self-esteem improved by 7.89 points (from 16.81 to 24.70). This outcome though, confirms that the divergent mentees' self-esteem means were not significantly different across age categories at $F(2, 23) = 1.311$, $p = .289$. The first part of the third hypothesis which stated that male youth self-esteem as enhanced through formal mentorship is significantly mediated by their age was therefore rejected at $\propto = 0.05$.

4.5.3.2 Cultural Differences in Male Youth Self-Esteem as Enhanced Through Formal Mentorship

The second part of the third objective in the study was to appraise if male youth self-esteem as enhanced through formal mentorship is mediated by their cultural background. The corresponding part of the third hypothesis consisted of determining if male youth self-esteem as enhanced through mentorship is significantly mediated by their cultural backgrounds. Male youth ethnic/cultural distributions were reminiscent of the general demographic data of the metropolitan Kiserian location. Nine (9) ethnic groups were represented in the study sample. In the experiment group, the Luhya group was the highest at 6(23.1%), followed by the Maasai, Kikuyu and Kamba which had 4 participants each. There were three Luo mentees, two Meru and Kisii each and one Swahili. One the other hand, the control group was composed as follows; five Maasai and Kikuyu each, four Kisii, three Luo, three Kamba, two Meru, Luhya and Kalenjin each.

Based on Rosenberg's Self-Esteem Scale, the experimental group's self-esteem mean of 16.81 was within the normal range albeit leaning toward the lower limit. A closer look at the analysis however, reveals that certain cultural groups had a slightly higher mean than others. The Meru (19.50), Luo (18.67), and Masaai (17.75) participants, scored higher than the mentees from other cultural groups. Luhya mentees (16.67), Kamba (16.50), Swahili (16.00) and Kikuyu (15.75) scored lower but were still within the normal range of self-esteem. The Kisii mentees however scored lowest (13.00) and were also in the low esteem range. Although these study findings on cultural differences in self-esteem may not be significantly different from those determined by age, they may point to the fact that culture more than age has a greater influence on how male youth appraise themselves.

The one-way analysis of variance (ANOVA) was employed for analysis. The results on the pretest of the treatment group meant to establish self-esteem based on cultural background of mentees as Table 4.15 show ($F(7,18) = 417$, $p = .879$) no significant difference in self-esteem based on mentees' cultural differences. The control group too indicates no significant difference in self-esteem based on the cultural background of mentees; $F (11, 14) = 1.231$; $p=.351$ as indicated on Table 4.16

Table 4.15

Treatment Pretest of Self-esteem Based on Cultural Background of Mentees

	Sum of Squares	Df	MS	F	Sig.
Between Groups	63.038	7	9.005	.417	.879
Within Groups	389.000	18	21.611		
Total	452.038	25			

The control group also had most cultural groups residing in Kiserian represented. Nine (8) ethnic groups were represented in the study sample. The Maasai and Kikuyu had the highest number of participants at five each. There were four Kisii and three Kamba and Luo mentees each. The mentees from the Luhya, Kalenjin and Meru cultural groups were two each. The self-esteem analysis shows means that are within the normal range. The group mean stood at 16.65; just slightly lower than that of the treatment group but still skewed towards low. In the control group, the Luhya mentees scored highest (19.50) followed by the Luo (19.00), Masaai (18.20) and Kalenjin (18.00). The next in line were Kamba mentees (17.00), Kikuyu (15.00), and Kisii (14.25) while the Meru ones scored the least with a mean of 13.50. There were minor deviations in how the various cultural groups scored when comparisons are made between those in the control and experimental groups. The self-esteem of some cultural groups tended to remain consistently higher than others, for example the Masaai, and Luos. This might be a pointer to the fact that the cultural upbringing of these two groups may somewhat have endured global cultural changes in the same.

Table 4.16

Control Pretest of Self-esteem Based on Cultural Background of Mentees

	Sum of Squares	Df	MS	F	Sig.
Between Groups	70.729	11	6.430	1.231	.351
Within Groups	73.117	14	5.223		
Total	143.846	25			

Mentees' self-esteem in the treatment group was also measured after the intervention based on their diverse cultural backgrounds. These means varied from the pretest ones. The two study participants from Kisii community who had scored the lowest during the pretest seemed to have gained the most from mentorship. Their mean increased from 13.00 to 27.50; an additional 14.50 points. The Swahili mentee too gained highly from the 16.00 points to 30.00, a gain of 14.00 points. Mentees from the Luo community scored a mean 26.33 up from 18.67 while their Kikuyu counterparts recorded a mean of 26.00, which was higher than 15.75 pretest one. Meru mentees scored 24.50 same as their Luhya colleagues. Male youthfrom Maasai and Kamba communities counted the lowest pretest mean of 22.75 and 21.75 respectively.

Table 4.17

Treatment Posttest of Self-esteem Based on Cultural Background of Mentees

	Sum of Squares	Df	MS	F	Sig.
Between Groups	108.872	7	15.553	2.675	.044
Within Groups	104.667	18	5.815		
Total	213.538	25			

The ANOVA analysis results on Table 4.17 show cultural differences in the uptake of formal mentorship to be significant; $F (7, 18) = 2.675$, $p=0.044$. Based on these results, the second part of the third H_1: "Male youth self-esteem as enhanced through mentorship is significantly

mediated by their cultural background" was consequently accepted at =0.05. In other words, male youth cultural background significantly dictated upon their perception and value of self.

4.5.4 Age and Cultural Differences in Male Youth Connectedness as Enhanced Through Formal Mentorship

The fourth hypothesis postulated that male youth connectedness as enhanced through mentorship is significantly refereed by their age and cultural backgrounds. A key question that this study sought to answer was whether mentorship has any influence on male youth connectedness; and to establish too if the age and cultural background of male youth influenced this connectedness.

