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Effective Characteristics of Christian Youth Mentoring Relationships

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Effective Characteristics of Christian Youth Mentoring Relationships

by

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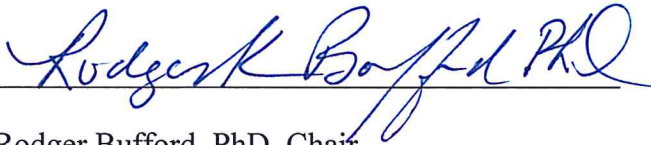
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Effective Characteristics of Christian Youth Mentoring Relationships

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Abstract

Adolescents benefit from relationships with meaningful adult mentors in many ways (DuBois & Silverthorn, 2005). The quality of mentoring relationships is an essential mediating factor (Pryce & Keller, 2012). Particular relationship activities may influence the relationship's success (DuBois & Silverthorn, 2005). However, few studies have considered the role of Christian faith in the relationship and outcomes of mentoring (Lanker & Issler, 2010).

The current study sought to identify effective characteristics of naturally occurring youth relationships with Christian adult mentors. It examined differences in life adjustment between adolescents with and without Christian mentors, the role of the mentoring relationship quality in predicting those differences, and the moderating role of various relational activities.

Participants included 166 adolescents aged 13-18 in grades 9-12 attending a private Christian school and an evangelical church. The presence and importance of mentors was determined through a series of questions (Greenberger, Chen, & Beam, 1998). Depression was assessed using the Patient Health Questionnaire ("Screening and case finding," 2015); life satisfaction was measured using the Life Satisfaction Scale (Diener, Emmons, Larsen, & Griffin, 1985); and religious commitment was evaluated using a single-item question (Gorsuch &

McPherson, 1989). Relationship quality was appraised using the Experiences in Close

Relationships - Relationship Structures Questionnaire (Fraley, Heffernan, Vicary, & Brumbaugh,

2011). Mentoring relationship activities were assessed with an 11-item self-report measure

developed for this study. Data were analyzed using independent sample *t*-tests, Pearson's *r*, and

multiple linear regression.

Students with mentors were significantly less depressed, more satisfied, and more

committed to their faith than students without mentors. Mentoring relationship quality was

correlated negatively with mentee depression, and positively with life satisfaction and religious

commitment. Relationships were moderated by the importance mentees placed on having fun

with their mentors, jointly engaging in a meaningful, broader social context, studying the Bible

or related books together, praying together, having meaningful conversations, and technology-

based communication, as well as duration of the mentoring relationship. Results generally

complement those of Lanker (2012; Lanker & Issler, 2010); positive adolescent adjustment is

associated with Christian adults coming alongside youth to develop secure, supportive, and long-

term relationships marked by certain important activities.

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Chapter 1

Introduction

Mentoring happens in the context of many relationships. Parents mentor their children, friends mentor friends, older people mentor younger people, coaches mentor their teams, and pastors mentor their congregations. Mentoring is understood as a relational process of teaching, advising, and guiding another, usually younger, less experienced person (Mentor, n.d.). While mentoring relationships can exist at any age, most popular conceptions of mentoring and research on the subject addresses youth mentoring, in which adults mentor young people (DuBois & Silverthorn, 2005). Research indicates that some such mentoring relationships impact measurable characteristics in the lives of adolescents, such as their wellbeing (Hurd & Zimmerman, 2014), level of depression (Hurd & Zimmerman, 2014; Munson & McMillen, 2008), academic achievement (DuBois & Silverthorn, 2005), and involvement in risky behaviors (DuBois & Silverthorn, 2005). The quality (Bellamy, Sale, Wang, Springer, & Rath, 2006; DuBois, Holloway, Valentine, & Cooper, 2002; Pryce & Keller, 2012; Liang, Tracy, Taylor & Williams, 2002; Van Ryzin, 2010) and duration (DuBois & Silverthorn, 2005; Sanchez, Esparza, & Colón, 2008) of mentoring relationships are often most related to whether these life outcomes are affected by mentoring.

Few studies have examined the role of Christian faith in mentoring (Lanker & Issler, 2010). The current study aims to expand upon existing research on mentoring and religious faith by identifying effective characteristics of Christian youth mentoring relationships. Specifically,

this study examines how mentoring relationships between Christian adult mentors and youth mentees are related to youth depression, life satisfaction, and religious commitment. The potential impact of the quality and defining activities of the mentoring relationship will be examined as well.

Forms of Mentoring

Mentoring literature most broadly distinguishes between two forms of mentoring. One form of mentoring takes place as part of a structured institutionalized program that intentionally pairs young people with adult mentors (e.g., DuBois & Neville, 1997; Pryce & Keller, 2012). This type of mentoring has been especially examined because its organized, controlled context lends itself to research. Intentional mentoring programs understandably would wish to assess their efforts to make a difference in the lives of young people, and researchers often find such programs provide a convenient sample of existing mentoring relationships.

The second broad form of mentoring is called natural mentoring (e.g., Hamilton et al., 2006; Hurd & Zimmerman, 2014; Schwartz, Chan, Rhodes, & Scales, 2013). Natural mentoring describes naturally developed relationships that take on mentoring characteristics apart from a program explicitly designed to form and support such relationships. For example, a coach, youth group leader, and a friend's parent, though not explicitly labeled a mentor, can take on a mentoring role in an adolescent's life (Lanker & Issler, 2010). Natural mentoring is often further divided into kin and non-kin natural mentoring, as young people often cite both relatives and non-relatives as mentors (DuBois & Silverthorn, 2005). Despite these broad distinctions, research results from each form of mentoring are often generalized to the other (DuBois & Silverthorn, 2005). As the current study examines natural mentoring relationships, most weight

is given to existing research on such relationships, though the wealth of information obtained

from other types of mentoring is not ignored.

Some roles, such as youth pastors or volunteer leaders in a youth group, do not fall neatly

into either natural or institutionalized mentoring categories. In most cases, youth involved in a

church setting are not obligated to engage in an intentional mentoring relationship. However,

many adults in these roles may seek to form a mutual mentoring bond. Thus, whether chiefly

through the initiative of youth or adults (or likely some combination of the two), some youth and

adults in these roles naturally develop mentoring relationships. Because such relationships are

not strictly obligatory, they are here considered to fall primarily in the category of natural

mentoring.

The Role of Faith

The two known studies examining uniquely Christian, natural mentoring relationships

(Lanker, 2012; Lanker & Issler, 2010) provide an important foundation to the current study.

Lanker and Issler's (2010) study examined survey data from first-year Christian college students

regarding their mentoring experiences as adolescents. The majority of those surveyed reported

having a non-kin natural mentor during adolescence, and most of the respondents indicated their

mentor was a church youth leader (generally an adult youth group volunteer) they had known

since about age 11. Overall, the presence of such mentors was strongly related to mentees' level

of spirituality, use of their resources, perceived value of Christian community, and commitment

to mutually beneficial, long-term interpersonal relationships.

In a follow-up, qualitative study, Lanker (2012) found that Christian mentoring

relationships most often form through church youth groups when volunteers, such as small group

leaders, begin spending time with students outside church. Mentees reported being motivated in

the relationship in order to have someone other than parents to trust and talk with, and from whom to receive guidance. Mentees stressed the importance of identifying with their chosen mentors in important ways, such as having similar shared histories. The most common activities of these mentoring relationships included individual time together in activities and talking, with emphasis on how mentors listened, asked probing questions, and occasionally spoke into mentees' lives, particularly by using the Bible. Mentoring dyads' most common and consistent form of communication was texting, as the frequency or regularity of their other contexts was not stressed as important. The process of forming such bonds was described in three stages, including getting to know each other, becoming increasingly and mutually transparent, and finally culminating in what was described as friendship. The success of these relationships was generally appraised by mentors on the basis of whether mentees continued to have a strong faith following adolescence.

Theories of Change

Before reviewing researched outcomes related to mentoring relationships, considering theories of change that may explain such results should be considered (Darling, Bogar, Cavell, Murphy, & Sanchez, 2006). Overwhelmingly, research suggests that mentee life outcomes associated with mentoring relationships are most related to attachment and social support (DuBois & Silverthorn, 2005; Hurd & Zimmerman, 2014; Rhodes, Spencer, Keller, Liang, & Noam, 2006; Van Ryzin, 2010). The importance of attachment theory will be addressed later in regard to relationship quality. Given these factors, the relationship between attachment and outcomes of mentoring may be particularly important to consider as components of change in mentoring relationships.

Mentee Adjustment

Some of the most commonly assessed factors of adolescent adjustment associated with mentoring include wellbeing (Hurd & Zimmerman, 2014), depression (Hurd & Zimmerman, 2014; Munson & McMillen, 2008), academic achievement (DuBois & Silverthorn, 2005), and involvement in risky behaviors (DuBois & Silverthorn, 2005). The current study considers adolescent life satisfaction and depression. Because these variables have been so thoroughly researched in the mentoring literature, they can help assess the ability to detect expected findings in the current study. This would then provide evidence that this study's third dependent variable, religious commitment, is actually related to mentoring rather than other factors.

This is important because religious commitment has not been specifically examined as a dependent variable of mentoring relationships. However, several studies have examined similar constructs with religious and spiritual factors (Aoki et al., 2000; Lanker & Issler, 2010). Particular instruments have been developed to assess adolescent religious commitment and used in correlational studies tying religious commitment to factors like engagement in risky behavior (Miller, Shepperd, & McCullough, 2013). In a qualitative study, adolescent religious commitment was found to include seven anchors, two of which involved commitment to faith community members and religious leaders (Layton, Dollahite, & Hardy, 2011). The possible application to Christian mentors seems clear. Religious commitment is the chosen variable in the current study as the breadth of its construct encompasses ideas of religiousness and spirituality assessed more specifically in other studies (Lanker & Issler, 2010).

