

University of Tartu
Faculty of Social Sciences
Institute of Education
Program of Study: Primary School Teacher

Kalle Peter Limit

ATTITUDES, FAITH, AND EXPERIENCE OF TEACHERS IN MENTORSHIP WITHIN
ESTONIAN CHRISTIAN SCHOOLS

Master's thesis

Supervisor: Associate Professor Hasso Kukemelk

Tartu 2018

Abstract

Title: The Attitudes, faith, and experience of teachers in mentorship within Estonian Christian schools.

Mentorship within schools is a means to aid beginning teachers in their professionalization. This thesis explores three facets of mentorship within Christian schools: attitude, faith, and experience. Data was collected using the quantitative method, using a questionnaire with statements to which respondents had to agree or disagree, using a 5-tiered Likert scale. The respondents were from all 10 Christian schools in Estonia. The teachers who responded represented 14% of Estonian Christian school teachers, being 43 respondents. The results showed that attitudes were positive toward mentorship and that motivation was high, but lack of time was on one of the current weaknesses; that the Christian faith influences attitudes toward being a mentor positively, being significantly correlated; and that mentors rated the experience of mentorship positive for themselves and the mentee, but also showed lack of time as a weakness in their experience.

Keywords: mentorship, Estonia, Christian education, teacher, attitudes

Resümee

Pealkiri: Õpetajate suhtumine, usk, ja kogemus mentorluse suhtes Eesti kristlike koolide näitel. Mentorlus on viis, mis aitab algavaid õpetajaid nende professionaaliks kujunemisel. Käesolev lõputöö uurib kolme erinevat blokki mentorluses: suhtumist, kogemust ja usku. Andmeid koguti kvantitatiivse uurimismeetodina igast kristlikust koolist Eestis (10 kooli). Andmeid koguti küsimustiku abil, milles kasutati 5-palli Likerti skaalat. Skaala oli alates vastusest nõustun täiesti kuni vastuseni üldse ei nõustu. Vastajad oli kokku 43 esindades 14% Eesti kristlike koolide õpetajatest. Tulemused näitasid, et õpetajate suhtumises mentorlusele on üheks nõrgaks küljeks ajapuudus, kuid motivatsioon ja suhtumine olid positiivsed. Samuti selgus, et kristlik usk mõjutab õpetajate suhtumist positiivselt (väljendatud korrelatsioonide abil), ning et mentorid hindavad mentorluse kogemust kõrgeks nii enda kui ka juhendatava jaoks, kuid nõrga küljena toodi ka siin välja ajapuudus.

Märksõnad: mentorlus, Eesti, kristlik haridus, õpetaja, suhtumine

Table of Contents

Introduction.....	4
What mentorship is and how it is displayed in schools	4
The importance of mentorship	5
Issues and Solutions in Mentorship	6
Mentorship in the Estonian context	8
Mentorship in the Christian context.....	9
Goal, problem and thesis questions.....	11
Methodology.....	12
Sample.....	12
Instrument	14
Procedure	15
Results	
The attitudes teachers have in regard to mentorship within Estonian Christian schools for beginning teachers.....	16
How teachers in Estonian Christian schools regard the role of faith in mentorship.....	17
The experiences teachers in Estonian Christian schools have with mentorship for beginning teachers.....	20
Discussion	
The attitudes teachers have in regard to mentorship within Christian schools for beginning teachers.....	20
How teachers in Christian schools regard the role of faith in mentorship.....	22
The experiences that teachers in Christian schools have with mentorship for beginning teachers.....	24
Limitations and practical implications	
Limitations	26
Implications.....	26
Acknowledgements and confirmation of authorship	28
References.....	29
Appendices.....	34

Introduction

One of the most influential aspects of starting work as a beginning teacher is mentorship. Mentorship is a framework offered by some schools to get a beginning teacher involved and up to date with how things work in the school - this is by the help of a senior teacher in the school who counsels the beginning teacher. A study from Texas confirmed that mentor-teachers think very highly of mentorship and the accompanied support that is offered by the schools to beginning teachers (Barrera, Braley & Slate, 2008). That means that in the eyes of the mentors, the program is very important for teachers starting in their new field, which is important to discover. Ewart (2009) explains that beginning teachers need the support that mentorship supplies in the beginning of their career because it helps with sharing of experiences with other teachers - especially teachers in their same field or school stage. However, another author indicates that the effect of mentorship during the first year was negligible in terms of teacher and student success (Glazerman, Dolfín, Bleeker, Johnson, Isenberg, Lugo-Gil, Grider, Britton & Ali, 2009). It is possible, however, that the findings are due to some known weaknesses in mentorship. Gunuc (2015) claims that some weaknesses in mentorship are: unclear goals for mentorship; mentor-mentee suitability; how meetings are planned during the mentorship period; and the analysis of mentorship program effectiveness. A study of Roman Catholic schools revealed that an important aspect of mentorship is the faith aspect of mentorship, which also aids in the adjustment of the beginning teacher into the new school environment (Brock & Chatlain, 2008). Within Estonia, the goal of mentorship offered to beginning teachers is that they join the teaching community, adapt to the organization of the school and develop their skills through reflection (Löfström & Eisenschmidt, 2009). The question of mentorship is a very important one and worth researching, since it will affect the next generation and their retention. This is explained by Paris (2013), that mentorship has an effect on whether or not a beginning teacher will abandon teaching or not in the beginning of their career.

What mentorship is and how it is displayed in schools

Anderson and Shannon, 1988, (cited by van der Weijden, Belder, van Arensbergen, van den Besselaar, 2014, 40) explain mentoring as a: “nurturing process in which a more skilled or more experienced person, serving as a role model, teaches, sponsors, encourages (...) a less skilled or less experienced person for the purpose of promoting the latter’s professional and/or personal

development". Mentorship is also defined in the traditional view as: "a process through which an older, more experienced mentor provides guidance to a perhaps less experienced protégé with the intent to help promote and develop that protégé's career" (Shalka, 2017, 139). This is the most traditional and common view of mentorship. Additionally, mentorship can be described by starting from whom a mentor is in mentorship. A mentor is: "an experienced person in an organization or institution who trains and advises new employees or students" (Paperback Oxford English Dictionary, 2012, 452). The mentee is the one who is helped by the mentor to develop into a successful professional, respectably. The main purpose within schools however, is defined as: "the personal guidance provided, usually by seasoned veterans, to beginning teachers in schools" (Ingersoll & Strong 2011, 203). The main goal of mentorship is the development of the mentee so that they can develop independence and honed abilities. Mentorship has the mentor putting the priorities of the mentee as their own, as well as giving guidance in decision making and opportunities (Gotlieb, 2015). These opportunities may be for future employment or the like, in which the mentee will need guidance and aid in decision making. Mentorship is a mutual commitment by the mentee and mentor, not by the mentor alone, to the unified goal (Simon, 2015): the goal being the development of the mentee into a more capable professional, as well as helping in job retention. The emotional bonds formed in mentorship help in job retention, since the bond between the mentee and mentor helps the mentee to stay in the job, even when it is unpleasant (Oglensky, 2008). Mentorship programs can also differ greatly, such as duration, content, frequency, preparation, quantity of mentees, selection of mentors, payment and the like (Ingersoll & Strongk, 2011). Within the context of schools, however, the goal is for the development of the mentee into a qualified professional who stays in the profession.