4.5.4.1 Age Differences in Male Youth Connectedness as Enhanced Through Formal Mentorship

The first part of H_4 postulated that male youth connectedness as enhanced through mentorship is significantly refereed by their age. The general mean for male youth connectedness across the ages was 29.31. This score falls within the range of moderate connectedness. Nevertheless the score from the different ages varied slightly with the 15-17 age category participants scoring the highest at 30.09; followed by the 18-20 years olds who had a mean of 28.75. The 21-23 age category respondents scored the lowest mean (28.67). The 18-20 years old seemed to understand friendship less than the 15 – 17 years olds in the experimental group. This fact may the supported by the general view that young people of between 15 and 17 years tend to think they know or understand everything. In other words, they might not fully understand friendship but might only think they do. The ninth item of the connectedness scale required that an individual stated how many friends he has. The highest score of five (5) meant that a participant considered himself to have more than seven (7) friends. The participants of 15-17 years scored the lowest mean of 4.73. This mean indicates that according to participants each had seven (7) friends, instead of the highest indicator of over seven friends. The last category made up of 21 – 23 year olds, scored the lowest mean of 28.67; even though these participants responded by saying that they thought they had over 7 friends each.

Table 4.18

Treatment Pretest of Connectedness Based on Age of Mentees

	Sum of Squares	Df	MS	F	Sig.
Between Groups	11.713	2	5.856	.613	.550
Within Groups	219.826	23	9.558		
Total	231.538	25			

The last category made up of 21 – 23 year olds scored the lowest mean of 28.67; even though these participants said that they had over 7 friends each. The results of one way analysis of variance on Table 4.18 are results from the treatment group. The pretest was meant to examine connectedness of male youth based on age. With $F (2, 23) = .613$; $p= .550$, the results show no significant difference on connectedness of mentees across the various age groups.

In comparison, the control group had a mean of 27.62 which was lower than that of the experimental group but also falls within the range of moderate connectedness. In this group, the 15-17 years olds scored 27.40 points; slightly higher than that of the 21 – 23 age brackets which was 27.38. The 18 – 20 years olds had the highest mean at 28.13. Generally the control group had a mean of 4.23 on the number of friends; indicating that each had between 6-7 friends.

Table 4.19

Control Pretest of Connectedness Based on Age of Mentees

	Sum of Squares	Df	MS	F	Sig.
Between Groups	3.004	2	1.502	.146	.865
Within Groups	237.150	23	10.311		
Total	240.154	25			

ANOVA analysis was carried out for the control group too as displayed on Table 4.19. The results showed F (2, 23) = .146; p= .865. Again even though means of connectedness differed somewhat for the three male youth age groups, these differences were not statistically significant. The posttest results were similar to the pretest ones.

After mentorship, the male youth connectedness mean subsequently went up from 29.31 (moderate connectedness) to 38.12 (high connectedness). This is a difference of 8.81 points in improved male youth connectedness. The one participant in the 21-23 age category scored 39.00 points; which was 10.33 points more than he scored in the pretest. The 15-17 years olds had a higher mean (36-42) than those aged between 18 and 20 years (37.77). The means on connectedness indicate marked improvement on the understanding of what friendship entails and the knowledge of how to make friends. With the new understanding of what friendship entails, the number of friends the mentees indicated as having fell across the age groups, from 7 friends and above to 4-5 friends.

Table 4.20

Experiment Posttest of Connectedness Based on Age of Mentees

	Sum of Squares	Df	MS	F	Sig.
Between Groups	3.429	2	1.715	.275	.762
Within Groups	143.224	23	6.227		
Total	146.654	25			

The results on Table 4.20; F (2, 23) =.275, p =.762 however, point to the fact that these variations were not significant across the age cohorts. The first part of H_4 which proposed that male youth connectedness as enhanced through mentorship is significantly refereed by their age was therefore rejected at =0.05.

4.5.4.2 Cultural Background Differences in Male Youth Connectedness as Enhanced Through Formal Mentorship

Lastly, the study sought to explore whether male youth (mentees) differed on how they experienced mentorship due to the perceived salience of their cultural identities. The second part of the fourth hypothesis postulated that male youth connectedness as enhanced through mentorship is significantly refereed by their cultural background. Male youth connectedness based on cultural identities in the treatment group was calculated prior to the intervention. The group's mean was placed at 29.31 which indicated moderate connectedness. The tallies from different cultural backgrounds differed marginally. The mentees who scored the highest were those from the Kisii cultural background (31.00), while Maasai and Luo mentees' scores were ranked 2nd and 3rd respectively (30.75 and 30.67. Male youth from Meru, Kikuyu and Luhya communities scored 29.50, 29.00 and 29.00 correspondingly. Kamba mentees followed with 27.50 points and the lowest score was from the one Swahili mentee who scored a 26.00 points.

Table 4.21

Treatment Pretest of Connectedness Based on Cultural Background of Mentees

	Sum of Squares	Df	MS	F	Sig.
Between Groups	44.622	7	6.375	.614	.738
Within Groups	186.917	18	10.384		
Total	231.538	25			

The results on Table 4.21 show no significant difference on connectedness of male youth from the various cultural groups which participated in the study $F_{(7, 18)} = 6.14$; $p= 738$.

Table 4.22

Control Pretest of Connectedness Based on Cultural Background of Mentees

	Sum of Squares	Df	MS	F	Sig.
Between Groups	3.004	2	1.502	.146	.865
Within Groups	237.150	23	10.311		
Total	240.154	25			

In like manner Table 4.22 has outcomes indicative of insignificant difference in the various cultural backgrounds represented in the study's control group $F(7, 18) = 2.065$; $p = .102$. The male youth pretest connectedness of the control group differed from that of the experimental one. The Maasai, Luo and Kalenjin mentees scored means of 27.80, 26.33 and 27.50 respectively. The Kamba mentees scored 27.00 points on connectedness, Kikuyu (29.40) and Kisii (29.50) correspondingly. In the control group, Meru mentees scored a mean of 26.00, while Luhya male youth scored the lowest mean (comparable in the treatment group) of 23.50.