Attachment Security as Relationship Quality

As previously described, the quality of the dyadic mentoring relationship is most commonly cited as the essential predictor of various mentee outcomes (Bellamy et al., 2006;

DuBois et al., 2002; Pryce & Keller, 2012; Tracy et al., 2002; Van Ryzin, 2010). The construct of relationship quality, however, is variously defined. For example, authenticity, engagement, and empowerment are three hypothetical factors of the Relational Health Index - Mentor questionnaire (Liang et al., 2002). Still others assess relationship quality on the basis of three other factors: the extent to which the relationship centers on the mentee; the mentee's emotional engagement; and the mentee's level of dissatisfaction with the relationship (Chan et al., 2013; Jucovy, 2002). Overall, mutual emotional engagement and feelings of closeness appear to be the most commonly identified factors of quality mentoring relationships (DuBois & Neville, 1997; DuBois & Silverthorn, 2005; Kogan, Brody, & Chen, 2011; Parra, DuBois, Neville, Pugh-Lilly, & Pavinelli, 2002).

These common factors may be best captured by attachment theory (Dallos & Comley-Ross, 2005). Attachment theory posits that people construct working models, or mental representations, of both the self and important others based on the summation of their interpersonal experiences (Fraley, Heffernan, Vicary, & Brumbaugh, 2011). Attachment has been conceptualized as both an enduring global trait as well as something that can vary across time and different relationships. Attachment likely plays a particularly important role in youth mentoring because adolescents are developmentally poised to malleably adjust their attachment styles (Rosenthal & Kobak, 2010).

For instance, mentoring relationships with high relational quality are predictive of more secure attachment and better relationships with others (Thomson & Zand, 2010). Not only has mentoring been shown to impact adolescent attachment styles (Farruggia, Greenberger, Chen, & Heckhausen, 2006), but such attachment styles have also been closely associated with spirituality (Rowatt & Kirkpatrick, 2002). Trait attachment has been shown to affect whether adolescents

enter mentoring relationships (Georgiou, Demetriou, & Stavrinides, 2008), and to moderate the link between the quality of the mentoring relationship and general adjustment after mentoring (Goldner & Scharf, 2014). Several studies have found relational assessment tools with theoretical foundations in attachment, such as the Relationships Structure Questionnaire (RSQ, which examines attachment anxiety and avoidance), to be more sensitive in detecting the effects of mentoring than instruments based on other theoretical foundations (Van Ryzin, 2010). In sum, attachment security with a mentor can be an appropriate and important measure of relationship quality.

Relationship Activities and Duration

Regardless of the relationship quality of mentoring relationships, what do mentors and mentees actually do together? Does the duration of a mentoring relationship matter? Are some of these factors more evident in higher quality mentoring relationships? A review of the literature suggests there are predictable relational activities in natural mentoring relationships. These include common relational factors as well as specifically Christian elements, such as informal individual meetings (DuBois & Silverthorn, 2005; Lanker & Issler, 2010), electronic communication (Lanker, 2012), meaningful personal conversations (Lanker & Issler, 2010), joint Bible study (Lanker, 2012; Lanker & Issler, 2010), joint engagement in recreational activities (Liang, Spencer, Brogan, Corral, 2008), joint engagement in a meaningful, broader social context (Liang, Spencer, West, & Rappaport, 2013), and the duration of the relationship (DuBois & Silverthorn, 2005; Sanchez et al., 2008). Several additions to the existing literature are proposed for this study, including being together in groups, joint prayer, and mentors independently praying for mentees.

Associations between Mentoring Relationship Quality, Relationship Activities and

Duration, and Mentee Adjustment

Possibilities beyond the scope of this study abound for how all these factors could be

related and analyzed. For instance, it seems reasonable to conclude that relational activities are

related to the quality of the mentoring relationship. It does not seem likely that a mentoring dyad

would frequently meet together or text each other if the relationship quality was poor. The

defining activities of the relationship may be evidence of a good relationship while at the same

time function as the building blocks that foster a quality relationship. Thus, causation cannot be

assumed in the correlation between relationship quality and activities. It seems likely that the

particular techniques or activities of mentoring relationships, as in other types of relationships,

are far less important than the quality of the relationship (Greenberg, 2012).

Thus, the predictive power of relational activities as moderators of the association

between relationship quality and mentee adjustment will likely be limited, at least after one or

two factors account for any variance that does exist (Figure 1, at the end of this section).

Nonetheless, what actually happens in the relationship (i.e., the relational activities) may help

point to things that contribute to (i.e., moderate) the association between a high-quality

relationship and mentee adjustment. Multiple regression of relational activities as moderators of

this association could indicate which defining activities predict the highest quality, most

effective mentoring relationships.

Current Study

Through a synthesis of mentoring and attachment literature, this study builds upon the

little existing research on explicitly Christian mentoring relationships by examining the factors

that most highly contribute to quality mentoring relationships and to important factors of mentee

adjustment. The current study first aims to compare adolescents with and without mentors in terms of their levels of depression, life satisfaction, and religious commitment. Second, the study seeks to identify the extent to which the quality of the mentoring relationship, as measured by the security of mentees' attachment to mentors, is related to the same outcomes of depression, life satisfaction, and religious commitment. Third, the study aims to detect which relational activities most powerfully moderate the associations between relationship quality and depression, life satisfaction, and religious commitment (Figure 1).

It is hypothesized that adolescents with mentors experience less depression and higher life satisfaction and religious commitment than those without mentors. Furthermore, among adolescents with mentors, a positive correlation is expected between mentoring relationship quality (defined as low levels of attachment anxiety and avoidance) and life satisfaction and religious commitment, and a negative correlation between mentoring relationship quality and depression. Finally, a significant regression model is expected to describe the relational activities that most powerfully moderate the associations between relationship quality and depression, life satisfaction, and religious commitment.

A

Mentoring Relationship Quality

1. Attachment avoidance

2. Attachment anxiety

C

Mentee Adjustment

1. Depression

2. Life Satisfaction

3. Religious commitment

B

Relational Activities

1. Informal individual meetings

2. Being together in groups

3. Electronic communications

4. Discussion

5. Joint prayer

6. Perceived independent mentor prayer

7. Bible study

8. Attendance of mentee extracurricular events

9. Fun (enjoyable recreational or entertainment activities)

10. Group participation

Relationship Duration
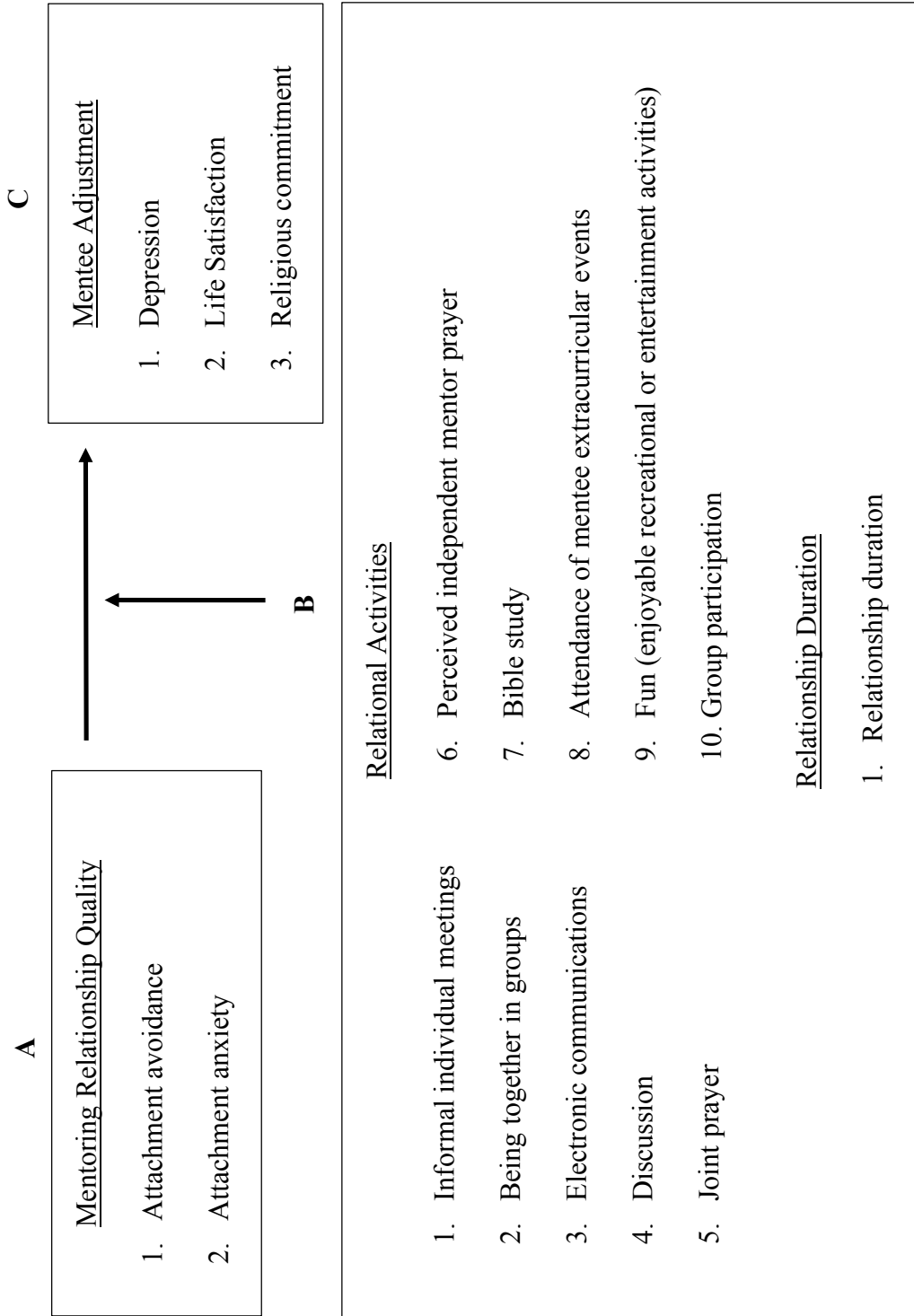
1. Relationship duration

Figure 1. Predictive relations among mentoring relationship quality (predictor) and mentee adjustment (dependent variables), moderated by relational activities and duration (moderators).