The importance of mentorship

The fact that teachers want to seek out better results for their students is very beneficial, especially when it seems that mentoring ultimately aids the students. One author indicates that a program of intensive mentorship improved teaching practice - which included improvement in classroom content, classroom management, and student learning and motivation (Stanulis & Floden, 2008). Likewise, another author concluded that students who had their beginning teachers participate in a mentorship program showed the benefits of the programs by having higher scores on achievement tests (Ingersoll & Strong, 2011). It shows that students benefit

greatly from their teacher being mentored in their early years of the profession. The benefits are not only for the students, but for the mentors as well. Those who take a mentor role, that of being as a senior guiding a younger, were found to all have had positive outcomes due to the mentorship relationship, whether it was due to more networking, or learning more about their own field (Fuentes, Ruiz, Berdan & DeAngelo, 2014). The problem is adjustment, because beginning teachers take between 3-7 years to fully adjust to teaching and optimizing their students' learning in a context without the support of a more formalized system (Stanulis & Floden 2008), such as mentorship. This is more magnified by the fact that up to 14% of beginning teachers leave the profession of teaching in their first year, and as much as 50% within the first five years - meaning that half leave as soon as they are reaching the point of adjustment to the profession, according to an American study (Stanulis & Floden, 2008). No study was found that proved that mentorship decreased the time of adjustment. Ingersoll & Kralik (2004, 1) summarize their research into different studies by stating: "collectively the studies do provide empirical support for the claim that assistance for new teachers and, in particular, mentoring programs have a positive impact on teachers and their retention". A further summarization by Ingersoll & Strong (2011) conclude that the studies prove that induction for beginning teachers was empirically beneficial, including higher job satisfaction, job retention, and commitment. Another conclusion of studies on mentorship states that mentoring helps the socialization of beginning teachers into their new social environment, but is found to mostly aid beginning teachers in emotional and psychological support, which increase work enjoyment and job confidence (Hobson, Ashby, Malderez & Tomlinson, 2009).

Issues and Solutions in Mentorship

Although mentorship is very crucial to the development of beginning teachers, it has some problems that inhibit the program from succeeding as it should. One problem is the fact that some of the mentees of a study didn't understand why they were matched with their current mentor, and some of the mentees viewed the program of mentorship as having been negative or very negative (Mathur et al., 2012). This might be due to the fact that the field or grade wasn't the same as the mentor and that an unsuitable mentor was found for the beginning teacher. Hobson et al., (2009) found that three main disadvantages exist for the mentor which are: a feeling of inadequacy due to the new ideas of the mentee; a feeling of isolation in the role that

they have; and a lack of time and a workload that becomes too heavy under mentorship. The problems faced by mentors is very discouraging and could prevent other senior teachers from accepting the role of mentor. However, the quality that supervision and mentoring offer are a determining factor whether the mentee will succeed or fail (McCarthy & Quinn, 2010).

Additional problems faced by beginning teachers may be: their mentors being unavailable; high demands of the mentor which create much stress for the beginning teacher; a feeling of being bullied by the mentor; a lack of accountability or autonomy; and mentors being overly protective and not letting the mentee take risks in the classroom and learn through them - all of which may attribute to beginning teachers leaving the profession of teaching (Hobson et al, 2009).

The problems stated above are determining factors in whether or not a beginning teacher stays in the profession and determine the success of the program. It is therefore crucial that solutions be given. Proposed ideas for successful mentorship given by Fletcher, Strong & Villar, 2008; Parker et al., 2009; Strong, 2005; Whitaker, 2000 (referred to by Mathur et al., 2012) are the frequency of meetings between mentee and mentor, as well as pairing beginning teachers more accurately with senior teachers in similar situations in the same school building.

Many people do not think to become mentors, or might be afraid - especially when they don't have the experience or they feel the program is weak - or if they have seen the negative aspects of the program. This is likewise addressed by Fuentes et al., (2014) that the problem of finding mentors can be remedied by sharing the benefits of such a program - such as the benefits to the mentee and for the mentor themselves. Hobson et al., (2009) conclude that some main solutions and benefits for common problems found in mentorship are: 1) the context of the mentorship - such as mentor-pay, scheduled meetings during the workday, external goals not being clearly emphasized, and whether or not the mentee has the opportunity to seek guidance from others additional to the mentor; 2) pairing of mentors and mentees - which includes having a respect for the mentor, professionalism of the mentor, the mentor's friendliness and supportiveness, the genuine interest of the mentor for the mentee, how well the mentor and the mentee get along professionally and personally, the fact that the mentor and mentee should have the same subjects, and pairing based on strengths and weaknesses of the mentee; 3) mentoring strategies such as - challenging the mentee, giving autonomy to the mentee, but mostly the fact that the mentorship should develop the reflective skills of the mentee are stressed, which means that the mentor and mentee observe one another's lessons and reflect on them as the most effective strategy; 4)

mentor preparation - the fact that mentors should be prepared to mentor is an important aspect of mentorship program success - such as going to seminars, developing one's own identity as a mentor, prevention of the feeling of isolation as a mentor, and networking, which benefit their mentees by giving a better quality mentorship. Another point to note is that beginning teachers should not be placed with their immediate supervisor – which affects mentorship poorly – rather, they should be placed with a mentor in the same subject area and level who is not their supervisor (Williby, 2004).

Mentorship in the Estonian context

In the Estonian context, there is already a program called "the induction year", which has the goal of aiding beginning teachers to join the teaching community, adapt to the organization of the school and develop their skills through reflection (Löfström & Eisenschmidt, 2009). Additionally, the same paper states that the induction year has four players: the principal, the beginning teacher, the mentor-teacher, and the university aiding in the programs offered by it. This confirms the previously cited authors which state that mentorship programs aid in becoming a part of the organization, which is impossible if all the roles are not active in the program of mentorship. The principal is the one who finds the mentor, with the help of material, and training is provided to the mentors if they lack it (Löfström & Eisenschmidt, 2009). The Ministry of Education and Science (Estonian: Haridus- ja teadusministeerium) also offers seminars, training and networking for mentors (Koik, 2016), which would help to provide higher quality mentorship. The situation in Estonia is positive and Estonia also has the opportunity offered for a professional year (kutseaasta), where a mentor is offered in the context of the program for the first year of employment for the beginning teacher to aid in professionalization. The aim of this program is to: “support the teacher’s transition to the profession and to the organization, further develop the skills of the attained profession through the teacher-training curriculum, and offer support and solutions for problems due to lack of experience (...)” (Õpetajate koolituse raamnõuded, 2000, para 12). The Ministry of Education and Science also offers seminars, training and networking for mentors (Koik, 2016). Within the Estonian context, the main complaint of the induction year was a lack of support and feedback in daily teaching (Löfström & Eisenschmidt, 2009). This would confirm the problems found in other studies on mentorship, that lack of time is one of the main problems. On the contrary Löfström & Eisenschmidt (2009),

found that the most positive aspect of the program was personal growth and development with the help of the mentor. In conclusion, the authors described the areas of further development that they see as: mentee reflection must be encouraged and improved; the need for mentoring to be more organic than it currently is; and the main area of weakness was the adoption of the beginning teacher into the community of the school and the school's views of new ideas and reflection (Löfström & Eisenschmidt, 2009). Individual schools can also conduct their own mentorship without the aid of this more formal program. In recent years, the opportunity to improve mentor's abilities and quality have been employed in Estonia (Koik, 2015, 2016).

Mentorship in the Christian context

Mentoring in a Christian context (teaching, business, or other profession or role) can be categorized as equipping the mentee to serve the human race in work and prosperity, with the relationship being conditioned with brotherly love for one another (Wakeman, 2012). Additionally, mentorship is described as the need to "demonstrate and teach how to live the faith in their profession, and seek their spiritual growth and welfare as they grow academically and transition to their professional lives" (Anson 2017, 1). This would differ from the typical view of mentorship which wouldn't have the idea of the human race and brotherly love in the Christian light, as well as coming to a mature faith. Beginning teachers in the Christian context need support to grow into a Christian educator. The spiritual side of mentorship in the Christian context varies from the surrounding secular culture. The mentor in this relationship of mentorship is to be emotionally and spiritually fit for the duty (Slater, 2004). Within the Christian context, mentorship can likewise be seen as a cooperative ministry, to nurture the spirituality of everyone by seeking common goals, supporting the mentor and mentee, helping in the process of reflection, personal development and building relationships (English, 2013). Likewise, the same author also comments that mentorship aids in increasing self-directedness and self-sufficiency, where the mentor encourages their mentee to try new methods and challenges - and also aids the increasing ability in faith by teaching skills and other knowledge suited to, in this case, Catholicism. The teacher-mentor is to help the mentee in servanthood (humbleness and being an example), as Christ humbled Himself to wash the disciples' feet, but should include training in counselling - which can be by the help of a pastor (Krueger, s.a.). The goal of mentorship in Christian schools includes spiritual formation, and faith and learning