Table 4.23

Treatment Post-test of Connectedness Based on Mentees' Cultural Background

	Sum of Squares	Df	MS	F	Sig.
Between Groups	43.987	7	6.284	1.102	.403
Within Groups	102.667	18	5.704		
Total	146.654	25			

The Kikuyu and Meru mentees had a mean of 40.00 each; the highest possible scored for connectedness. These two groups were followed by Kamba male youth at 31.00, Luhya (27.50), Kisii (37.50), Luo (37.33) and Maasai (37.00) followed. The Swahili mentee scored lowest with 35.00 points. As ANOVA results displayed on Table 4.23 illustrate (F(7,18) =1.102, p =.403), the cultural differences in male youth connectedness at posttest were not statistically significant. The second part of H_4 which suggested that male youth connectedness as enhanced through mentorship is significantly arbitrated by their cultural background was therefore rejected at =0.05.

4.6 Summary of Study Findings

The current study was a quasi-experiment which was conducted in Kiserian town in Kajiado County. The study aimed at establishing the participation of adult males in male youth mentorship. It also endeavoured to determine whether this involvement increased male youth self-esteem and connectedness. The adult male participants (mentors) were thirteen (13) while the mentees were fifty two (52); out of which 26 made up the treatment group while 26 were in the control group.

The selection of the study participants for the quasi-experiment was done using purposive sampling for mentors and snowball sampling for mentees. The willingness to take part in the study or the lack of it also made the recruitment exercise to take a little longer than the study had anticipated. Besides, even after the recruitment, there are mentees who opted out after the initial joint meeting with the mentors, forcing the study to go back to the drawing board in order to replace the drop outs. This hitch also caused the study to settle for 26 mentees in the treatment group instead of the proposed 28; and working through with them before collecting data from the 26 mentees for the control group. Moreover, the study also realized how challenging it is to contract with male youth; due to their restlessness. This is a point that was noted by the mentors too. Once they were settled though, the study found them very open to learning. The study learned that when you deal with people in a quasi-experiment, one needs to be observant, flexible and ready to change strategy so as to accommodate the study participants and still as much as possible collect accurate data. The flexibility

comprised reaching a consensus on where and when to meet; coupled with the duration of time.

The study also came face to face with a money-mindedness that has become the culture of many Kenyans. The local administrator who was initially approached to help in recruiting mentors, wanted to know what was in it for him and the potential mentors; even after knowing that the study was purely academic. Again the study had to change strategy and do the enlisting of adult male participants personally in order to explain to them what the study was all about. Once the mentors were recruited and the study kicked off, they owned the process and requested for there to be a mentorship program where they could be involved. It was refreshing to see how eager male adults were to be enlightened on mentorship and to be given an opportunity to mentor. The study found out that there is need for initiatives that can help in recreating a sense of community and collective responsibility away from self-centered interests.

The study found out that both the mentors and mentees had a rough idea of what mentorship was all about. About thirty nine percent (38.5%) of the mentors defined mentorship in terms of one activity; that is advice, role modeling or support. The rest viewed it as being made up of more than one activity. In like manner, 26.8% of the mentees in the treatment group defined mentorship in terms of one activity whereas the rest (73.2%) viewed it as being made up of more than one activity. The post-test analysis revealed that the percentage of those who defined mentorship as one activity dropped significantly to 7.6%; while those who perceived it as being made up of guidance, counselling, advice giving, role modelling, friendship and support rose from 26.6% to 65.4%. Likewise the control group was not very different. Twenty six point nine (26.9%) only defined mentorship using one term and this remained constant even at post-test. In the beginning of the process, mentors regarded mentoring as mainly teaching what you know and merely being a role model. After the intervention however, they began to perceive it as an opportunity to transform younger people's lives as opposed to giving instructions. They also saw it as a deliberate effort to share their lives, experiences and skills with younger less experienced males.

The study determined that the adult male in Kiserian town moderately participated in some form of informal mentorship for male youth in the community. The average mean of 34.85 out of a possible 45 points was suggestive of this modest participation. The age bracket of 45-55 years scored the uppermost mean of 36.66; while the lowest mean of 30.66 was scored by 36-45 year old mentors. Further investigations revealed that these scores may have more to do with the level of education than age. The age groups which were made up of participants with a primary and secondary school education seemed to be more active in youth affairs in the community regardless of their age. The 45-55 year old mentors had a primary or secondary school education. In comparison, the mentors who were 36-45 years old had all attained a college education. Additional analysis however showed no statistical significance in age $F(10,2) = 4.51$, $p= .195$.and cultural background $F(10,2) = 3.33$, $p=.253$. differences in informal mentorship participation. H_1 was therefore rejected at =0.05.

Formal mentorship was found to be effective in increasing male youth self-esteem and connectedness. The self-esteem mean rose by 7.89 points from 16.81 to 24.70 while the connectedness mean also increased with 8.81 points from 29.31 to 38.12 after mentorship. Inferential statistics from the data analyzed propose that these changes were significant. The hypothesis H_2, which asserted that adult male mentorship participation is significantly effective in enhancing male youth self-esteem and connectedness was consequently accepted at =0.05.

Despite the age, cultural background and their current modest participation in mentoring male youth, all the study's adult male participants were willing to get involved in formal mentorship of male youth in the future; influenced by and equipped with certain skills. The mentors cited certain challenges that they experienced during the process of formal mentorship. One was language barrier due to the fact that some mentees seemed not to understand the English language well. The second challenge had to do with the attention and concentration span of male youth which seemed short. Lastly was the reluctance of mentees to sharing issues in presence of another mentee. This happened because each mentor was allocated two mentees to work with simultaneously. Though the mentorship was sculptured to benefit mentees the mentors too gained in certain ways:

- Confidence to be mentors.
- Feedback from the mentees that they felt understood on needs and goals.
- A new understanding of what mentorship was all about.
- The mentors too felt influenced and equipped with certain skills for mentorship.