Chapter 2

Methods

Participants

Participants retained in the final data set included 166 adolescents (ages 13-18, $M =$ 15.86, $SD = 1.20$) in grades 9 through 12 who were present during data collection at a self-identifying evangelical Christian high school ($N = 125$) and an evangelical church youth group ($N = 41$) in the Pacific Northwest. Of these students, 48.8% were female, and 73.5% identified as White, not Hispanic, 10.9% as Asian/Pacific Islander, 5.5% as Hispanic or Latino/a, 3.6% as American Indian or Alaskan Native, 3.0% as Black or African American, 1.8% as Other, and 1.2% as Multiracial. There were 151 Christian-identifying participants, and 15 non-Christian identifying participants. Participants consisted of all consenting students present on the day the study survey was administered. This is considered a convenience sample, as only all consenting students present on the day of administration were given the survey, and because participants were all part of one particular geo-socio-religious system. The racial makeup of the sample may be influenced by the presence of Asian foreign exchange students in the school sample.

Instruments

Demographics. The survey began with a demographic form, including sex, age, grade, racial identity, and religious affiliation (see Appendix A for the complete survey).

Mentoring. The presence of a natural mentor was assessed with a series of questions (Greenberger, Chen, & Beam, 1998). Participants responded *yes* or *no* to whether they had an

"important person" in their lives other than a parent - "someone at least 21 years old who has had a significant influence on you or whom you can count on in times of need" (p. 326).

Additionally, a chart with a list of possible roles mentors might take (e.g., youth leader, coach) allowed participants to thoughtfully consider their response and to describe their mentor's role (Lanker & Issler, 2010). Participants also rated the importance of their mentor on a five-point scale. Only those rating their mentor's importance at a three or above on this scale were considered to have a mentor (Greenberger et al., 1998). Finally, participants indicated whether their mentor professed to be a Christian. Data from participants who did not answer "yes" to this question were excluded from the study, as the mentoring relationship was not considered "Christian" unless at least the mentor was known to identify as Christian. Mentees who themselves did not identify as Christian were not excluded. Thus, for the purposes of this study, Christian mentoring is defined by the presence of a Christian mentor. This makes the results potentially applicable to adult Christian mentors who may have non-Christian mentees.

Predictor and moderating variables. Predictor and moderating variables included mentoring relationship quality and relationship activities and duration. Relationship quality was appraised using the Experiences in Close Relationships - Relationship Structures Questionnaire (Fraley et al., 2011). The relational activities and duration of the mentoring relationship were assessed with an 11-item self-report measure developed for this study.

Criterion variables included three factors of mentee life adjustment: depression, life satisfaction, and religious commitment. Depression was assessed using the Patient Health Questionnaire (Screening and case finding, 2015); life satisfaction was measured using the Life Satisfaction Scale (Diener, Emmons, Larsen, & Griffin, 1985); and religious commitment was evaluated using a single-item question (Gorsuch & McPherson, 1989).

Mentoring relationship quality. The quality of the mentoring relationship was measured by the Experiences in Close Relationships - Relationship Structures Questionnaire (ECR-RS), a nine-item measure (rated on a seven-point scale from 1 to 7) of attachment security in specific relationships (Fraley et al., 2011). This measure is based on two dimensions thought to underlie attachment patterns: attachment avoidance and anxiety. Secure attachment is defined as the absence of these relationship concerns. Six items measure attachment avoidance and question respondents' sense of being able to count on someone in times of need, discuss their problems, and feel comfortable opening up. Three items measure attachment anxiety and assess respondents' capacity to trust that someone truly cares about them and will not abandon them. In this study, alpha was 0.83 for the entire scale, 0.86 for the six items measuring attachment avoidance, and 0.82 for the three items measuring attachment anxiety. Rather than assuming attachment is a stable trait that manifests similarly in all relationships, the ECR-RS is designed to assess attachment in specific relationships, including parental, romantic, and friend relationships. It has been shown to have excellent psychometric properties in both adults (Fraley et al., 2011) and adolescents (Feddern Donbaek & Elklit, 2014). As a measure of attachment with the mentor, directions indicating the items are to be completed in reference to a respondent's identified mentor preceded the nine items. For use in future research, the full administration of these nine questions in reference to a participant's mother, father, best friend, and romantic partner were included at the end of the survey.

Relationship activities and duration. The subjective importance of 10 relational activities and the duration of the relationship were assessed through a series of single-item, self-report questions for each variable considered. The importance of activities was assessed on a seven-point rating continuum from 1 to 7 (ranging from *not at all important to our relationship*

to *extremely important to our relationship*). Items include the importance of: (a) informal

individual meetings; (b) being together in groups; (c) electronic communication; (d) meaningful

personal conversations; (e) joint prayer; (f) perceived independent mentor prayer; (g) Bible or

book study; (h) attendance of mentee extracurricular events; (i) enjoyable recreation or

entertainment; and (j) engagement in a meaningful, broader social context. Finally, the duration

of the mentoring relationship was assessed by a single item question ("For how long has your

mentor been important in your life?") with a seven-point rating scale (*less than 6 months*; *6

months to 1 year*; *1-2 years*; *2-3 years*; *3-4 years*; *4-5 years*; *more than 5 years*).

Mentee adjustment. Criterion variables included depression, life satisfaction, and

religious commitment. Each was assessed by brief, independent self-report measures.

Depression. Depression was assessed using the Patient Health Questionnaire (PHQ-9),

given its robust psychometric properties and brevity (Screening and case finding, 2015). The

PHQ-9 is a nine-item, self-report questionnaire. Items are rated on a four-point continuum from 0

to 3. Alpha was 0.88 in this study.

Life satisfaction. Life satisfaction, as a construct associated with wellbeing, was assessed

using the Life Satisfaction Scale (Diener et al., 1985; Hurd, & Zimmerman, 2014). This includes

five items rated on a seven-point continuum from 1 to 7, including "I am satisfied with my life"

and "In most ways my life is close to my ideal" (Hurd & Zimmerman, 2014). Alpha was 0.77 in

this study.

Religious commitment. Religious commitment was measured by a single-item question

shown to possess at least as high psychometric reliability and validity as multi-item measures

(Gorsuch & McPherson, 1989). The item ("How important are your religious beliefs and

practices?") was rated on a seven-point scale ranging from 1 (*no importance; have no religion*) to 7 (*extremely important; religious faith is the center of my life*).

Procedure

The two participating institutions self-administered the study survey to their high school students as part of their ongoing self-assessment endeavors, for which this researcher functioned as a consultant. For the purposes of this study, results were treated as archival data belonging to the institutions. In agreement with each organization, the aggregate data were used by this researcher for the current study. No personally identifying data was collected or provided to the researcher.

The school and church independently administered the survey electronically during a school day and a youth group church service, respectively, in the fall of 2017. Students were asked in advance to bring an internet-capable device (e.g., phone, tablet, or computer) with them. Students who did not bring such a device were able to borrow one. Students with a signed parental opt-out form did not participate. Written directions on the first page of the survey were provided to students. Students were instructed to navigate online to the survey and follow the on-screen directions. All data were gathered electronically via surveymonkey.com.

Chapter 3

Results

Descriptive Data

Multiple cases were deleted and other data modified. The most substantial reasons for the deletion of entire cases included: (a) identification of a mother, father, or both parents as a mentor (despite explicit instructions to only consider a non-parental adult); (b) non-Christian mentor identity; (c) mentor importance rated as one or two out of five (see Chapter 2, Methods); (d) and grossly incomplete responses. Some free-responses were recategorized: for instance, a new racial category ("multiracial") was created to account for multiple participants who identified a multiracial identity in the "other" option. Additionally, some free-responses about mentor roles were recategorized (e.g., variations of "friend" recategorized into the existing category of "older friend;" "youth leader and pastor" recategorized as "youth pastor"). One outlier was also removed due to an apparent response bias (i.e., all rating scales were answered in the extreme). Following these changes to the data, there was very little missing data; remaining cases with missing data were thus only deleted pairwise as needed.

Prior to identifying only their single most important mentor, participants with at least one mentor indicated having the following number of mentors: five or more (43.9%), four (13.8%), three (21.1%), two (12.2%), and one (8.9%).