integration - new Christian teachers need discipleship and they need Christian mentors to help them with their God-given wisdom and resources (Looney, s.a.). The same author states that this is with the aim of producing spiritual, intellectual, emotional and social fruits. The secular school doesn't deal with these sides of the mentee, which include their spiritual identity and character, but it is crucial for education in a Christian context and for the beginning teacher as a whole being. Teachers in the Catholic context were stated as needing to be well-formed in their faith, with the goal of induction programs to help teachers align themselves with the mission and value of Catholic education (Brock & Chatlain, 2008). The same authors found that the participants in the study all claimed that the religious dimension of Catholic education is central and one of the most important aspects of their induction programs. Laughlin and Moore (2012, 36) draw out a list of important qualities of a good Christian teacher, one of which is piety being defined by fulfilling "worthily her/his duties towards God and guides students in understanding moral virtues". It is clear that guiding students in understanding moral virtues in this case is tied to the teacher fulfilling his duties to God, which is the standard for moral values. Shields (2018) concludes that many students leaving Catholic schools are no different than their secular school counterparts, yet also concludes that those same graduates may return as teachers, bringing an enthusiasm to pour into the lives of their students. The author explains further that this situation is an ideal opportunity to nurture, strengthen and awaken their faith, spiritual lives, and sense of purpose in their job of being a teacher. The beginning teachers would then need extra assistance to develop to a spiritual maturity. As explained above, many students leave Christian education without being any different than students from secular schools, but this is also addressed as an opportunity to pour into new teachers, who then pour into students. This is likely an issue in many Christian schools, where new teachers join the community without having any spiritual background, or without any purpose for their faith - something that faith-based mentorship would alleviate. Christian schools are also at risk to lose their Christian spirituality over time, which needs to be build up and guarded (Gibson, 2016). The risk is that after time, the strong spiritual practices and convictions will be faded and it will lose its original essence. This same point is brought up by Trevethan (s.a.), that mentorship is necessary in secular universities to keep the faith strong of both parties. In summation of other studies, it was found that Catholic schools prepare more rounded students (emotionally and spiritually) than non-religious schools, and build more tolerant students (Seligman, 2014). The success of mentorship within the Christian

education is heavily dependent on the leaders of the institution, causing either the success or the failure of the program (White, Okai & Asabea-Aboagye, 2016; Wilson, 2009).

Goal, problem and thesis questions

The goal of the thesis is to explore the attitudes and faith within mentorship in Estonian Christian schools for beginning teachers, based on the opinions of the teachers, and to give feedback on how to improve the situation if needed. Therefore, the research problem is to understand the attitudes, faith, and experience of teachers in Estonian Christian schools toward mentorship and the anomalies within Christian schools, which are particular to the Christian faith in regard to mentorship. Thesis questions are based on the following theoretical situations and findings.

Washington & Cox (2016) found that having a mentor does not always make for a positive experience, since mentors may lack the motivation to do benefit their mentee and rather want benefits only for themselves - such as boosting their own careers, which left the mentees with negative experiences. Motivation for being a mentor is also influenced by the perceived value of mentorship - such as being able to help the mentee help others, but also carries with it the negative aspect of then being responsible for the mentee's mistakes, which carries with it anxiety and stress (Ozcan & Keskin, 2017). However, Fuentes et al., (2014) state that the problem of finding mentors can be remedied by sharing the benefits of such a program - such as the benefits to the mentee and for the mentor themselves. The following thesis question is based on the above, which contains both motivation and attitudes:

1. What attitudes do teachers have in regard to mentorship within Estonian Christian schools?

Rock (2006) states that the goal of Christian mentorship is to help the mentee become more like Christ, guided by spiritual direction which helps bring about a change in character, which is unlike its secular counterpart. Additionally, White & Afrane (2017) explain that a major issue facing leadership development in universities is secularization, which can be counteracted by mentorship focused on faith. Christian faith, however, should have a positive influence on mentor's motivation. Sandu & Caras (2014) state that Christian ethics point one to help his/her neighbor, and aid where they can, which leads to a deeper level of transformation based on Christian virtues and ethics. The following thesis question is based on the above:

2. How do teachers in Estonian Christian schools regard the role of their faith in mentorship?

Finally, based on the above problems, a third thesis question was formed, which explores the experience that mentors have had in both attitude/motivation and faith.

3. What experiences do teachers in Estonian Christian schools have in regard to mentorship?

Methodology

The research portion of the thesis was carried out as a quantitative study, which was deemed the most appropriate format for generalizing a relatively new topic in the Estonian context. The instrument was a questionnaire that had been reviewed by three experts to assure its validity. The questionnaire focused on the attitudes, experiences and Christian aspect of mentorship. Brannen (2007) suggests the appropriateness to use a questionnaire for the quantitative method for situations demanding definite answers, which looks for characteristics in the general population researched, as well as stating that the goal of quantitative research is often descriptive. Since the goal of this thesis is to explain and describe the situation of mentorship in Christian schools in Estonia, this seems the most appropriate.

Sample

The research was a TOTAL-POPULATION SAMPLE of the Estonian Christian schools, meaning that every school had at least one respondent. The schools were mostly in the Estonian Christian School Union with one exception. One Russian speaking school also took part in the study with the rest being Estonian speaking schools. Those who responded were 43 teachers, representing every Christian school in Estonia. The total sample size was 300 teachers in the 10 Christian schools in Estonia. Out of these, 43 teachers responded to the questionnaire - that is 14% of all the teachers in Estonian Christian schools.

Table 1. The ages of those who responded to the questionnaire, and Haridussilm's statistics of age from the same schools.

Ages represented in the questionnaire from Estonian Christian schools		Ages represented in the same schools from Haridussilm	
<30	14%	<30	13.6%
31-40	26%	30-39	23%
41-50	46%	40-49	37.6%
>51	14%	>50	25.6%

Table 1 shows the ages of all the teachers in the Estonian Christian schools, which were used in this study. On the left are the respondents to the questionnaire, and on the right, the same schools based off of Haridussilm's statistics, which represent the factual representations (Õpetajate üldandmed, 2017/2018). They are very similar and show that this study gives a fairly accurate overview of the different ages represented in Estonian Christian schools. This likewise reflects that no age-group was under-represented or over-represented, but rather, represents the age groups of these schools well; ages 50 and over are the most different, and is likely due to Haridussilm's categorization of an additional group as being over 60, while the questionnaire in the framework of this thesis had a maximum age response of 60. The age grouping is also slightly different due to the questionnaire having been made using a slightly different age system. There was no reason found as to why the rest of the teachers did not respond, but based on the descriptive statistics brought out below, it was likely due to a lack of time. The only criterion was that of being a teacher in a Christian school in Estonia - both primary school and high school teachers could respond. One of the respondent's answers were deleted from the register due to them being corrupted. Two respondents had included their career as being less than a year and the responses to the question of career length were deleted, due to the necessity of answers in full years. Of the respondents, 88% were female and 12% male, with one respondent leaving the question unanswered. Table 2 gives an overview the seniority of teachers in the profession in total, and Table 3 gives their seniority in the specific school in which they currently teach:

Table 2. Respondents' number of years teaching in total

Years teaching	N	Valid Percent
1-5	11	27
6-10	12	29
11-15	3	7
16-20	4	10
>20	11	27

Table 3. Respondents' number of years teaching in their current school

Years teaching in current school	N	Valid Percent
1-5	25	64
6-10	8	20
11-15	1	3
16-20	3	8
>20	2	5

Table 2 and 3 show the seniority of teachers and reflects the newness of Christian schools in Estonia, since most teachers have worked less than 5 years in the current Christian school where they are. It is interesting to note that although the seniority of teachers in general is high (27% working more than 20 years), many of the teachers have not worked for the same length in the Christian schools. This implies that many teachers joined Christian schools more recently, which once again reflects the newness of Christian schools, but also the desire of teachers to work in Christian education.