The study established that formal mentorship augmented male youth self-esteem; even though, the effects of this intervention do not differ across the diverse age groups. The first part of H_3 to the effect that male youth self-esteem as enhanced through mentorship is significantly mediated by their age ($F(2, 23) = 1.311$, $p =.289$) was therefore rejected at 0.05. The study findings nevertheless suggested that male youth self-esteem as raised through formal mentorship was significantly refereed by cultural background. The second part of the H_3 stating that male youth self-esteem as enhanced through mentorship is significantly intervened by cultural background ($F (7, 18) = 2.675$, $p=0.044$) was accepted at = 0.05.

The study established that formal mentorship has a positive effect on male youth connectedness. Their age and cultural background differences however did not significantly interfere with their uptake of connectedness interventions. H_4 stating that male youth connectedness as enhanced through mentorship is significantly refereed by their age ($F(2, 23) =.275$, $p =.762$) and cultural background ($F(7,18) =1.102$, $p =.403$) was therefore rejected at =0.05. There are other ways in which mentees benefited from mentorship. These included knowing how to live with peers, understanding the importance of friendship and how to make friends. They also learnt how to self-express; as well as the meaning of trust and honesty.

CHAPTER FIVE: DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter discusses findings of the study. Besides, it gives conclusions on these findings. Further, the study makes recommendations based on study findings and suggests areas for further research.

5.2 Discussions of Study Findings

The study aimed to determine whether age and cultural background of adult males intervene in their male youth mentorship participation and to establish the effectiveness of formal mentorship by adult males in enhancing male youth self-esteem and connectedness. Further, the study set out to determine if male youth self-esteem as enhanced through formal mentorship is mediated by age and cultural background. It also sought to establish if male youth connectedness as enhanced through formal mentorship is refereed by age and cultural background.

The study found out that both the mentors and mentees had a rough idea of what mentorship was all about. They used different terms provided in the questionnaires to describe the concept of mentorship. This means that in answering the various questions posed on mentorship, their answers were based on understanding. After the intervention however, they began to perceive it as an opportunity to transform younger people's lives as opposed to giving instructions. They also saw it as a deliberate effort to share their lives, experiences and skills with younger less experienced males. This not only meant that they understood the concept better but their answer portrayed a desire to get involved in mentorship because they understood better what it meant.

The study established that the adult males in Kiserian town moderately participated in some form of informal mentorship for male youth in the community. The average mean of 34.85 out of a possible 45 points was suggestive of this participation is modest. ANOVA analysis however showed no statistical significance in age $F(10,2) = 4.51$, $p= .195$. and cultural background $F(10,2) = 3.33$, $p=.253$.differences in informal mentorship participation. H_1 was therefore rejected at =0.05. Though the findings indicate moderate participation across age

cohorts, the FGDs findings show that there is a shortage of male mentors in the community. This study outcome is consistent with Richardson Jr. (2012) assertions, that there seems to be a shortage of adult male role models globally. Yet participation of responsible, caring male adults as positive role models can offer protection for male youth at risk for negative situations (Center for Disease Control and Prevention, 2015). Their availability can provide social capital for male youth within communities (Richardson Jr., 2012). According to the study findings, this participation in mentorship by male mentors though does not depend on their age. The sentiments of FGDs are in concurrence with the studies that were reviewed for adult male participation in mentorship of male youth. Indeed form the observable level of low levels of self-esteem and connectedness among male youth in Kiserian, the low level of mentorship is evident. Besides, the mentors said that many men in the community do not mentor because they are not aware that they can get involved and often time they don't know how to do it.

Formal mentorship was found to be effective in increasing male youth self-esteem and connectedness. The self-esteem mean rose by 7.89 points from 16.81 to 24.70 while the connectedness mean also increased with 8.81 points from 29.31 to 38.12 after mentorship. Inferential statistics from the data analyzed propose that these changes were significant. The hypothesis H_2, which asserted that adult male mentorship participation is significantly effective in enhancing male youth self-esteem and connectedness was consequently accepted at =0.05.

Despite the age, cultural background and their current modest participation in informal mentoring male youth, all the study's adult male participants were willing to get involved in formal mentorship of male youth in the future; influenced by and equipped with certain skills. The mentors cited certain challenges that they experienced during the process of formal mentorship. One was language barrier due to the fact that some mentees seemed not to understand the English language well. The second challenge had to do with the attention and concentration span of male youth which seemed short. Lastly was the reluctance of mentees to sharing issues in presence of another mentee. This happened because each mentor

was allocated two mentees to work with simultaneously. Though the mentorship was sculptured to benefit mentees the mentors too gained in certain ways:

- Confidence to be mentors.
- Feedback from the mentees that they felt understood on needs and goals.
- A new understanding of what mentorship was all about.
- The mentors too felt influenced and equipped with certain skills for mentorship.

The study established that formal mentorship works. The use of the SAVE mentorship model made the mentorship more effective by providing a clear procedure to follow. The mentorship augmented male youth self-esteem; even though, the effects of this intervention do not differ across the diverse age groups. The first part of H_3 to the effect that male youth self-esteem as enhanced through mentorship is significantly mediated by their age ($F(2, 23) = 1.311$, $p = .289$) was therefore rejected at 0.05. The study findings nevertheless suggested that male youth self-esteem as raised through formal mentorship was significantly refereed by cultural background. The second part of the H_3 which stated that male youth self-esteem as enhanced through mentorship is significantly intervened by cultural background ($F(7, 18) = 2.675$, $p = 0.044$) was accepted at $= 0.05$. The results on cultural differences in self-esteem agree with the general belief that some Kenyan communities might have a higher esteem than others. In the study, Maasai, Luo and Meru male youth tended to score higher both in the treatment and control groups. The Kisii male youth though seemed to have gained more from the intervention than those who had a higher self-esteem score at pretest.