Participants identified a primary mentor in the following roles: youth leader (23.6%); grandmother (9.8%); teacher, older brother, family friend, and other (7.3% each); older friend

(6.5%); grandfather (5.7%); uncle (4.9%); older sister and youth pastor (4.1% each); friend's

mother and aunt (3.3% each); coach (2.4%); and youth pastor's spouse, therapist/counselor/

social worker, friend's father, and children's pastor (0.8% each). The most frequently identified

duration of the mentoring relationship was more than six years (43.1%), followed by two to three

years (16.3%).

Depression scores ranged from 0 to 27, with higher scores reflecting more severe

depression (Table 1). Recommended interpretation of scores among adolescents is as following:

No Depression (scores of 0 – 4), *Mild Depression* (scores of 5 – 9), *Moderate Depression* (scores

of 10 – 14), *Moderately Severe Depression* (scores of 15 – 19), *Severe Depression* (scores of 20-

27) (Kroenke & Spitzer, 2002). Overall, participants reported symptoms consistent with *Mild*

Depression ($N = 165$, $M = 7.56$, $SD = 5.93$). The distribution of depression scores was positively

skewed (*skew* $= 1.09$, *SE skew* $= 0.19$), such that most participants reported lower levels of

depression than the mean.

Life satisfaction scores ranged from 6 to 35, with higher scores reflecting greater life

satisfaction. Participants reported feeling slightly more satisfied than unsatisfied ($N = 164$, $M =$

23.04, $SD = 5.88$). The distribution of life satisfaction scores was negatively skewed (*skew* $= -$

0.61, *SE skew* $= 0.19$); most participants reported higher levels of life satisfaction than the mean.

Religious commitment scores ranged from 1 to 7, with higher scores reflecting higher

religious commitment. Participants' scores were slightly higher than the mid-point on the scale

($N = 166$, $M = 4.93$, $SD = 1.42$). The distribution of religious commitment scores was negatively

skewed (*skew* $= -.73$, *SE skew* $= .19$), so most participants reported higher levels of religious

commitment than the mean.

Table 1

Descriptive Statistics for Key Variables of Interest

Variable	α	*M*	*SD*	*N*	*df*	*t*	*p*	*d*
Age		15.86	1.20	166	-	-	-	-
Depression	.88							
No Mentor		8.91	5.86	43	-	-	-	-
Mentor		7.08	5.90	122	163	-1.75	.042	.31
Total		7.56	5.93	165	-	-	-	-
Life Satisfaction	.77							
No Mentor		20.10	6.39	42	-	-	-	-
Mentor		24.05	5.36	122	162	3.92	<.001	.67
Total		23.04	5.88	164	-	-	-	-
Religious Commitment								
No Mentor		4.35	1.56	43	-	-	-	-
Mentor		5.14	1.31	123	164	3.23	<.001	.55
Total		4.93	1.42	166	-	-	-	-
Attachment Avoidance*	.86	26.09	6.89	122	-	-	-	-
Attachment Anxiety*	.82	15.84	3.57	123	-	-	-	-

Note. *Only assessed for participants who reported a mentor.

Mentoring relationship quality was assessed by the ECR-RS in two domains: attachment avoidance and attachment anxiety. Because higher scores on the ECR-RS indicate less secure attachment (and thus lower relationship quality), while lower scores indicate more secure attachment (and thus higher relationship quality), scores were reverse corrected. Thus, higher scores now indicate more secure attachment. Scores for mentor attachment avoidance could

range from 0 – 36 ($N = 121$, $M = 26.14$, $SD = 6.90$). The distribution was slightly negatively skewed (*skew* = -.46, *SE skew* = .22), so most participants reported more secure attachment than the mean. Scores for mentor attachment anxiety could range from 0 – 18 ($N = 121$, $M = 15.65$, $SD = 3.86$). The distribution was highly negatively skewed (*skew* = -2.15, *SE skew* = .22), so most participants reported more secure attachment than the mean.

Data Analysis

Data were analyzed in three parts. First, group differences in mentee adjustment between participants with and without mentors were assessed using independent sample *t*-tests for each dependent variable. Second, three correlations were calculated to define the strength of the associations between relationship quality and each of the three variables of mentee adjustment. Third, multiple linear regression was used to define the predictive relationship between mentoring relationship quality (attachment avoidance and anxiety) and each factor of mentee adjustment, as moderated by relational activities and duration.

Group Differences

It was hypothesized that adolescents with mentors ($N = 123$) would experience less depression and greater life satisfaction and religious commitment than those without mentors ($N = 43$). Three independent samples t-tests were employed to test this hypothesis. Because the hypotheses are directional, one-tailed t-tests were employed by dividing the given *p*-values in half and examining the direction (positive or negative) of the *t* statistic.

Regarding depression, the distribution for those with mentors (*skew* = 1.15, *SE skew* = .22) and those without mentors (*skew* = 1.06, *SE skew* = .36) were both positively skewed (i.e., most participants reported low levels of depression). Thus, the *t*-test is robust and can be conducted. The assumption of equal variances was met, Levene's $F = .004$, $p = .951$, so a

standard independent samples *t*-test was used. Those with mentors ($M = 7.08$, $SD = 5.90$) had significantly lower depression than those without mentors ($M = 8.91$, $SD = 5.87$), independent samples $t(163) = -1.75$, $p = .042$, $d = .31$ (small effect size; Cohen, 1988).

For life satisfaction, the distribution for those with mentors (*skew* = -.68, *SE skew* = .22) was negatively skewed, and those without mentors (*skew* = -.23, *SE skew* = .37) was normal. Because the distributions were not skewed in opposite directions, the *t*-test is robust and can be conducted. The assumption of equal variances was met, Levene's $F = 2.01$, $p = .16$, so a standard independent samples *t*-test was used. Those with mentors ($M = 24.05$, $SD = 5.36$) had significantly greater life satisfaction than those without mentors ($M = 20.10$, $SD = 6.39$), independent samples $t(162) = 3.92$, $p < .001$, $d = 0.67$ (medium effect size).

Regarding religious commitment, the distribution for those with mentors (*skew* = -.81, *SE skew* = .22) was negatively skewed, and those without mentors (*skew* = -.42, *SE skew* = .36) was normal. Because the distributions were not skewed in opposite directions, the *t*-test is robust and can be conducted. The assumption of equal variances was met, Levene's $F = 2.20$, $p = .14$, so a standard independent samples *t*-test was used. Those with mentors ($M = 5.14$, $SD = 1.31$) had significantly higher religious commitment than those without mentors ($M = 4.35$, $SD = 1.56$), independent samples $t(164) = 3.23$, $p < .001$, $d = 0.55$ (medium effect size).

Correlations

Among adolescents with mentors, a positive correlation was expected between mentoring relationship quality (in the domains of attachment avoidance and anxiety) and life satisfaction and religious commitment, and a negative correlation between mentoring relationship quality and depression.

Attachment avoidance ($M = 26.09$, $SD = 6.89$) was not significantly negatively correlated to depression ($M = 7.56$, $SD = 5.93$; $r_{121} = -.074$, NS), but was positively correlated to life satisfaction ($M = 23.04$, $SD = 5.88$; $r_{121} = .278$, $p < .01$, small effect) and religious commitment ($M = 4.93$, $SD = 1.42$; $r_{122} = .272$, $p < .01$, small effect) (Table 2).

Table 2

Correlations Between Mentoring Relationship Quality (Attachment Avoidance and Anxiety) and Mentee Adjustment

Variable	1	2	3	4
1. Attachment Avoidance	-	-	-	-
2. Attachment Anxiety	**.295****	-	-	-
N	122	-	-	-
3. Depression	**-.074**	**-.322****	-	-
N	121	122	-	-
4. Life Satisfaction	**.278****	**.367****	**-.527****	-
N	121	122	163	-
5. Religious Commitment	**.272****	**-.007**	**-.254****	**.372****
N	122	123	165	164

Note. $* = p \leq .05$. $** = p \leq .01$

Attachment anxiety ($M = 15.84$, $SD = 3.57$) was negatively correlated to depression ($r_{122} = -.322$, $p < .01$, medium effect), and positively correlated to life satisfaction ($r_{122} = .367$, $p < .01$, medium effect). No significant correlation existed between attachment anxiety and religious commitment ($r_{123} = -.007$, NS).

Comparing attachment avoidance versus attachment anxiety, avoidance was more strongly associated with religious commitment (small effect versus no effect), while attachment anxiety was more strongly related to depression (medium effect versus no effect) and life satisfaction (medium effect versus small effect).

Though not of specific interest, reasonable assumptions regarding correlations between depression, life satisfaction, and religious commitment were also found. Namely, in the entire sample, depression was negatively correlated with life satisfaction ($r_{163} = -.527$, $p < .01$, large effect) and religious commitment ($r_{165} = -.254$, $p < .01$, small effect), and life satisfaction and religious commitment were positively correlated ($r_{164} = .372$, $p < .01$, medium effect).

Regression Analyses

Six multiple linear regression moderator analyses were computed, one for each of the two domains of relationship quality (attachment avoidance or anxiety) entered as an independent variable with each of the three dependent variables (depression, life satisfaction, and religious commitment). To control for any sample differences, this variable was entered first into the model for each regression analysis. Second, attachment avoidance or anxiety was entered. Third, eleven interaction variables were entered stepwise as moderators. These moderators included interactions of the ten defining relational activities and relationship duration with whichever of the two independent variables was entered (attachment avoidance or anxiety) (Tables 3 and 4).