Instrument

The instrument was a questionnaire composed by the author, which was controlled by 3 experts in field of teaching, to confirm its validity. The author made necessary changes in the wording and format where it was deemed necessary by the experts. The paper version can be found under Appendix 1. The questionnaire is in Estonian, as it was sent to Estonian Christian schools. The questionnaire consists on 32 statements which the respondent had to rate on a 5-tiered system (Likert scale), with options from disagreeing totally to agreeing totally. The questionnaire is divided into three blocks: The attitudes of teachers in regard to mentorship; The spiritual side of mentorship; The experience with mentorship. The block about the experience with mentorship

was only filled out if the respondent had been a mentor himself/herself, meaning that not all respondents answered that block. The last portion of the questionnaire contains 8 background questions for the purpose of statistics and for the researcher to know which schools responded. The instrument was made into a Google Sheet document, which kept the same general form of the paper version, but was accessible online. The three blocks all have high reliability for Cronbach-Alpha, as seen in Table 4:

Table 4. 1) Reliability of statements 1-14: Attitudes of mentorship; 2) 15-24: Spiritual side of mentorship; 3) 25-32: Experience in mentorship

1) Cronbach's Alpha, statements 1-14	0.859
N	11
2) Cronbach's Alpha, statements 15-24	0.958
N	10
3) Cronbach's Alpha, statements 25-32	0.843
N	8

This shows the number of questions per block and Cronbach's Alpha, which have high reliability.

Procedure

The questionnaire was created by the author and validated by 3 experts in the field of teaching to confirm the questionnaire's validity. When this was done, the author updated the questionnaire according to the suggestions where it was deemed necessary. The instrument was then transferred to Google Sheets on Google Drive to ease the completion of the questionnaire by teachers online, due to the sparse locations of the schools and their accessibility. Data collection took place from December 2017 to February 2018. The author contacted most of the school's principals by phone, and then sent the questionnaire to the principal to send to the teachers. Due to a low volume of respondents, the author sent emails to most of the schools again, reminding them of the opportunity to take part, and a third time after that. The volume was still lower than expected and the author went to one of the schools which had no respondents and met with the principal, as well as sending additional emails to teachers themselves to get more responses in

other schools. The volume of respondents was still lower than anticipated, but the author deemed it necessary to begin processing the data, as well as unlikely to receive more respondents. The emails which were sent contained a description of the questionnaire and the Master's thesis' goal, as well as the link to the questionnaire.

Results

The attitudes teachers have in regard to mentorship within Estonian Christian schools for beginning teachers

Willingness to work with a mentee was positively expressed by 73% of respondents, and 93% of responding teachers positively expressed a readiness to share ideas with a mentee. One respondent left a comment that mentorship should be organized better and also be better paid, due to the fact that the workload of teachers is already heavy and there is little motivation to be a mentor. Additionally, 98% of respondents positively expressed the importance to help a mentee solve his/her problems. One of the lowest ranking mean scores was if the respondent would have enough time to work with a mentee ($M=3,05$). General attitudes of mentorship's usefulness were rated high (mentorship being useful for mentor: $M=4.09$; mentorship being useful for mentee: $M=4.63$). The standard deviation for mentorship being useful for the mentee was found to be low ($SD=0,618$). The lowest scoring statement in regard to the block of attitudes was *I would have enough time to work with a mentee*, which had a mean score of 3,05 and a median of 3. The statement with the lowest standard deviation was *It is important to give opportunities for the mentee to join the school family* ($SD=0,395$). Additionally, this statement also had highest mean answer of all questions ($M= 4,88$; $SD=0,395$), which is displayed in the Figure 1:

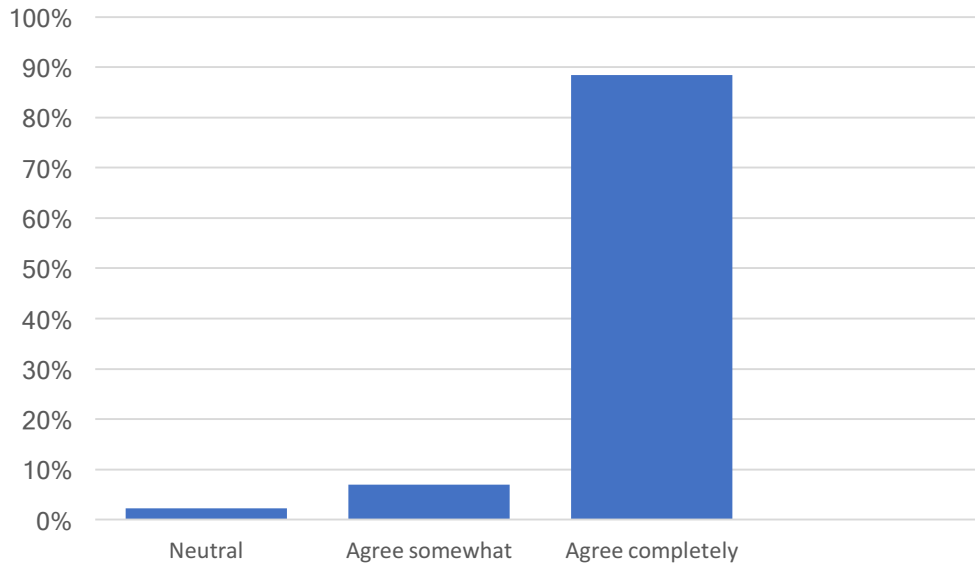


Figure 1. All answers given in percentages to the statement *It is important to give opportunities for the mentee to join the school family.*

This shows the responses in percentages, which mostly are *Agree completely*, which shows how this was the most uniform statement in relation to its answers. Strengths of correlations was evaluated using the standards assumed by Cohen, Manion & Morrison (2000) as having a: slight relationship: 0.20-0.35; having weak relationship 0.35-0.65; having an accurate relationship 0.65-0.85; having a close relationship: 0.85 and over. The word relationship will be replaced by correlation throughout the rest of this thesis to maintain readability. In regard to attitude, the closest correlation was found between the statements *I would be ready to share ideas with a mentee*, and *I would be ready to share experiences with a mentee* ($\rho=0,934$; $p<0,01$), which was found to be significant and have a close correlation. The lowest correlation with a significance of less than 0.05 was between the statements *I would have the willingness to work with a mentee*, and *I would be willing to share experiences with a mentee* ($\rho=0,310$; $p<0,05$), which has a slight correlation.

How teachers in Estonian Christian schools regard the role of faith in mentorship

The statement which sums up the block on faith is *Christianity is important to me*, which had a mean score of 4,19, with 81% responding positively, and a standard deviation of 1,215. For the statement *Faith has an important role in mentorship for me*, 80% expressed their opinion either

neutrally or positively. In terms of mentorship, the following statements represent some of the highest standard deviations of all the answers in the questionnaire. This implies that although the answers had a fairly high mean score, the answers themselves varied greatly and both ends of the spectrum of both agreeing fully and disagreeing fully were represented by many respondents as seen in Table 5:

Table 5 – Mean scores (Likert) and standard deviation of the most varied statements out of all the answers

Statements	N	Mean score	Standard deviation
I am a dedicated Christian	42	3,71	1,436
The teachings of Jesus play an important role in mentorship	42	3,62	1,413
Jesus is a role model for me	42	4,05	1,378
Christianity has an important role in mentorship	42	3,60	1,363
The spiritual side of mentorship is very necessary	42	3,57	1,309
Without the spiritual side, mentorship is incomplete	42	2,88	1,273

Table 5 shows the variety of those who answered. Although the mean scores are generally higher than 3,5, they have standard deviations over 1,2, which means that the majority rated the statements highly, but many also rated them lowly. Although the statement *Without the spiritual side, mentorship is incomplete*, scored the lowest mean of all the statements in the spiritual block, the statement *The spiritual side mentorship is very necessary*, scored a mean of 3,57 and 57% of respondents expressed their agreement with the statement positively. Additionally, the statement *Faith is undividable from my teaching (advising/mentorship)*, had a mean response of 3,67 - both of which imply a confusion in regard to the statement which scored significantly lower. The majority (63%) expressed their opinion positively to the statement *I would use Christian values in mentorship*. Jesus being a role model for those who responded was found to be an agreeable statement, with 74% expressing their agreement positively. In regard to Jesus'

teachings playing an important role in mentorship, 60% responded positively. There was also a close correlation between faith being important in mentorship and Christianity being important in mentorship ($\rho=0,942$; $p<0,01$). The statement with the highest standard deviation was *I am a dedication Christian* ($SD=1,436$), with the mean score of this statement being 3,71. There was also a significant weak correlation between the statement *I am a dedicated Christian* and the statement *I would be ready to work with a mentee* ($\rho=0,405$; $p<0,01$), and the statement *I would have the willingness to work with a mentee* ($\rho=0,431$; $p<0,01$). Additionally, the statement *Christianity has an important role in mentorship* was weakly correlated to the statement *I would have the willingness to work with a mentee* ($\rho=0,450$; $p<0,01$), which represents 20% of respondents. The following correlations are based on faith and the attitudes toward being a mentor:

Table 6 - Significant Spearman Correlations between willingness and readiness to work with a mentee and faith.