After mentorship, the male youth connectedness mean subsequently went up from 29.31 (moderate connectedness) to 38.12 (high connectedness). This is a difference of 8.81 points in improved male youth connectedness. The one participant in the 21-23 age category scored 39.00 points; which was 10.33 points more than he scored in the pretest. The 15-17 years olds had a higher mean (36-42) than those aged between 18 and 20 years (37.77). The results on Table 4.20; $F(2, 23) = .275$, $p = .762$ however, point to the fact that these variations were not significant across the age cohorts. The first part of H_4 which proposed that male youth connectedness as enhanced through mentorship is significantly refereed by their age was therefore rejected at $= 0.05$. As ANOVA results displayed on Table 4.23 illustrate ($F(7,18)$

=1.102, p =.403), the cultural differences in male youth connectedness at posttest were not statistically significant. The second part of H₄ which suggested that male youth connectedness as enhanced through mentorship is significantly arbitrated by their cultural background was therefore rejected at =0.05. The means on connectedness indicate marked improvement on the understanding of what friendship entails and the knowledge of how to make friends. With the new understanding of what friendship entails, the number of friends the mentees indicated as having fell across the age groups, from 7 friends and above to 4-5 friends.

These effects on male youth self-esteem and connectedness are commensurate with existing studies (Liang et al., 2016; Missouri *et al.,* 2011; King et al., 2002; Dubois & Silverthorn, 2015; Raposa et al., 2016; Erdem et al., 2016; Gary, 2011; Brown et al., 2009) which posit that mentorship is an important tool in mitigating male youth low self-esteem. These results match those of existing studies which assert that mentorship is effective in mitigating male youth lack of or inadequate connectedness (King et al., 2002; Whitney et al, 2011; Seligman, 2011). These results clearly indicate the importance of the effectiveness of formal mentorship on enhancing male youth self-esteem and connectedness in Kiserian and other semi urban areas which are similar to it. As results have indicated, informal mentorship though present in Kiserian and also useful is not as effective as formal mentorship which makes deliberate and meaningful efforts towards raising male youth self-esteem and connectedness.

With the new understanding of what friendship entails, the number of friends the mentees indicated as having fell across the age groups, from 7 friends and above to 4-5 friends. There are other ways in which mentees benefited from mentorship. These included knowing how to live with peers, understanding the importance of friendship and how to make friends. They also learnt how to self-express; as well as the meaning of trust and honesty. This could mean that many male youth just hang out with peers without forming meaningful relationships. Yet according to according to SDT, connectedness is one of the three imperative human needs for psychosocial well-being (Deci and Ryan, 1985). Additionally, lack of healthy interpersonal relationships does predispose male youth to risk factors such as lack of optimism, lack of

purpose in life, hopelessness and depression, leading to suicidal tendencies, drug abuse and low self-esteem, may be primarily embedded in disturbed interpersonal relationships.

5.3 Conclusion

In conclusion, the following observations were made:

1. That mentorship is not a new concept. The study participants used numerous terms to describe it such as guidance, advice giving, and role modeling among others. Many of them acknowledged that mentorship is a concept aptly described using several terms rather than just one.

2. The male adults moderately participate in informally mentor the male youth. This kind of mentorship was found to be inadequate in mitigating male youth risk factors and behaviour. This inadvertently leads to low self-esteem and low connectedness.

3. Both the mentor and the mentees were in agreement that formal mentorship was not readily available. They however were all in agreement that male youth in the community need formal mentorship. Additionally, both the mentors and mentees were willing to take part in formal mentorship in the near future if it was availed.

4. Formal mentorship works in heightening male youth self-esteem and connectedness. The use of SAVE mentorship model made the mentorship easier to implement and monitor by offering clear and elaborate steps to follow.

5. The positive effects on male youth self-esteem are not intervened by the age but cultural background does make a difference. On the other hand, male youth connectedness as enhanced through formal mentorship is not significantly affected by their age and cultural background.

6. With a new understanding of what friendship entails, the number of friends the mentees indicated as having dropped across the age groups, from 7 friends and

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above to 4-5 friends. This means that when male youth are mentored, their view of whom they should hang out with changes as well; choosing to have friends who have similar values and who understand them better.

7. After the mentorship both the mentors and mentees intimated that they felt helped. The mentors reported the training to be helpful on many counts including a better understanding of male youth. The mentees felt understood and valued. Besides, the mentees felt more confident about themselves. They also claimed to have improved in the ability to engage in healthy interpersonal relationships.

5.4 Recommendations

In view of the gravity of male youth psychosocial concerns, the concerted efforts of all stakeholders are of paramount importance. Nevertheless, government ought to take the lead in addressing these issues urgently. Bearing in mindthe implications of the findings, the study makes the following recommendations that the:

1. That male youth have many psychosocial needs and are vulnerable to risk factors that threaten their self-esteem and connectedness There is therefore need to move with speed to help them through formal mentorship.

2. Formal mentorship works and is urgently needed in helping male youth to achieve psychosocial wellbeing.

3. SAVE mentorship model is an effective way of conducting this formal mentorship.

4. Male mentors are needed and many men are willing to take part in formal mentorship of male youth. There is there need for the National and County governments to create awareness on the importance and possibility of men-men mentorship. They also should come up with programs for mobilizing and training male adults to mentor male youth.

5. Male youth are willing to be mentored. Opportunities where they are matched with mentors should be availed.

6. Something must and should be done to help male youth achieve the psychosocial wellbeing and that time is now.

5.5 Suggestions for Further Research

The study makes suggestions for further research as follows:

1. Studies should be conducted to find out why cultural background has an effect on male youth self-esteem.

2. Studies on the benefits of mentorship for mentors should also be conducted.

3. The relationship between level of education and adult male involvement in mentorship too can make for research.

4. The relationship between male youth self-esteem and connectedness should also be studied.

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APPENDICES

APPENDIX A: QUESTIONNAIRE FOR MALE MENTORS IN KAJIADO COUNTY

Dear Respondent,

My name is Pocyline Kinuva, a PhD student in the Department of Psychology in the University of Nairobi. I am currently undertaking a study on "Enhancing Male Youth Self-esteem and Connectedness Through Adult Male Participation in Formal Mentorship."