In general, each computed regression met the assumptions required for analysis (Laerd Statistics, 2015). Linearity was assessed by partial regression plots and a plot of studentized residuals against the predicted values. There was independence of residuals, as assessed by Durbin-Watson statistics that approached 2.0. In most cases, there was no or limited evidence of heteroscedasticity, as assessed by visual inspection of a plot of studentized residuals versus

unstandardized predicted values. There was minor evidence of multicollinearity, as several

independent variables were correlated over 0.7. However, all tolerance values were greater than

0.1, so this is not considered a significant problem. In some regression models, there were one or

two outliers and one or two studentized deleted residuals greater than ±3 standard deviations.

These were determined to be valid data points without significant leverage or influence, and

were thus left in the regression analyses. There were no leverage values greater than 0.2, and no

values for Cook's distance above 1. The assumption of normality was met, as assessed by Q-Q

plots.

Table 3

Multiple Linear Regressions Predicting Depression, Life Satisfaction, and Religious Commitment

Variable	b	*SE*	β	t	Sig^t	R^2	ΔR^2
Depression							
Attachment Anxiety							
Step 1. Sample	-0.275	1.111	-.021	-0.25	.805	<.001	<.001
Step 2. Anxiety	-0.054	0.237	-.032	-0.23	.821	.104	.104*
Step 3. Relationship activities and duration							
Duration	-0.038	0.013	-.295	-2.97	.004	.151	.047*
Group Participation	-0.055	0.022	-.314	-2.49	.014	.183	.032*
Electronic Com.	0.071	0.023	.380	3.13	.002	.228	.046*
Bible Study	-0.046	0.023	-.242	-2.00	.048	.255	.026*
Step 3 Total							.151

Table Continues

Table 3 (Continued)

Variable	b	*SE*	β	t	Sig^t	R^2	ΔR^2
Life Satisfaction							
Attachment Avoidance							
Step 1. Sample	-0.915	0.985	-.076	-0.93	.355	.008	.008
Step 2. Avoidance	0.176	0.159	.226	1.11	.271	.091	.083*
Step 3. Relationship activities and duration							
Fun	0.032	0.014	.359	2.28	.025	.180	.089*
Discussion	-0.046	0.017	-.525	-2.75	.007	.222	.042*
Group Participation	0.029	0.013	.327	2.17	.032	.253	.031*
Step 3 Total							.162
Attachment Anxiety							
Step 1. Sample	-1.022	1.011	-.085	-1.01	.314	.008	.008
Step 2. Anxiety	0.231	0.191	.154	1.21	.227	.143	.135*
Step 3. Relationship activities and duration							
Fun	0.047	0.021	.284	2.24	.027	.178	.035*
Step 3 Total							.035
Religious Commitment							
Attachment Avoidance							
Step 1. Sample	0.290	0.242	.098	1.20	.234	.014	.014
Step 2. Avoidance	-0.043	0.025	-.223	-1.67	.097	.083	.069*
Step 3. Relationship activities and duration							
Joint Prayer	0.014	0.003	.615	4.62	<.001	.225	.143*
Step 3 Total							.143

Table Continues

Table 3 (Continued)

Variable	b	SE	β	t	Sig[t]	R^2	ΔR^2
Attachment Anxiety							
Step 1. Sample	0.378	0.245	.128	1.54	.125	.014	.014
Step 2. Anxiety	-0.209	0.048	-.569	-4.36	<.001	.014	<.001
Step 3. Relationship activities and duration							
Joint Prayer	0.026	0.005	.622	5.26	<.001	.197	.183*
Relationship Dur.	0.006	0.003	.204	2.05	.042	.225	.028*
Step 3 Total							.211

Note. * p < .05   [t] Significance of β

Table 4

Regression Overview of Significant Predictors

	Criterion Variables					
	Depression	Life Satisfaction			Religious Commitment	
Moderators	Anxiety	Avoidance	Anxiety		Avoidance	Anxiety
1. Informal individual meetings	/		/	/	/	/
2. Being together in groups	/		/	/	/	/
3. Electronic communications	+		/	/	/	/
4. Discussion	/		-	/	/	/
5. Joint prayer	/		/	/	+	+
6. Perceived independent mentor prayer	/		/	/	/	/
7. Bible study	-		/	/	/	/

Table Continues

Table 4 (Continued)

| | Criterion Variables | | | | | |
| | Depression | Life Satisfaction | | Religious Commitment | | |
Moderators	Anxiety	Avoidance	Anxiety	Avoidance	Anxiety
8. Attendance of mentee extracurricular events	/	/	/	/	/
9. Fun	/	+	+	/	/
10. Group Participation	-	+	/	/	/
11. Relationship duration	-	/	/	/	+

Note. / = Predictor not present in model. + = Positive predictor (positive *b*). - = Negative predictor (negative *b*).

Depression. Two multiple regressions were computed to determine if, after controlling for sample, and attachment avoidance or anxiety respectively, the stepwise addition of relational activities and duration as moderating variables improved the prediction of depression over and above either avoidant or anxious attachment alone.

The regression analysis predicting depression with attachment avoidance is not reported because there was significant evidence that residuals were not independent, as assessed by a Durbin-Watson statistic of 0.65. Additionally, as previously noted, attachment avoidance and depression were not significantly correlated ($r_{121} = -.074$).

When entering attachment anxiety as an independent variable predicting depression, there were statistically significant moderator effects of Relationship Duration, Group Participation, Electronic Communications, and Bible Study. As predicted, each moderator was negatively related to depression except Electronic Communications, which was unexpected. Sample accounted for 0% of the variance. Attachment anxiety added 10.4% of the variance. Together,

Relationship Duration ($\Delta R^2 = .047$), Group Participation ($\Delta R^2 = .032$), Electronic

Communication ($\Delta R^2 = .046$) and Bible Study ($\Delta R^2 = .026$) added 15.1% of variance. In

aggregate, 25.5% of the variance in depression was accounted for ($R^2 = .255$, $F_{(6, 113)} = 6.44$, $p <$

.001; adjusted $R^2 = .215$).

Life satisfaction. Two multiple regressions were computed to determine if, after

controlling for sample, and attachment avoidance or attachment anxiety respectively, the

stepwise addition of relational activities and duration as moderating variables improved the

prediction of life satisfaction over and above either avoidant or anxious attachment alone.

When entering attachment avoidance as an independent variable predicting life

satisfaction, there were statistically significant moderator effects of Fun, Discussion, and Group

Participation. As predicted, each moderator was positively related to life satisfaction except

Discussion, which was unexpected. Sample accounted for 0.8% of the variance. Attachment

avoidance added 8.3% of the variance. Together, Fun ($\Delta R^2 = .089$), Discussion ($\Delta R^2 = .042$), and

Group Participation ($\Delta R^2 = .031$) added 16.2% of variance. In aggregate, 25.3% of the variance

in life satisfaction was accounted for ($R^2 = .253$, $F_{(5, 114)} = 7.72$, $p < .001$; adjusted $R^2 = .220$).

When entering attachment anxiety as an independent variable predicting life satisfaction,

there was some evidence of heteroscedasticity, as assessed by visual inspection of a plot of

studentized residuals versus unstandardized predicted values, so results should be interpreted

with caution. There was a statistically significant moderator effect of Fun. As predicted, Fun was

positively related to life satisfaction. Sample accounted for 0.8% of the variance. Attachment

anxiety added 14.3% of the variance. Fun ($\Delta R^2 = .035$) added 3.5% of variance. In aggregate,

17.8% of the variance in life satisfaction was accounted for ($R^2 = .178$, $F_{(3, 117)} = 8.44$, $p < .001$; adjusted $R^2 = .157$).

Religious commitment. Two multiple regressions were computed to determine if, after controlling for sample, and attachment avoidance or attachment anxiety respectively, the stepwise addition of relational activities and duration as moderating variables improved the prediction of religious commitment over and above either avoidant or anxious attachment alone.

When entering attachment avoidance as an independent variable predicting religious commitment, there was a statistically significant moderator effect of Joint Prayer. As predicted, Joint Prayer was positively related to religious commitment. Sample accounted for 1.4% of the variance. Attachment avoidance added 6.9% of the variance. Joint Prayer ($\Delta R^2 = .143$) added 14.3% of variance. In aggregate, 22.5% of the variance in religious commitment was accounted for ($R^2 = .225$, $F_{(3, 116)} = 11.25$, $p < .001$; adjusted $R^2 = .205$).

When entering attachment anxiety as an independent variable predicting religious commitment, there were statistically significant moderator effects of Joint Prayer and Relationship Duration. As predicted, Joint Prayer and Relationship Duration were positively related to religious commitment. Sample accounted for 1.4% of the variance. Attachment anxiety added 1.4% of the variance. Notably, despite the fact attachment anxiety did not significantly predict religious commitment, the full model with moderating variables became significant. Together, Joint Prayer ($\Delta R^2 = .183$) and Relationship Duration ($\Delta R^2 = .028$) added 21.1% of variance. In aggregate, 22.5% of the variance in religious commitment was accounted for ($R^2 = .225$, $F_{(4, 116)} = 8.43$, $p < .001$; adjusted $R^2 = .199$).

It is perhaps noteworthy that several relational activities did not contribute significant variance in these analyses. Among these were informal individual meetings, being together in groups, perceived independent mentor prayer, and attendance of mentee extracurricular events (see Table 4).