	I would be ready to work with a mentee	I would have the willingness to work with a mentee
Christianity is important to me	0.410**	0.311*
Faith is undividable from my teaching (advising/mentorship)	0.405**	0.431**
The teachings of Jesus play an important role in mentorship	0.414**	0.398**
I would be a good Christian example for a mentee	0.379*	0.482**
I would use Christian principles in mentorship	0.472**	0.520**

** . Correlation is significant at the 0.01 level (2-tailed). * . Correlation is significant at the 0.05 level (2-tailed).

Table 6 reveals the correlations between statements of faith, and a readiness/willingness to work with a mentee. The correlations are significant, as seen in the table, but the correlations are found to mostly be weak. However, this table shows that there is a significant correlation between faith and attitude.

The experiences teachers in Estonian Christian schools have with mentorship for beginning teachers

Of the teachers who responded, 21% have been mentees (had a mentor), and 21% have completed mentorship training. Of those who had been mentors (representing 40% of respondents), it was found that the respondents had a mean of 4,35 people whom they had mentored, with the highest response being 20 and the next highest being 10. Of those who had been a mentor themselves, 89% responded positively to mentorship being important for new teachers and 82% expressed either neutrally or positively that being a mentor was their own desire. The experience of being a mentor was positive for 82% (M=4,28) of those who have been mentors, and the same respondents rated the experience as being positive for their mentees by 65% of the respondents with 100% being neutral or positive - that means that none rated the experience as negative. Of those who have had mentors (N=9), 75% rated their experience as positive or very positive. Of those who left comments, two expressed that they didn't have mentors, but would have wanted a mentor, with one respondent expressing that there were no mentors when she started her career as a teacher. Additionally, the lowest rating statement was *I had enough time for my mentee*, with a mean of 3,35 and a minimum of 2. Those who had been mentors also had a mean response of 3,41 for the statement *The spiritual side of mentorship plays an important role in mentorship for me*, which relates to the spiritual side of mentorship found in Christian schools. For this same statement, 21% responded negatively, while 22% responded neutrally, and 57% responded positively. For the statement *Faith plays an important role in mentorship for me*, the answers were exactly the same - which is expected due to the similarity of the statement, yet unexpected that it would be the exact same. No correlation was found between attitudes of teachers in regard to mentorship being useful for them and completion of mentorship training. There were no significant correlations found between having had a mentee and positive attitude toward mentorship ($p>0,05$).

Discussion

The attitudes teachers have in regard to mentorship within Christian schools for beginning teachers

Unexpectedly, there was no significant correlation between age and willingness to work with a mentee, nor age and attitude toward mentorship. The author expected to find a strong correlation,

since older teachers could be expected to value mentorship and the school family more. One of the main issues found in mentorship by Hobson, et al., was the lack of time and the demand of time in mentorship (2009), which was confirmed in this study as being one of the lowest ranking statements ($M=3,05$). This is one of the more obvious deficits, due to the high demands of the teaching profession and constant demands on the teacher's time. The same authors also bring out the disadvantage of feeling inadequate due to new ideas presented by the mentee, however the attitudes of respondents in the Estonian Christian context responded very positively to both statements *I would be ready to share ideas with a mentee* ($M=4.69$) and *It is important to encourage a mentee to try new methods* ($M=4.4$), proving that teachers think highly of encouraging and sharing new ideas and methods, which is the opposite of the study by Hobson et al (2009). Likewise, one of the respondents, being a mentor herself, added this comment at the end of the questionnaire:

I think it is very important to encourage a mentee to try new ideas if the mentee has the desire and readiness (...), there is usually a desire to in the beginning to try new methods..., but it is important to help the mentee believe that everything is alright in this time of transition [when their attempts to try new ideas have failed due to unrealistic expectations]. When that stage is completed, it is possible to focus on new methods again and now consciously apply them (...) and then that support is needed again.

The fact that Estonian Christian school teachers want to help their mentee try new methods and ideas is apparent.

The attitudes of the respondents reflect the opinion of Ingersoll & Kralik (2004), however, that mentoring programs are positive for teachers. This is shown in the responses to the statements *Mentorship would be very useful for me as a mentor* ($M=4,09$), and *Mentorship is very useful for a mentee* ($M=4,63$). The high mean scores for the block of attitude are to be expected, since they are general statements which reflect a positive aspect of mentorship - it was expected by the author that these would have high scores. The author would like to add, that one of the principals had stated that the school was in the "baby-stages" of mentorship, and the principal had a concern of the usefulness of the school taking part. The attitudes, however, were positive, but it is worth noting, that several of the Christian schools are less than 10 years old and it would be expected that most are in the "baby-stages". The issue of bad attitudes is addressed by Fuentes et al., (2014) that the problem of finding mentors can be remedied by sharing the

benefits of such a program - such as the benefits to the mentee and for the mentor themselves. This is in light of the one respondent who left a comment that mentorship should be organized better and also be better paid, due to the fact that the workload of teachers is already heavy and there is little motivation to be a mentor. The attitude of not being willing to be a mentor was shared by 14% of respondents, which is a small minority, since 72% expressed themselves positively, that they would be willing to be a mentor. It is possible that many of these teachers are already aware of the benefits, as Fuentes, et al. explained, and are therefore more willing to take on the challenge of mentorship. The authors, Löfström & Eisenschmidt (2009) explain that there are three main points of improvement needed: mentee reflection, more organic/natural mentorship, and the main weakness: the adoption of the beginning teacher into the community of the school and the school's views of new ideas and reflection. This is addressed in the framework of this study as being the most uniform and highest scoring statement of the whole questionnaire: *It is important to give opportunities for the mentee to join the school family* (M=4,88; SD=0,395). Additionally, however, English (2013), brings out the same point as strength and goal of Catholic schools, that independence and relationship building are important.

How teachers in Christian schools regard the role of faith in mentorship

The author was surprised by the fact that the largest standard deviations were found in regard to the block of faith, since one would anticipate that block to be more consistent. The author thinks that this was the case, since not every teacher working in a Christian school would be a Christian, and although the mean of the statement *Christianity is important to me* had a mean of 4.19, the standard deviation was 1,215. This shows that although it was generally expressed positively, that Christianity is important to the respondents, the other side of the scale was strongly represented. Since mentorship in the Christian context may be categorized as equipping the mentee to serve people in work and prosperity, with the relationship being conditioned with brotherly love for one another (Wakeman, 2012), then it would be expected that the Christian faith would have a positive impact of mentorship. - at least the attitude toward mentorship. Slater (2004) explains the importance of being emotionally and spiritually fit for mentorship. In regard to this expectation, the statements *I would be a good role model for a mentee* (M=3.91), and *I would be a good spiritual example for a mentee* (M=2.91), have relatively low means. This may be caused by the level of stress related to being responsible for the mentee, and in this case, their

faith. Due to the fact of faith being as important as it is based on the authors read, it is surprising that the mean is low for the spiritual example. This may be due to the fact that many respondents did not agree to the statement *I am a dedicated Christian* (24% responded negatively), which would explain the difference between being a good role model for the mentee, as brought out above and being a role model in faith, which scored lower. In conclusion to what a mentor should be like, Campbell and Chancy (2009) describe the finest example as Jesus Christ, who served His disciples/mentees. Based on this, it would be expected that teachers within the Christian context would also hold Jesus as their role model, which had a mean of 4.05, yet a standard deviation of 1.378, which would likely have the same causes as *I am a dedicated Christian*. Based on the statement *Jesus is a role model for me*, there were no significant correlations with attitudes. Slater (2004) states that the mentor in this relationship of mentorship is to be emotionally and spiritually fit for the duty, which was confirmed by the significant correlation of the statements *I would be a good Christian example for a mentee*, and *I would be ready to work with a mentee*, which had a significant weak positive correlation. The reason for this could be faith having a positive influence on attitude, but also reflects the respondent's view of himself/herself as a Christian and a view of himself/herself as a willing mentor. One author confirmed that the religious dimension of Catholic education is one of the most important aspects of their induction program and was rated highly by all (Brock & Chatlain, 2008). In this study, the majority of respondents, yet not all, rated the statement *Christianity has an important role in mentorship*, positively. One respondent added a comment, explaining:

The spiritual side of mentorship is very important to me as a mentor - I base myself on that, and I see my own spiritual development and deficits - then I work on myself.