Please take some time to complete this questionnaire as truthfully as possible. The information you provide will be very helpful in the success of the study and will be treated confidentially.

Instructions:

Please do the following:

- Put a tick ☐ where appropriate.

- Provide brief responses to the statements given and which require such a response.

Section A: Background Information

1. Age: 24 -35 ☐   36- 45 ☐   46-55 ☐   56- and above ☐

2. Education: Primary School ☐   Secondary School ☐   College ☐

   University ☐

3. What is your cultural/ethnic background? (Specify).

4. Mentoring is about (You are allowed to tick more than one options).

Guidance	☐	**Friendship**	☐
Counseling	☐	**Support**	☐
Giving advice	☐	**All of the above**	☐
Being a role model	☐	**Any other (specify)**	☐

5. Have you ever been mentored?   Yes ☐   No ☐

6. If yes, state any two ways in which you felt helped.

7. If you have never been mentored, give two reasons why.

8. Mentorship is important for everyone at some point in life Yes ☐   No ☐

Adult male participation in formal mentorship for male youth in Kajiado County

Using theLikert scale provided, rate the following statements to indicate your participation in formal male youth mentorship by marking the relevant box. The scores will be calculated as follows:

- Strongly agree (SA) = 5; Agree (A) = 4; No opinion (NO) = 3; Disagree (D) = 2; Strongly disagree (SD) = 1
- High participation (37- 45); Moderate participation (28-36); Fair participation (19-27); Low participation (9-18).

1	Statement	SA	A	NO	D	SD
1	Adult males are interested in what happens to male youth in the community					
2	Adult males make friends with male youth in the community					
3	Fathers in this community are supportive of their male youth children					
4	Adult males act as good role models for male youth in this community					
5	Adult males provide adequate social support for male youth in this community					
6	Adult males provide adequate guidance for male youth in this community					
7	Adult males offer encouragement to male youth in this community					
8	Adult males provide adequate coaching for male youth in this community					
9	I have mentored some male youth in the community					
10	I would like to mentor male youth in the community					

APPENDIX B: FOCUS GROUP DISCUSSION GUIDE (1) FOR ADULT MALE MENTORS IN KAJIADO COUNTY

1. What is your understanding of mentorship?

2. Is mentorship available for male youth in the community?

3. In your opinion do older men within the community act as role models?

4. What are some of the reasons why adult males in the community might not want to mentor male youth?

**APPENDIX C: FOCUS GROUP DISCUSSION GUIDE (2) FOR ADULT MALE
MENTORS IN KAJIADO COUNTY**

1. In what ways has your understanding of mentorship changed?

2. Why would you say that you feel more equipped now to carry out mentorship?

3. What are the challenges you faced in mentoring?

4. What are your recommendations for mentorship in your community?

APPENDIX D: PRE-TESTING QUESTIONNAIRE FOR MALE MENTEES IN KAJIADO COUNTY

Dear Respondent,

My name is Pocyline Kinuva, a PhD student in the Department of Psychology in the University of Nairobi. I am currently undertaking a study on "Enhancing Male Youth Self-esteem and Connectedness Through Adult Male Participation in Formal Mentorship."

Please take some time to complete this questionnaire as truthfully as possible. The information you provide will be very helpful in the success of the study and will be treated confidentially.

Instructions:

Please do the following:

- Put a tick ☐ where appropriate.
- Provide brief responses to the statements given and which require such a response.

Section A: Background Information

1. Age   15-17 ☐   18-20 ☐   21-23 ☐

2. Education: None ☐ Primary School ☐ Secondary School ☐ College ☐ University ☐

3. What is your cultural/ethnic background? (Specify).

4. Mentoring is about (You are allowed to tick more than one options).

Guidance	☐	**Friendship**	☐
Counseling	☐	**Support**	☐
Giving advice	☐	**All of the above**	☐
Being a role model	☐	**Any other (specify)**	☐

5. Have you ever been mentored? Yes ☐   No ☐

6. If yes, state any two ways in which you felt helped.

7. If no, state any two reasons why you felt not helped.

8. If you have never been mentored, what reason (s) would you give for not having been mentored?

Male youth connectedness in Kajiado County

Using theLikert scale provided, rate the following statements to indicate your participation in formal male youth mentorship by marking the relevant box. The scores will be calculated as follows:

- Strongly agree (SA) = 5; Agree (A) = 4; No opinion (NO) = 3; Disagree (D) = 2; Strongly disagree (SD) = 1

- High connectedness (33 - 40); Moderate connectedness (25 - 32); Fair connectedness (17 - 24); Low connectedness (8 - 16).

1	Statement	SA	A	NO	D	SD
1	I have ways of meeting people whom I can make friends with					
2	I know what kind of friends I would like to have					
3	I understand my friends' feelings					
4	My friends understand my feelings					
5	I trust my friends					
6	My friends trust me					
7	I freely talk with my friends on what is important to me					
8	My friends can freely talk to me on issues that are important to them					

9. Indicate the number of friends you have

      0-1 ☐   2-3 ☐   4-5 ☐   6-7 ☐   7and above ☐

Rosenberg's Self-Esteem Scale

Rosenberg's Self-Esteem Scale will be used for measuring male youth mentees' self-esteem. Scores are calculated as follows:

- *For items 1, 2, 4, 6,* and *7:*

Strongly agree = 3	Disagree = 1
Agree = 2	Strongly disagree = 0

- *For items 3, 5, 8, 9,* and *10* (which are reversed in valence):

Strongly agree = 3	Disagree = 1
Agree = 2	Strongly disagree = 0

The scale ranges from 0-30. Scores between 15 and 25 are within normal range; scores below 15 suggest low self-esteem.