Chapter 4

Discussion

The aim of this study is to identify important differences between adolescents with and without Christian mentors, the impact of the mentoring relationship quality on those differences, and the characteristics (relational activities and relationship duration) of the most effective mentoring relationships. A great deal of existing research has demonstrated adolescents with mentors benefit in important ways (DuBois & Silverthorn, 2005), and some research has shown that the quality of mentoring relationships may mediate those benefits (Pryce & Keller, 2012). Few studies have examined what actually happens in the most effective mentoring relationships (DuBois & Silverthorn, 2005) or how Christian faith may play a role in the relationship and in mentee adjustment (Lanker & Issler, 2010).

In the current study, participants with mentors were significantly less depressed, more satisfied, and more committed to their faith than students without mentors. These findings are consistent with existing research, but uniquely confirm these results hold true in reference to explicitly Christian mentors. Only one identified study (Lanker & Issler, 2010) has demonstrated the relation between adolescent mentoring and mentee spirituality. Lanker and Issler (2010) found the presence of a mentor during adolescence was strongly related to mentees' level of spirituality and perceived value of Christian community. That study's retrospective model combined with the current study's contemporaneous model suggests that the connection between mentoring and greater faith commitment is evident both during adolescence and at least in the

year following high school graduation (when, for many youth, the mentoring relationship will become less active). Effective mentoring may be an important factor in addressing the frequency with which Christian youth leave the church during and after high school (Stetzer, 2014).

The meaning of these results is potentially varied. For instance, are youth who are less depressed, more satisfied, or more committed to their faith better able to seek out and form meaningful mentoring relationships? Or does the presence of the mentoring relationship actually account for changes in depression, life satisfaction, and religious commitment? The answer may be some combination of these explanations. In either case, adult initiative in developing mentoring relationships may be an important means of ensuring youth who lack certain intrapersonal and interpersonal characteristics to pursue a mentoring relationship are not overlooked.

Furthermore, the quality of the mentoring relationship was correlated with mentee depression, life satisfaction, and religious commitment. The correlations with depression and life satisfaction are consistent with prior research (DuBois & Silverthorn, 2005). The correlation with religious commitment appears to be a novel finding. This is the second known study to use the RSQ framework (on which the ECS-RS is based) as a measure of mentoring relationship quality (Van Ryzin, 2010). Van Ryzin (2010) found that the RSQ was more sensitive in detecting factors of mentee adjustment than the single-item measures of relational closeness used in many other studies (DuBois & Silverthorn, 2005).

Attachment avoidance was more strongly associated with religious commitment, while attachment anxiety was more strongly related to depression and life satisfaction. Though both domains of attachment security are important and overlap, they are also distinct, as demonstrated by their small correlation ($r_{122} = .295$). Attachment avoidance involves people's sense of being

able to count on someone in times of need, discuss their problems, and feel comfortable opening up. Attachment anxiety involves people's capacity to trust that someone truly cares about them and will not abandon them. Because the distribution of scores for attachment anxiety was very negatively skewed, attachment anxiety may have been more sensitive to slight variations from participants' overwhelmingly low attachment anxiety.

These differences suggest that religious commitment is most associated with mentoring relationships on which mentees can count and in which they are comfortable being open with discussing their problems. Depression and life satisfaction are more associated with mentoring relationships in which mentees feel most confident they are cared for. This may indicate that religious commitment is more related to mentees actively depending on another person to vulnerably discuss difficulties. This would be consistent with findings of explicitly religious activities and relationship duration moderating this relationship more than other variables. Alternately, depression and life satisfaction may rely more on passively sensing care from another person. Regardless of attachment domain, more secure relationships are related to more desirable mentee adjustment.

While differences between attachment domains and mentee adjustment may be important, they also are interrelated in expected ways. Depression was strongly negatively correlated with life satisfaction, which adds construct validity to the study. Additionally, consistent with other research, religious commitment was negatively correlated with depression and positively correlated with life satisfaction (Koenig, 2012). Causation cannot be determined, but it is plausible that religious commitment can protect against depression and increase life satisfaction, and that people who are less depressed and more satisfied have more available internal resources to think about and experience religious phenomena (McMinn & Campbell,

2007). Thus, for instance, mentors particularly interested in impacting mentee religious commitment would do well to also focus on helping mentees through depression and to feel more satisfied. This begs the question of what particular things mentors can do to target different aspects of mentee adjustment. This is addressed in the regression analyses.

With regard to depression, after accounting for attachment anxiety (as previously noted, attachment avoidance could not be reliably entered), the most significant variables (in order of the variance accounted for from most to least) in effective mentoring relationships include relationship duration, collaborative engagement in a meaningful, broader social context, limiting electronic communication, and studying the Bible or other related books together.

Curiously, depression is the only dependent variable for which studying the Bible or other related books was a significant moderator, whereas joint prayer was the only explicitly religious activity that predicted religious commitment. It may be that studying religious texts predicts lower levels of depression due in part to the unique relational components of collaborative study of something meaningful. Likewise, because depression and religious commitment are negatively correlated, there may be related themes underlying significant moderators (e.g., relationship duration was a significant moderator for both depression and religious commitment).

Most moderators were negatively related to depression, as expected. However, maintaining electronic communication was positively related to depression. This is unexpected, as for many adolescents, electronic communication is an essential form for developing and maintaining relationships (Hur & Gupta, 2013), and would thus seem important in reducing depression. Additionally, in Lanker's (2012) qualitative study, texting was cited as the primary form of consistent contact between mentors and mentees, and the frequency of other forms of

contact was not emphasized as important. Perhaps historical shifts in the amount and ways in which electronic communication is used also could explain these findings. The current study's finding may be consistent with growing research indicating that people who engage in electronic forms of relationships (such as over social media) in maladaptive ways are more depressed than others (Shensa et al., 2017). Though electronic communication could be important in other ways, these results suggest mentees may be looking for and experience more significant benefits from the deeper connection that in-person contact may better provide. This possibility seems reinforced by the relational activities that predicted lower depression, all of which involve direct contact.

With regards to life satisfaction, after accounting for attachment avoidance and attachment anxiety, the most significant variables in effective mentoring relationships include participating in enjoyable recreation or entertainment together, not discussing meaningful, personal things, and collaboratively engaging in a meaningful, broader social context. Mentees who are able to have fun with their mentors are more satisfied than those who do not. More satisfied mentees may be more able to enjoy things and to make that a part of meaningful relationships. Likewise, mentors who take initiative to engage mentees in fun activities may help them feel more satisfied generally. The connection between fun activities and life satisfaction may be more complicated as well: for instance, genuinely having fun together likely strengthens attachment security, which itself predicts higher life satisfaction.

It is unexpected and unclear why discussing meaningful, personal things negatively predicts life satisfaction. This seems like the type of activity that defines secure attachment, especially in the domain of attachment avoidance. Perhaps satisfied adolescents do not necessarily need or want to frequently talk about highly personal things in safe relationships.

Mentees may in fact find mentor efforts to elicit personal things from them off-putting. Adolescents typically place a high value on autonomously determining the frequency and to what extent they discuss personal things (Noom, Deković, & Meeus, 1999). Perhaps youth feel most secure when there is a close, confiding relationship, but one that has clear boundaries about what will be disclosed and discussed. Furthermore, especially among adolescents, life satisfaction may arise more from relational connectedness that goes deeper than content-driven conversations – the kinds of unspoken interpersonal transactions that occur while enjoying an activity together and engaging in a meaningful, broader social context. If true, adult mentors – especially those who, as adults, may place more value on the content of conversations – need to adjust to the relational preferences of how adolescents experience security in mentoring relationships and thereby benefit the most. Then, even a single vulnerable conversation, initiated by a mentee, may be far more powerful than what an adult may assume or than dozens of attempts at such conversations exclusively initiated by a mentor. Mentors ought to be available, but not intrusive.

Concerning religious commitment, after accounting for attachment avoidance or attachment anxiety, the most significant variables in effective mentoring relationships include joint prayer and relationship duration. Joint prayer was the strongest predictor of any moderating variable in all regression analyses. Significantly, joint prayer accounted for more variance in religious commitment than attachment avoidance or anxiety (and notably, attachment anxiety did not significantly account for any variance in religious commitment). In other words, praying with a mentor who is at least important to a mentee, regardless of the attachment security of the relationship, significantly predicts religious commitment. As with other moderators, it may be that prayer itself increases mentee religious commitment. However, more religiously committed

adolescents may especially value prayer and thus rate it as a more important part of the mentoring relationship than other relational activities. Existing research lends support to prayer, as a discrete collaborative intervention, correlating with certain positive outcomes, such as decreased depression and anxiety, more optimism, and greater levels of spirituality (Boelens, Reeves, Replogle, & Koenig, 2012). So, it is likely that joint prayer both strengthens mentee religious commitment, and is more important to already religiously committed youth.

Overall, the power of relationship quality to predict depression, life satisfaction, and religious commitment was moderated by (in order of variance explained in each model) the importance mentees placed on joint prayer, having fun with their mentors, the duration of the relationship, not engaging in digital communication, having meaningful conversations less frequently, jointly engaging in a meaningful, broader social context, and studying the Bible or related books together.

Mentoring relationships make a difference – especially when the relationship is secure. In highly secure mentoring relationships, mentees know they can count on their mentors in times of need, discuss their problems, feel comfortable opening up, and trust that their mentors really care about them. Mentors need to thoughtfully consider how their words and actions can foster such an atmosphere.

The most significant things mentors can do together with mentees is to pray, have fun, maintain long-term relationships, focus on direct rather than indirect (e.g., digital) contact, respect mentees' readiness to have meaningful personal conversations, engage in a meaningful group context, and read the Bible or other related books.