This statement expresses the attitude of how mentorship in the Christian context is useful for the mentor to grow, and thereby aid in motivation to be a mentor for personal growth. In the framework of this thesis, it is also shown that there is a positive influence and correlation between faith and mentorship. Likewise, it can be seen that the Christian aspect of mentorship is important to the majority of respondents, which shows that secularization has not occurred strongly within the Christian schools as of yet. Likewise, it may be stated that the attitudes of Christian school teachers reflect the teachings of Jesus to love one's neighbor as himself/herself,

since the attitudes reflect a willingness to aid the mentee and not benefit oneself from mentorship.

The experiences that teachers in Christian schools have with mentorship for beginning teachers

The results proved to be interesting, as some of the expectations of the author were not realized. One such example is that there was no significant correlation between mentorship training and the mentor thinking that mentorship is useful for them. It would be expected, that mentorship training would create a greater desire and valuation of mentorship, yet this did not seem to be the case. The cause may be due to the "baby-stages" mentioned above, or that mentors just do not see the program as useful. There was no significant correlation found between the respondent being a mentor and rating the experience as positive, and rating the usefulness of mentorship for the mentor. Although the mentors in this case rated the experience of being a mentor highly, the attitude toward mentorship being useful for a mentor was not significantly correlated. A problem expressed by Mathur et al., (2012) was that of mentees not understanding why they were paired with their particular mentor, and due to this, found the experience negative. It is possible that similar situations were present. While this study did not look into this problem, it did explore the experience of those who had been mentees, with 75% rating their experience as positive or very positive, while the remaining rated the experience as negative or very negative. Although this is a small sample, it is promising to see that the majority had experienced mentorship positively - whether or not the reason is known. The goal within the Estonian context is to offer the beginning teachers a chance to join the community, adapt to the organization of the school and to develop their skills through reflection (Löfström & Eisenschmidt, 2009). Within the context of this thesis, the attitudes of teachers were found to positively reflect the necessity of helping a mentee join the school family as the highest rated statement with the fewest variation, as well as the respondents rating positively the importance of helping the mentee to meet the other as one of the highest rated statements with one of the lowest variations, which may be due to the positive effect of Christianity, as discussed earlier. A solution addressed by Hobson et al, (2009) is that one of the main ways to solve weakness in mentorship programs is aiding the mentee in skills in reflection. The statement *It is important to speak with a mentee about his/her joys and worries*, expresses an external aspect of reflection, and also had a high mean and low standard

deviation ($M=4.74$; $SD=0.539$) within this thesis. These show that in within the context of attitude, the teachers rated highly some of the goals proposed by Löffström & Eisenschmidt. It may be here stated that attitudes do not reflect action and actual application of these methods, but reflect the fact that teachers also hold these values in high regard. In one study, mentors were all found to have had positive outcomes due to the mentorship relationship (Fuentes et al., 2014) - in this thesis, one respondent was found to have had a negative experience in mentorship as a mentor. The vast majority did agree to the statement of their mentorship being positive for them (82%), which is in contrast to the 53% percent who responded positively that their mentee had a useful experience. This study did not find any significant correlations between having been a mentee and having a better attitude toward mentorship, such as its usefulness for the mentee, or thinking highly of mentorship. This is in contrast to Ingersoll and Strong (2011), who conclude that studies prove that mentorship for beginning teachers was empirically beneficial, including higher job satisfaction, job retention, and commitment. Hobson et al., (2009) name some issues of mentorship, being high demands of the mentor; the mentor being overly protective; or even being bullied by the mentor, which leave the mentee having a bad experience. While this was not directly brought out in the questionnaire, it came out indirectly by one of the respondents who attached the comment about being a mentor herself:

I find the mentor's inner positive attitude toward the mentee and definition of grace very important. We all make mistakes, but we can't all fix our mistakes. Being an example, we correct our failures and through this example we teach to forgive.

This is to say that although the mentor may make mistakes, the best thing from this is to use it as an additional example of teaching forgiveness and correcting our mistakes. This attitude would certainly aid in the mentorship program, especially, if the mentee had been having a negative experience and saw this example. Within the Estonian context, the main complaint of the induction year was a lack of support and feedback in daily teaching (Löffström & Eisenschmidt, 2009). However, the attitudes in the Estonian Christian context are found to be the opposite, with 95% responding positively to the statement about speaking to the mentee about his/her joys/worries, and 98% responding positively to the statement about helping a mentee solve his/her problems. Once more, it may be that the attitude and the action are different, but it is important to note that the attitudes toward reflection, support, and feedback are very strong.

Limitations and practical implications

Limitations

Although this study represented all of the Estonian Christian schools, some of the schools had a much larger number of respondents than others - or on the other hand, two of the schools only had one respondent each. While it then represents all of the schools, it is also thus limited by how many teachers in each school answered and therefore does not give an equal overview of every school. This also affects the study, because some schools are more represented and some much less - this may lead to a bias based on school cultures, and school values. Additionally, one of the biggest limitations was the number of Christian schools and teachers. All of the Christian schools that the author was aware of were contacted (10 schools), but that leaves the number of respondents quite low, with a total potential pool of 300 people to respond. There was no reason found as to why the rest of the teachers did not respond, but based on the descriptive statistics brought out above, it was likely due to a lack of time. It is possible that the questionnaire was not sent to all of the teachers in each school, as experience showed during the data collection portion, having at least two school who did not respond for the first two tries to make contact and get responses. This was due to the fact that the principal of the school contacted the teachers, primarily. As mentioned about, this lead to some schools being under-represented, and other over-represented, meaning that some school had more respondents than others - mostly bigger schools had more respondents, leading to a more one-sided representation, due to few schools representing the majority of respondents. Additionally, due to some of the schools having been recently started, at least one school only has classes up to the 5th grade, meaning that they do not have a fully functioning school yet.

Implications

As previous research shows, as does this study, lack of time appeared to be the biggest problem in mentorship, confirming that teachers feel that they do not have enough time to be a mentor. Therefore, it would be prudent for schools implementing mentorship to assess their own teachers' attitudes in regard to time, so that they could make appropriate changes in lesson plans and give more time to the mentor. Additionally, the faith of teachers was found to have a significant positive correlation, that being between Christian faith and attitude toward being a mentor - both in readiness and in willingness. Due to the majority of schools being secular (non-religious), they

lack what seems to be a very positive element of mentorship and an element that may even increase attitude and willingness to be a mentor - since it appears that the Christian faith has a positive outcome on motivation. There weren't correlations found between mentorship training and attitude toward mentorship, nor being a mentee and attitude toward mentorship. This does not totally disqualify training or mentorship, but in the context of this study it was not correlated - further research into mentorship training and positive attitudes (motivation) would likely prove useful. In the future, a comparative study could be done, to compare the difference between Christian schools and non-Christian schools in regard to mentorship and motivation to become a mentor. Additionally, it could prove useful to further study the long-term effects of those who are mentored in these schools, as well as what techniques the mentors use. Furthermore, additional study into this topic would be benefitted by a larger respondent group which represents an even larger portion of the teachers in Estonian Christian schools. Study of the principals of Estonian Christian schools could also be useful, as the program itself is tied to the ability and willingness of the principals.

Acknowledgements and confirmation of authorship

I would like to thank my advisor, Hasso Kukemelk very much for his support and willingness to meet with me to discuss my concerns and ideas. My institute has been a great support for me in all of my studies, and professors have gone the extra-mile for me many times. My parents have been a huge support for my studies, and it is due to their help that I have made it to the Master's level. My wife, Susanna, has been a great joy while writing and has offered me much encouragement by her presence in my life. Most of all I would like to thank Jesus Christ for dying for a wretch like me and giving me the opportunity to study as much as I have been able to, helping me to write this thesis with joy.