	STATEMENT	Strongly Agree	Agree	Disagree	Strongly Disagree
1.	I feel that I am a person of worth at least on an equal plane with others	O	O	O	O
2.	I feel that I have a number of good qualities	O	O	O	O
3.	All in all , I am inclined to feel that I am a failure	O	O	O	O
4.	I am able to do things as well as most other people	O	O	O	O
5.	I feel I do not have much to be proud of	O	O	O	O
6.	I take a positive attitude toward myself	O	O	O	O
7.	On the whole , I am satisfied with myself	O	O	O	O
8.	I wish I could have more respect for myself	O	O	O	O
9.	I certainly feel useless at times	O	O	O	O
10.	At times I think I am no good at all	O	O	O	O

APPENDIX E: PRE-TESTING FOCUS GROUP DISCUSSION GUIDE FOR MALE MENTEES IN KAJIADO COUNTY

1. What is your understanding of mentorship?

2. Is mentorship available for male youth in the community?

3. In your opinion do older men within the community act as role models?

4. In what ways do you think mentorship would improve the quality of life for male youth in the community?

APPENDIX F: POST-TESTING QUESTIONNAIRE FOR YOUTH MALE MENTEES IN KAJIADO COUNTY

Dear Respondent,

My name is Pocyline Kinuva, a PhD student in the Department of Psychology in the University of Nairobi. I am currently undertaking a study on "Enhancing Male Youth Self-esteem and Connectedness Through Adult Male Participation in Formal Mentorship."

Please take some time to complete this questionnaire as truthfully as possible. The information you provide will be critical in the success of the study and will be treated confidentially.

Instructions:

Please do the following:

- Put a tick ☐ where appropriate.
- Provide brief responses to the statements given and which require such a response.

Section A: Background Information

1. Age 15-17 ☐   18-20 ☐   21-23 ☐

2. Education: ☐ Primary School ☐ Secondary School ☐ College ☐ University ☐

3. What is your cultural background? (Specify).

4. Mentoring is about (You are allowed to tick more than one options).

Guidance	☐	**Friendship**	☐
Counseling	☐	**Support**	☐
Giving advice	☐	**All of the above**	☐
Being a role model	☐	**Any other (specify)**	☐

5. Did you feel helped through mentoring?   Yes ☐   No ☐

6. If yes, state any two ways in which you felt helped.

7. If no, state the reason (s) why.

Male youth connectedness in Kajiado County

Using theLikert scale provided, rate the following statements to indicate your understanding of and involvement in friendship by marking the relevant box. The scores will be calculated as follows:

- Strongly agree (SA) = 5; Agree (A) = 4; No opinion (NO) = 3; Disagree (D) = 2; Strongly disagree (SD) = 1
- High connectedness (33 - 40); Moderate connectedness (25 - 32); Fair connectedness (17 - 24); Low connectedness (8 - 16).

	Statement	SA	A	NO	D	SD
1	I have ways of meeting people whom I can make friends with					
2	I know what kind of friends I would like to have					
3	I understand my friends' feelings					
4	My friends understand my feelings					
5	I trust my friends					
6	My friends trust me					
7	I freely talk with my friends on what is important to me					
8	My friends can freely talk to me on issues that are important to them					

9. Indicate the number of friends you have

    0-1 ☐   2-3 ☐   4-5 ☐   6-7 ☐   7and above ☐

Rosenberg's Self-Esteem Scale

Rosenberg's Self-Esteem Scale will be used for measuring male youth mentees' self-esteem.

Scores are calculated as follows:

- *For items 1, 2, 4, 6,* and *7:*

Strongly agree = 3	Disagree = 1
Agree = 2	Strongly disagree = 0

- *For items 3, 5, 8, 9,* and *10* (which are reversed in valence):

Strongly agree = 3	Disagree = 1
Agree = 2	Strongly disagree = 0

The scale ranges from 0-30. Scores between 15 and 25 are within normal range; scores below 15 suggest low self-esteem.

	STATEMENT	Strongly Agree	Agree	Disagree	Strongly Disagree
1.	I feel that I am a person of worth at least on an equal plane with others	O	O	O	O
2.	I feel that I have a number of good qualities	O	O	O	O
3.	All in all , I am inclined to feel that I am a failure	O	O	O	O
4.	I am able to do things as well as most other people	O	O	O	O
5.	I feel I do not have much to be proud of	O	O	O	O
6.	I take a positive attitude toward myself	O	O	O	O
7.	On the whole , I am satisfied with myself	O	O	O	O
8.	I wish I could have more respect for myself	O	O	O	O
9.	I certainly feel useless at times	O	O	O	O
10.	At times I think I am no good at all	O	O	O	O

APPENDIX G: POST-TESTING FOCUS GROUP DISCUSSION GUIDE FOR MALE MENTEES IN KAJIADO COUNTY

1. In what ways have you benefited from mentorship?

2. What are the challenges you faced in mentoring?

3. How do you think the mentoring process would have been improved for better results?

4. Any other comment?

APPENDIX H: LETTER OF INTRODUCTION

UNIVERSITY OF NAIROBI
FACULTY OF ARTS
DEPARTMENT OF PSYCHOLOGY

Telegrams: Varsity Nairobi
Telephone: 3318262 ext.28439
Telex: 22095

P.O. BOX 30197
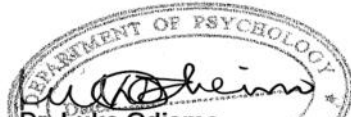NAIROBI
KENYA

September 21, 2016

TO WHOM IT MAY CONCERN

RE: POCYLINE WANJIRU KINUVA – C80/99708/2015

Pocyline Kinuva is a PhD Student in the Department of Psychology at the University of Nairobi. She is doing a Research on *"Enhancing Male youth self-esteem and connectedness through Adult Male Participation in formal mentorship"*. The requirement of this course is that the student must conduct research project in the field and write a thesis.