Mentors can be creative with this depending on their role and the context of the relationship (e.g., at a church, school, or relative's home). Mentors should offer to pray with

mentees and have fun with them. Mentors need to develop ways to remain influentially connected with mentees for as long as possible, and likely with as much frequency as possible (Dubois & Silverthorne, 2005). For instance, teachers can encourage students no longer in their classes to visit during office-hours after school. Youth leaders can take students out for a snack. Mentors also need to create a sense of being with mentees in a meaningful, joint venture. This could occur through a shared activity, such as sports, volunteering, or youth group events. It can also happen in a more abstract sense of being on a shared path in life through self-disclosure of mentors' own ongoing spiritual journey. Increasing levels of mutual self-disclosure has already been shown to be a valued part of mentoring relationships (Lanker, 2012). Finally, mentors should offer to read the Bible or other Christian books with their mentees.

While this study examined the single most important adult mentor in the lives of adolescents, results indicate many adolescents with mentors identify multiple adults as important influences in their lives. This is encouraging to note, as it suggests adults can have a meaningful impact on adolescents no matter their level of existing support.

Regardless, it is important to note that participants identified a wide range of mentor roles. This indicates that the most important characteristics of mentors has little to do with their role. In other words, diverse adults wishing to make a difference in the lives of youth may be able to do so. It seems that an adult's capacity to form secure relationships with youth and to engage effectively in relational activities is more essential. Thus, anyone from a grandmother to a friend's father may become an influential and important part of an adolescent's life.

However, among participants in this sample, youth leaders were identified as mentors far more than any other role. As Lanker and Issler (2010) point out, the precise meaning of "youth

leader" may have varied by participant, but among Christian youth, it usually refers to adult

volunteers in church youth group settings.

This suggests two important implications. First, adults wishing to mentor youth but

whose existing role limits their contact with youth may be especially interested in volunteering in

a youth group setting. Second, given the potential impact of this role, churches would do well to

carefully screen and train such adults. In addition to ensuring things churches already commonly

screen in potential volunteers (e.g., safety, integrity, spirituality), churches can ensure having the

most effective mentors by evaluating the interpersonal effectiveness and attachment styles of

adult applicants. This could be accomplished through lay assessment measures, interviews, and

observation during a trial period of involvement with youth. Formal psychological assessment,

though perhaps impractically costly for volunteer positions, would also be ideal. Such an

assessment could help establish a plan for making use of volunteers' strengths while addressing

areas of growth. This could also help thoughtful leadership identify potential gaps in the

strengths of an existing adult team. For instance, including adults with not only a range of

interpersonal strengths, but also vocational skills, can translate into helping youth with other

factors of adjustment, such as increased likelihood of college or career success (Dubois &

Silverthorne, 2005).

Limitations

The current study has a number of limitations. First, it relied on self-report data from

adolescents. The level of care with which they responded likely varied, though cases with

obvious response biases were identified and excluded, as previously noted. Still, the data are

shaped by participants' own self-perceptions. Additionally, the generalizability of results may be

limited due to the small, regionally-restricted sample that included some unique characteristics

(such as international students attending the Christian school). However, where results can be compared to existing research, they are analogous. This supports the generalizability of the results, including the novel findings of this study.

Furthermore, as discussed, causation cannot be assumed. While many studies on mentoring use the terminology of "outcomes" (e.g., Dubois & Silverthorne, 2005) when referring to criterion variables (e.g., mentee depression), this study has carefully used other language (e.g., mentee adjustment). Thus, for example, it cannot be assumed that mentoring causes youth to be less depressed; it may be that youth who are less depressed have more available psychological resources needed to seek out and maintain a mentoring relationship. In such cases, it may be safe to conclude some combination of these possibilities is likely the case.

Finally, the rating system for the 10 items measuring the importance of various mentoring activities could have been interpreted inconsistently and resulted in a suppressed range of scores. Participants were asked to rate how important each activity was in their mentoring relationship, with scores ranging from *extremely unimportant* to *extremely important*. Scores largely clustered around the mid-point, *neither important nor unimportant*. It is unclear how participants responded to activities in which they do not engage with their mentor (e.g., having a mentor come watch an extracurricular activity). For such activities, some participants may have answered *extremely unimportant*, but it seems that most answered *neither important nor unimportant*. This complicates the actual meaning of scores attained on this measure and decreases its sensitivity. A more sensitive measure might have produced stronger moderator effects in the regression analyses. It is also unclear whether activities rated as important were rated highly because they actually occurred in the relationship, or because mentees wished they would occur.

Future Studies

In future studies, concerns with the relational activities rating scale could be addressed by the inclusion of a *does not apply* option. However, that complicates how to include such cases in what are otherwise continuous-variable regression analyses. Simply excluding such cases would not suffice, as results would then only be relevant for participants who found certain activities important; however, results need to equally reflect activities that are unimportant or not applicable. Another possible solution would be to ask participants to indicate the frequency, rather than importance, of each activity. This would allow all responses to be continuous and to actually reflect whether and to what extent each activity occurs. However, there are two problems with this. First, participants may find it very difficult to quantify many of the activities, leading to a lower response rate or less well considered and accurate responses. Second, participants would be unable to indicate whether an activity would be important to them, even if it does not often occur. Likewise, frequently occurring activities would not necessarily reflect the importance of the activities, especially if some recurrent activities initiated by mentors were actually unimportant to mentees. Ultimately, perhaps the best solution would be to rate both the importance and frequency of relational activities, compare those responses, and observe how entering one compared to the other in the regression analyses might yield different results.

Because many participants identified having multiple mentors, it would also be interesting to explore possible implications of this. For instance, do youth with multiple mentors benefit more than youth with fewer? Does the relative importance of and relationship quality with each mentor change depending on how many mentors youth identify as important?

Furthermore, the current study excluded many participants who failed to read or remember directions well, as some answered questions about a mentor in reference to a parent.

Future studies targeting non-parental adult mentors should emphasize and repeat directions wherever relevant that parents are to be excluded from consideration as a mentor for the purposes of the study.

However, the role of parental relationship quality would add a fascinating level of complexity to the current study. For instance, the ECR-RS could be administered not only in reference to mentors, but parents as well. Then, a range of other research questions could be addressed. For instance, what is the relationship between the attachment security of adolescents' parental relations and the attachment security of their mentoring relationships? Are adolescents with more secure attachment in parental relationships more or less likely to have or benefit from a non-parental adult mentor? Does the quality of a mentoring relationship moderate the likely relation between parental relationship quality and mentee adjustment? Studies that address these questions would then have implications for both non-kin mentors and parents alike.

Conclusions

Youth who have developed a meaningful relationship with at least one non-parental, Christian adult are less likely to be depressed, and more likely to be satisfied and committed to their faith. These desirable variables of adolescent adjustment are even more predictable when the quality of such a mentoring relationship is marked by secure attachment. Finally, in and beyond such secure attachment, positive adolescent adjustment is predicted by mentoring relationship in which mentors and their mentees pray, have fun, maintain long-term relationships, focus on direct contact, respect mentees' readiness to have meaningful personal conversations, engage in a meaningful group context, and read the Bible or other related books together. Regardless of their roles, adults wishing to make a difference in the lives of youth can

step forward with confidence, informed by evidence-based characteristics of effective mentoring

relationships, to do just that.

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Appendix A

Survey (modified for print)

Introduction: Thank you for participating in this research project. The purpose of this research is to help identify important factors in students' personal, relational, and spiritual lives.

Your Involvement: You are being asked to complete this survey by indicating your responses to several questions. Please answer each question as honestly and thoughtfully as possible. This survey only needs to be completed once and should require about 20 minutes of your time. Your name will not be collected at any time, and your individual results will be kept confidential.

Participation: Your participation in this study is voluntary and you may decline to participate without penalty. If you decide to participate, you may withdraw from the study at any time without penalty. Submission of the completed questionnaire represents your consent to participate.

1. What is your age in years as of your most recent birthday?

○ 13

○ 14

○ 15

○ 16

○ 17

○ 18

○ Other (please specify)

[   ]

2. What is your sex?

○ Male

○ Female

3. What is your ethnic background?

◯ Asian/Pacific Islander

◯ Black or African American

◯ White, not Hispanic

◯ Hispanic or Latino/a

◯ American Indian or Alaskan Native

◯ Other (please specify)

[   ]

4. What grade are you in?

◯ 9

◯ 10

◯ 11

◯ 12

◯ Other (please specify)

[   ]

5. Do you profess to be a Christian?

◯ Yes

◯ No

6. How important are your religious beliefs and practices?

No importance; have no religion						Extremely important; religious faith is the center of my life
1	2	3	4	5	6	7
◯	◯	◯	◯	◯	◯	◯

7. Below are five statements with which you may agree or disagree. Using the 1 - 7 scale below, indicate your agreement with each item. Please be open and honest in your responding.

	1. Strongly disagree	2. Disagree	3. Slightly Disagree	4. Neither agree nor disagree	5. Slightly agree	6. Agree	7. Strongly agree
In most ways my life is close to my ideal	○	○	○	○	○	○	○
The conditions of my life are excellent	○	○	○	○	○	○	○
I am satisfied with my life	○	○	○	○	○	○	○
So far I have gotten the important things I want in life	○	○	○	○	○	○	○
If I could live my life over, I would change almost nothing	○	○	○	○	○	○	○

8. How often have you been bothered by each of the following symptoms during the past **two weeks**? For each symptom, identify the answer that best describes how you have been feeling.