I confirm that I myself have written this thesis, and I have correctly attributed the work of other authors to them. This paper is written based on the University of Tartu's Institute of Education's thesis requirements and is in harmony with good academic conventions.

Kalle Peter Limit, May 21st, 2018

References

- Anson, S. J. (2017). Philosophy of teaching and student and peer mentorship: a Christian perspective. *Christian Engineering Conference*, 3, 1.
- Barrera, A., Braley, R., & Slate, J. R. (2008). Mentors' views of factors essential for the success of beginning teachers. *International Journal of Educational Leadership Preparation*, 3(3), 13-14.
- Brannen, J. (2007). Mixing methods: qualitative and quantitative research. *International Journal of Social Research Methodology Routledge*, 8(3), 173-184.
- Brock, B. L., & Chatlain, G. (2008). The status of teacher induction in Catholic schools: Perspectives from the United States and Canada. *Catholic Education: A Journal of Inquiry and Practice*, 11(3), 382-383.
- Campbell, C., & Chancy, R. (2009). *Mentor like Jesus*. B&H Publishing Group: Nashville.
- Cohen, L., Manion, L., Morrision, K. (2000). *Research Methods in Education, 5th Edition*. London: RoutledgeFalmer.
- English, L. M. (2013). Mentorship: Adult formation for educators in Catholic schools. *Journal of Catholic Education*, 2 (4), 398-403.
- Evans, J. D. (1996). *Straightforward statistics for the behavioral sciences*. Pacific Grove, CA: Brooks/Cole Publishing
- Ewart, G. (2009). Retention of new teachers in minority French and French immersion programs in Manitoba. *Canadian Journal of Education*, 32(3), 488-489.
- Fuentes, M. V., Ruiz Alvarado, A., Berdan, J., & DeAngelo, L. (2014). Mentorship matters: Does early faculty contact lead to quality faculty interaction? *Research In Higher Education*, 55(3), 288-307.
- Gibson, A. (2016). Exploring spirituality in the teacher-leadership role of mentoring through collaborative action research. *TEACH Journal of Christian Education*, 10(1), 33-38.
- Glazerman, S., Dolfin, S., Bleeker, M., Johnson, A., Isenberg, E., Lugo-Gil, J., Grider, M., Britton, E., & Ali, M. (2008). Impacts of comprehensive teacher induction: Results from the

first year of a randomized controlled study. *National Center for Education Evaluation and Regional Assistance*, 83-86.

Gotlieb, A. I. (2015). Academic mentorship builds a pathology community. *Academic Pathology*, 2(3).

Gunuc, S. (2015). Implementation and evaluation of technology mentoring program developed for teacher educators: A 6M-framework. *Qualitative Research in Education*, 4(2), 183.

Hobson, A. J., Ashby, A., Malderez, A., & Tomlinson, P. D. (2009) Mentoring beginning teachers: What we know and what we don't. *Teaching and Teacher Education*. 25(1), 207-216.

Ingersoll, R., & Kralik, J. M. (2004) The impact of mentoring on teacher retention: What the research Says. *Education Commission of the States*. Retrieved from www.ecs.org

Ingersoll, R. M., & Strong, M. (2011). The impact of induction and mentoring programs for beginning teachers. *Review of Educational Research*, 81(2), 201-233.

Koik, A. (2015). *Ettevõtlusõppe programm arendab ettevõtlikku hoiakut nii õppijatel kui õpetajatel*. Retrieved from <https://www.hm.ee/et/uudised/ettevotlusoppe-programm-arendab-ettevotlikku-hoiakut-nii-oppijatel-kui-opetajatel>

Koik, A. (2016). *Algavad ettevõtlusõppe koolitused õpetajatele, õppejõududele ja mentoritele*. Retrieved from <https://www.hm.ee/et/uudised/algavad-ettevotlusoppe-koolitused-opetajatele-oppejoududele-ja-mentoritele>

Kurian, G. T., & Lamport, M. A. (2015). *Encyclopedia of Christian education, Volume 3*. New York: Rowman & Littlefield, 791-792.

Krueger, c. (s.a.). *Teacher mentoring*. Retrieved from <http://www.aacs.org/assets/journal-vol-12-no-3/vol-11-no-2/teacher-mentoring-krueger.pdf>

Laughlin, K., & Moore, H. (2012). Mentoring and leadership: A practical application for one's career path. *Journal of Adult Education*, 41(1), 34-40.

Löfström, E., & Eisenschmidt, E. (2009). Novice teachers' perspectives on mentoring: The case of the Estonian induction year. *Teaching and Teacher Education*, 25(5), 681-689.

- Looney, J. (s.a.). *Research in mentoring and induction in Christian schools*. Retrieved from <http://mentoringassociation.org/articles/research/research-mentoring-induction-programs-christian-schools/#Exemplars>
- McCarthy, J., & Quinn, L. F. (2010) Supervision in teacher education. *International Encyclopedia of Education (Third Edition)*, 615–621.
- Ozcan, C. B., & Keskin, A. Y. (2017). Negative mentors in nursing. *New Trends and Issues Proceedings on Humanities and Social Sciences*, 4(2), 198-206.
- Õpetajate koolituse raamnõuded. (2000). *Riigiteataja*. Retrieved from <https://www.riigiteataja.ee/akt/122032011015?leiaKehtiv>
- Õpetajate üldandmed. (2018). *Haridussilm*. Retrieved from <https://www.haridussilm.ee>
- Paperback Oxford English dictionary*. (2012). Oxford University Press, Oxford Dictionaries, OUP Oxford, 864.
- Paris, L. F. (2013). Reciprocal mentoring: Can it help prevent attrition for beginning teachers? *Australian Journal of Teacher Education*, 38(6), 156.
- Rock, A. D. (2006). *Developing a spiritually-formative leadership mentoring ministry at Southwood Community Church*. Unpublished Doctor of Ministry dissertation. Lynchburg: Liberty Baptist Theological Seminary.
- Sandu, A., Caras, A. (2014). Appreciative Christian counseling. *Procedia - Social and Behavioral Sciences*, 128, 87-92.
- Seligman, A. B. (2014). *Religious education and the challenge of pluralism*. New York: Oxford University Press.
- Shalka, T. R. (2017). The impact of mentorship on leadership development outcomes of international students. *Journal of Diversity in Higher Education*, 10(2).
- Shields, R. (2018). Gospel values and Catholic education: Revitalizing the faith community in a culture of “whatever”. *The official journal of the Religious Education Association*, 113(1).
- Simon, L. M. (2015) The value of mentorship. *Otolaryngology–Head and Neck Surgery*, 153(4), 482-483.

- Slater, W. (2004) Helping struggling teachers. *Journal for Christian Educators*. Retrieved from <http://www.aacs.org/assets/Journal-Vol-12-No-3/Vol-11-NO-1/Helping-Struggling-Teachers.pdf>
- Stanulis, R. N., & Floden, R. E. (2009). Intensive mentoring as a way to help beginning teachers develop balanced instruction. *Journal of Teacher Education*, 60(2), 112-122.
- Täiskasvanute tööalane koolitus ja arendustegevused. (2016). *Haridus- ja teadusministeerium*. Retrieved from <https://www.hm.ee/et/tegevused/opetaja-ja-koolijuht/koolitus-ja-arendustegevus>
- Trevethan, T. (s.a.). A Christian Theology of Mentoring. Retrieved from <https://gfm.intervarsity.org/resources/christian-theology-mentoring>
- van der Weijden, I., Belder, R., van Arensbergen, P., van den Besselaar, P. (2015). How Do Young Tenured Professors Benefit from a Mentor? Effects on Management, Motivation and Performance. *Higher Education: The International Journal of Higher Education and Educational Planning*, 69(2), 275-287.
- Wakeman, B. E. (2012). A Christian perspective on mentoring. *Transformation*, 29(4), 277-292.
- Washington, R., & Cox, E. (2016). How an evolution view of workplace mentoring relationships helps avoid negative experiences: The developmental relationship *mentoring model in action*. *Mentoring & Tutoring: Partnership in Learning*, 24(4), 318-340
- White, P., Afrane, S. K. (2017). Maintaining Christian virtues and ethos in Christian universities in Ghana: The reality, challenges and the way forward. *Herv. teol. stud*, 73(3). Retrieved from <http://www.scielo.org.za/pdf/hts/v73n3/33.pdf>
- White, P., Okai, D., & Asabea-Aboagye, M. (2016). *Christ-Centered Mentorship: A case study of the Faith and Practice Programme of Christian Service University College, Kumasi Ghana*. Retrieved from <http://ir.csuc.edu.gh:8080/xmlui/bitstream/handle/123456789/323/FAPP-Christ%20Centered%20Mentorship.pdf?sequence=1>
- Williby, R. L. (2004). Hiring and retaining high-quality teachers: What principals can do. *Journal of Catholic Education*, 8(2). Retrieved from <http://digitalcommons.lmu.edu/ce/vol8/iss2/9>

Wilson, W. J. (2009). *The Christian school in secular society*. Xulon Press, 93-147.