In order to fulfill this requirement, I am introducing to you the above named student for you to kindly grant her permission to collect data for her Ph.D project.

Thank you very much for accepting our student in your setting. If you have any questions, you may address them to Dr. Luke Odiemo, Chair, Department of Psychology, UoN. He may be contacted on Tel.020-3318262 Ext.28439.

Yours Sincerely,

Dr. Luke Odiemo
Chairman,
Department of Psychology

APPENDIX I: LETTER OF AUTHORIZATION FROM NACOSTI

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone:+254-20-2213471,
2241349,3310571,2219420
Fax:+254-20-318245,318249
Email:dg@nacosti.go.ke
Website: www.nacosti.go.ke
when replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No.

Date:

NACOSTI/P/16/99119/14844

7th December, 2016

Pocyline Wanjiru Kinuva
University of Nairobi
P.O. Box 30197-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"Enhancing male youth self esteem and connectedness through adult male participation in formal mentorship,"* I am pleased to inform you that you have been authorized to undertake research in **Kajiado County** for the period ending **5th December, 2017.**

You are advised to report to **the County Commissioner and the County Director of Education, Kajiado County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Kajiado County.

The County Director of Education
Kajiado County.

APPENDIX J: RESEARCH CLEARANCE PERMIT FROM NACOSTI

THIS IS TO CERTIFY THAT:
MS. POCYLINE WANJIRU KINUVA
of UNIVERSITY OF NAIROBI, 614-206
kiserian, has been permitted to conduct
research in *Kajiado County*

on the topic: *ENHANCING MALE YOUTH*
SELF ESTEEM AND CONNECTEDNESS
THROUGH ADULT MALE PARTICIPATION
IN FORMAL MENTORSHIP

for the period ending:
5th December, 2017

Permit No : NACOSTI/P/16/99119/14844
Date Of Issue : 7th December, 2016
Fee Recieved :ksh 2000

....
Applicant's
Signature

....
Director General
National Commission for Science,
Technology & Innovation

APPENDIX K: RESEARCH AUTHORIZATION FROM COUNTY OMMISSIONER KAJIADO

THE REPUBLIC OF KENYA

THE PRESIDENCY

Telegrams: "DISTRICTER", Kajiado
Telephone: 0203570295
Fax: 0202064416
E-mail; kajiadocc2012@yahoo.com
Kajiadocc2012@gmail.com
When replying please quote

MINISTRY OF INTERIOR
AND COORDINATION
OF
NATIONAL GOVERNMENT

OFFICE OF THE COUNTY
COMMISSIONER
KAJIADO COUNTY
P.O BOX 1-01100
KAJIADO

Ref. KJD/CC/ADM/45 VOL. 1I (23)

13th December, 2016

Pocyline Wanjiru Kinuva,
University of Nairobi,
P.O BOX 30197 – 00100,
NAIROBI

RE: RESEARCH AUTHORIZATION- POCYLINE WANJIRU KINUVA

Following the request made on your behalf by National Commission for Science, Technology and Innovation vide **letter Ref. No.NACOSTI/P/16/99119/14844/**dated 7th December, 2017.

You are hereby granted the above authority to carry out research on *"Enhancing male youth self esteem and connectedness through adult male participation in formal mentorship,"* in Kajiado North Sub- County for a period ending 5th December, 2017.

It is expected that you adhere to research ethics in doing your study.

MBISO JACK
FOR: COUNTY COMMISSIONER
KAJIADO COUNTY.

C.C
County Director of Education
KAJIADO COUNTY.

Deputy County Commissioners
KAJIADO North Sub - County.

APPENDIX L: RESEARCH AUTHORIZATION FROM MOE KAJIADO COUNTY

MINISTRY OF EDUCATION
STATE DEPARTMENT OF BASIC EDUCATION

Email : kajiadocde@gmail.com
When replying please quote

COUNTY DIRECTOR OF EDUCATION
KAJIADO COUNTY
P.O. BOX 33 - 01100
KAJIADO

Ref: KJD/C/R.3/VOL.I/209

13th December, 2016

Pocyline Wanjiru Kinuva
University of Nairobi
P.O. Box 30197-00100
NAIROBI

RE: RESEARCH AUTHORIZATION

The letter from National Commission for Science, Technology and Innovation Ref. NACOSTI/P/16/99119/14844 dated 7th December, 2016 refers.

This is to confirm to you that, you have been authorized to conduct your research on *"Enhancing male youth self-esteem and connectedness through adult male participation in formal mentorship" in Kajiado County* for a period ending **5th December, 2017.**

FOR: COUNTY DIRECTOR OF EDUCATION
KAJIADO
P. O. Box 33-01100,
KAJIADO.

GEDION M. MBINDA
FOR: COUNTY DIRECTOR OF EDUCATION
KAJIADO COUNTY

THE REPUBLIC OF KENYA

THE PRESIDENCY

Telephone: 020 – 8040911
Fax: 020 - 8040911
Email– dckajiadonorth@gmail.com
When replying please quote

MINISTRY OF INTERIOR AND COORDINATION
OF NATIONAL GOVERNMENT

Deputy County Commissioner,
Kajiado North Sub-County,
P.O Box 78-00208,
NGONG HILLS.

9th January, 2017

REF: EDU.12/23/VOL.I/143

All Assistant County Commissioners,
KAJIADO NORTH SUB-COUNTY.

RE: RESEARCH AUTHORIZATION – POCYLINE WANJIRU KINUVA.

The above named person has been authorized to carry out research in Kajiado North Sub-County, on *"Enhancing male youth self esteem and connectedness through adult male participation in formal mentorship,"* in Kajiado North Sub-County for a period ending 5th December, 2017.

Kindly accord her the necessary assistance.

A.W MWANGI,
FOR: DEPUTY COUNTY COMMISSIONER,
KAJIADO NORTH SUB-COUNTY.

Cc:

Pocyline Wanjiru Kinuva