Appendices

Appendix 1. Questionnaire used in study

Tere!

Palun Teil osaleda uuringus, et selgita välja, millised on õpetajate hinnangud ja kogemused mentorlusest kristlikes koolides. Küsimustik on lõputöö (magistritöö) jaoks, mis uurib suhtumist, kogemust ja vaimulikku poolt mentorlusest kristlikes koolides. Selleks palun Teil vastata järgnevatele küsimustele. Küsimustiku täitmine võtab umbes 15 minutit. Vastamisel on tähtis Teie hinnang (õigeid ja valesid vastuseid ei ole). Numbriskaalal ühest viieni märkige kõige sobivam vastus. Numbriskaalata küsimuste korral kirjutage vastus joonele. Tulemusi esitatakse vaid üldistatud kujul ning ei vastajat ega kooli nime kusagil ei kajastata.

Mentorluse definitsioon: Õpetajate hulgas on mentorlus süsteem, kus mentor (nõuandja/juhendaja) juhendab noorõpetajat kohanemisel ja sisse elamisel õpetaja ametisse.

Ette tänades, Kalle Peter Limit, Tartu Ülikooli Klassiõpetaja eriala magistrant.
Mõnusat vastamist!

I. Palun hinnake iga väite juures, kuivõrd see Teie kohta kehtib.

1- Üldse ei nõustu, 2- Pigem ei nõustu, 3- Nii ja naa, 4- Pigem nõustun, 5- Täiesti nõustun

1	Mul oleks piisavalt aega tegeleda juhendatavaga.	1	2	3	4	5
2	Ma oleksin valmis juhendatavaga tegelema.	1	2	3	4	5
3	Mul oleks piisavalt tahtmist juhendatavaga tegeleda.	1	2	3	4	5
4	Mentorlus oleks mulle väga kasulik.	1	2	3	4	5
5	Mentorlus oleks juhendatavale väga kasulik .	1	2	3	4	5
6	Ma oleksin õpetajana valmis olema juhendatavale heaks eeskujuks.	1	2	3	4	5
7	Ma oleksin valmis juhendatavaga raskusi jagama.	1	2	3	4	5
8	Ma oleksin valmis juhendatavaga ideid jagama.	1	2	3	4	5
9	Ma oleksin valmis juhendatavale kogemusi jagama.	1	2	3	4	5
10	Tähtis on julgustada juhendatavat uusi meetodeid proovima.	1	2	3	4	5
11	Oluline on anda juhendatavale võimalusi kooliperesse sisse elada.	1	2	3	4	5

12	Oluline on anda juhendatavale võimalusi teiste kolleegidega kohtuda.	1	2	3	4	5
13	Oluline on rääkida juhendatavaga tema rõõmudest ja muredest.	1	2	3	4	5
14	Oluline on aidata juhendatavat probleemide lahendamisel.	1	2	3	4	5

II. Palun hinnake iga väite juures, kuivõrd see Teie kohta kehtib.

1- Üldse ei nõustu, 2- Pigem ei nõustu, 3- Nii ja naa, 4- Pigem nõustun, 5- Täiesti nõustun

15	Kristlus on mulle oluline.	1	2	3	4	5
16	Ma olen pühendunud kristlane.	1	2	3	4	5
17	Usk on lahutamata osa minu õpetamisest (juhendamisest/mentorlusest)	1	2	3	4	5
18	Jeesuse õpetused mängivad mentorluses tähtsat rolli.	1	2	3	4	5
19	Jeesus on minu jaoks eeskuju.	1	2	3	4	5
20	Kristlus mängib mentorluses tähtsat rolli.	1	2	3	4	5
21	Vaimulik pool mentorluses on väga vajalik.	1	2	3	4	5
22	Mentorlus on ebatäiuslik ilma vaimuliku pooleta.	1	2	3	4	5
23	Ma oleksin õpetajana valmis olema juhendatavale heaks kristlikuks eeskujuks.	1	2	3	4	5
24	Ma kasutaksin mentorluses kristlikke põhimõtteid.	1	2	3	4	5

III. Palun hinnake iga väite juures, kuivõrd see Teie kohta kehtib.

NB! Täitke ainult siis, kui olete ise mentoriks olnud.

1- Üldse ei nõustu, 2- Pigem ei nõustu, 3- Nii ja naa, 4- Pigem nõustun, 5- Täiesti nõustun

25	Mentorlus on oluline uute õpetajate jaoks.	1	2	3	4	5
26	Mul oli piisavalt aega juhendatava jaoks.	1	2	3	4	5
27	Mul oli piisavalt tahtmist juhendatava jaoks.	1	2	3	4	5
28	Mentorlus on minu jaoks olnud positiivne.	1	2	3	4	5

29	Mentorlus on olnud minu juhendatava jaoks positiivne.	1	2	3	4	5
30	Ma olen rakendanud kristlikke usupõhimõtteid mentorluses.	1	2	3	4	5
31	Usk on mänginud mentorluses minu jaoks olulist rolli.	1	2	3	4	5
32	Vaimlulik pool mentorluses oli minu jaoks vajalik osa.	1	2	3	4	5

Mitmele inimesele olete mentor olnud? _____

IV. Palun vastake mõningatele taustaküsimustele:

Kus on mitu valikut, märkige õige vastus.

Sugu: Mees Naine

Kool: _____

Kas Te olete läbinud mentori koolituse? JAH / EI

Pedagoogiline staaž õpetajana: (täisaastates) _____

Pedagoogiline staaž selles koolis: (täisaastates) _____

Vanus: 20-30; 31-40; 41-50; 51-60; 61 või rohkem

Mitmendele klassile annate kõige rohkem tunde? _____

Kas Teil on olnud mentor/Olete olnud juhendatav koolis? JAH / EI

Hinnake, kui positiivne oli Teie kogemus mentoriga (juhul, kui vastasite eelmisele "jah"):

1- Väga negatiivne 2- Üsna negatiivne 3- Nii ja naa 4- Üsna positiivne 5- Väga positiivne

Tänan vastamast!

Lihtlitsents lõputöö reprodutseerimiseks ja lõputöö üldsusele kättesaadavaks tegemiseks

Mina, Kalle Peter Limit, (sünnikuupäev: 10.10.1991)

(autori nimi)

1. annan Tartu Ülikoolile tasuta loa (lihtlitsentsi) enda loodud teose

ATTITUDES, FAITH, AND EXPERIENCE OF TEACHERS IN MENTORSHIP WITHIN
ESTONIAN CHRISTIAN SCHOOLS,

(lõputöö pealkiri)

mille juhendaja on Hasso Kukemelk,

(juhendaja nimi)

1.1.reprodutseerimiseks säilitamise ja üldsusele kättesaadavaks tegemise eesmärgil, sealhulgas digitaalarhiivi DSpace-is lisamise eesmärgil kuni autoriõiguse kehtivuse tähtaja lõppemiseni;

1.2.üldsusele kättesaadavaks tegemiseks Tartu Ülikooli veebikeskkonna kaudu, sealhulgas digitaalarhiivi DSpace'i kaudu kuni autoriõiguse kehtivuse tähtaja lõppemiseni.

2. olen teadlik, et punktis 1 nimetatud õigused jäävad alles ka autorile.

3. kinnitan, et lihtlitsentsi andmisega ei rikuta teiste isikute intellektuaalomandi ega isikuandmete kaitse seadusest tulenevaid õigusi.

Tartus, 21.05.2018.