	0. Not at all	1. Several days	2. More than half the days	3. Nearly every day
Feeling down, depressed, irritable, or hopeless?	○	○	○	○
Little interest or pleasure in doing things?	○	○	○	○
Trouble falling asleep, staying asleep, or sleeping too much?	○	○	○	○
Poor appetite, weight loss, or overeating?	○	○	○	○
Feeling tired, or having little energy?	○	○	○	○
Feeling bad about yourself – or feeling that you are a failure, or that you have let yourself or your family down?	○	○	○	○
Trouble concentrating on things like school work, reading, or watching TV?	○	○	○	○
Moving or speaking so slowly that other people could have noticed? Or the opposite – being so fidgety or restless that you were moving around a lot more than usual?	○	○	○	○
Thoughts that you would be better off dead, or of hurting yourself in some way?	○	○	○	○

* 9. Have you had at least one adult "important person" in your life other than a parent - someone at least 21 years old who has had a significant influence on you or whom you can count on in times of need?

○ Yes

○ No

10. How many of these adult "important people" have been involved in your life?

○ 1

○ 2

○ 3

○ 4

○ 5 or more

11. Considering only the **ONE** most influential adult "important person," how important is that person to you?

○ 1. Not really all that important

○ 2. Somewhat important

○ 3. Important

○ 4. Very important

○ 5. A truly key person

Answer all remaining questions about a "mentor" based on the ONE most important person you were thinking about in the previous question. That person will be referred to as a "mentor" in the remaining questions.

12. Check the box for the ONE role that best describes the mentor you're thinking about.

○ Aunt

○ Camp Counselor

○ Children's Pastor

○ Family Friend

○ Friend's Father

○ Friend's Mother

○ Grandfather

○ Grandmother

○ Older Brother

○ Older Friend

○ Older Sister

○ Senior Pastor

○ Teacher

○ Therapist/Counselor/Social Worker

○ Uncle

○ Youth Leader

○ Youth Pastor

○ Youth Pastor's Spouse

○ Other (please specify)

[   ]

13. How close do you feel to your mentor?

○ 1. Not close at all

○ 2. Only a little close

○ 3. Somewhat close

○ 4. Quite close

○ 5. Very close

14. Please answer the following questions about your **mentor**.

	Strongly disagree 1	2	3	4	5	6	Strongly agree 7
It helps to turn to this person in times of need.	○	○	○	○	○	○	○
I usually discuss my problems and concerns with this person.	○	○	○	○	○	○	○
I talk things over with this person.	○	○	○	○	○	○	○
I find it easy to depend on this person.	○	○	○	○	○	○	○
I don't feel comfortable opening up to this person.	○	○	○	○	○	○	○
I prefer not to show this person how I feel deep down.	○	○	○	○	○	○	○
I often worry that this person doesn't really care for me.	○	○	○	○	○	○	○
I'm afraid that this person may abandon me.	○	○	○	○	○	○	○
I worry that this person won't care about me as much as I care about him or her.	○	○	○	○	○	○	○

15. Indicate the number (1-7) that best describes how important each item is for you in your relationship with your mentor (if you're on a phone, you may need to scroll over to the right to see all response options, 1-7).

	1. Extremely unimportant	2. Rather unimportant	3. Somewhat unimportant	4. Neither important nor unimportant	5. Somewhat important	6. Rather important	7. Extremely important
My mentor and I hang out together individually	○	○	○	○	○	○	○
My mentor and I hang out together in groups of more than just the two of us	○	○	○	○	○	○	○
My mentor encourages me with phone calls, texts, or other digital communication (e.g., Facebook)	○	○	○	○	○	○	○
My mentor and I discuss meaningful, personal things	○	○	○	○	○	○	○
My mentor and I pray together	○	○	○	○	○	○	○
I believe my mentor prays for me even when we're not together	○	○	○	○	○	○	○
I study the Bible or other books with my mentor	○	○	○	○	○	○	○
My mentor and I do fun things together	○	○	○	○	○	○	○
My mentor and I do things together that are part of something bigger than just our relationship (e.g., youth group, school, club, sports team, etc.)	○	○	○	○	○	○	○

16. For how long has your mentor been important in your life?

◯ Less than six months

◯ 6 months to 1 year

◯ 1-2 years

◯ 2-3 years

◯ 3-4 years

◯ 4-5 years

◯ 5-6 years

◯ More than 6 years

17. Does your mentor profess to be a Christian?

◯ Yes

◯ No

◯ I don't know

18. How close do you feel to your mother or a mother-like figure?

◯ N/A

◯ 1. Not close at all

◯ 2. Only a little close

◯ 3. Somewhat close

◯ 4. Quite close

◯ 5. Very close

19. Please answer the following questions about your **mother or a mother-like figure**

	Strongly disagree 1	2	3	4	5	6	Strongly agree 7
It helps to turn to this person in times of need.	○	○	○	○	○	○	○
I usually discuss my problems and concerns with this person.	○	○	○	○	○	○	○
I talk things over with this person.	○	○	○	○	○	○	○
I find it easy to depend on this person.	○	○	○	○	○	○	○
I don't feel comfortable opening up to this person.	○	○	○	○	○	○	○
I prefer not to show this person how I feel deep down.	○	○	○	○	○	○	○
I often worry that this person doesn't really care for me.	○	○	○	○	○	○	○
I'm afraid that this person may abandon me.	○	○	○	○	○	○	○
I worry that this person won't care about me as much as I care about him or her.	○	○	○	○	○	○	○

20. How close do you feel to your father or a father-like figure?

○ N/A

○ 1. Not close at all

○ 2. Only a little close

○ 3. Somewhat close

○ 4. Quite close

○ 5. Very close

21. Please answer the following questions about your **father or a father-like figure**

	Strongly disagree 1	2	3	4	5	6	Strongly agree 7
It helps to turn to this person in times of need.	○	○	○	○	○	○	○
I usually discuss my problems and concerns with this person.	○	○	○	○	○	○	○
I talk things over with this person.	○	○	○	○	○	○	○
I find it easy to depend on this person.	○	○	○	○	○	○	○
I don't feel comfortable opening up to this person.	○	○	○	○	○	○	○
I prefer not to show this person how I feel deep down.	○	○	○	○	○	○	○
I often worry that this person doesn't really care for me.	○	○	○	○	○	○	○
I'm afraid that this person may abandon me.	○	○	○	○	○	○	○
I worry that this person won't care about me as much as I care about him or her.	○	○	○	○	○	○	○

22. How close do you feel to your dating-partner?

Note: If you are not currently in a dating relationship with someone, answer these questions with respect to a former partner or a relationship that you would like to have with someone.

○ N/A

○ 1. Not close at all

○ 2. Only a little close

○ 3. Somewhat close

○ 4. Quite close

○ 5. Very close

23. Please answer the following questions about your**dating partner**.

Note: If you are not currently in a dating relationship with someone, answer these questions with respect to a former partner or a relationship that you would like to have with someone.

	Strongly disagree 1	2	3	4	5	6	Strongly agree 7
It helps to turn to this person in times of need.	○	○	○	○	○	○	○
I usually discuss my problems and concerns with this person.	○	○	○	○	○	○	○
I talk things over with this person.	○	○	○	○	○	○	○
I find it easy to depend on this person.	○	○	○	○	○	○	○
I don't feel comfortable opening up to this person.	○	○	○	○	○	○	○
I prefer not to show this person how I feel deep down.	○	○	○	○	○	○	○
I often worry that this person doesn't really care for me.	○	○	○	○	○	○	○
I'm afraid that this person may abandon me.	○	○	○	○	○	○	○
I worry that this person won't care about me as much as I care about him or her.	○	○	○	○	○	○	○

24. How close do you feel to your best friend?

○ N/A

○ 1. Not close at all

○ 2. Only a little close

○ 3. Somewhat close

○ 4. Quite close

○ 5. Very close

25. Please answer the following questions about your **best friend**

	Strongly disagree 1	2	3	4	5	6	Strongly agree 7
It helps to turn to this person in times of need.	○	○	○	○	○	○	○
I usually discuss my problems and concerns with this person.	○	○	○	○	○	○	○
I talk things over with this person.	○	○	○	○	○	○	○
I find it easy to depend on this person.	○	○	○	○	○	○	○
I don't feel comfortable opening up to this person.	○	○	○	○	○	○	○
I prefer not to show this person how I feel deep down.	○	○	○	○	○	○	○
I often worry that this person doesn't really care for me.	○	○	○	○	○	○	○
I'm afraid that this person may abandon me.	○	○	○	○	○	○	○
I worry that this person won't care about me as much as I care about him or her.	○	○	○	○	○	○	○

Appendix B

Curriculum Vitae

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EDUCATION

<u>George Fox University</u>, Graduate Department of Clinical Psychology, Newberg, OR
APA-Accredited Clinical Psychology Program
Master of Arts, Clinical Psychology, May 2015
Doctor of Psychology, Clinical Psychology, Expected August 2018

<u>Western Oregon University</u>, Monmouth, OR
Postbaccalaureate Coursework in Psychology, June 2012 – June 2013

<u>Willamette University</u>, Salem, OR
Bachelor of Arts in Religious Studies, May 2009
Summa Cum Laude
Phi Beta Kappa, May 2008

SUPERVISED CLINICAL EXPERIENCE

<u>Portland State University</u>, Center for Student Health and Counseling, Portland, OR
Pre-Doctoral Intern (APPIC-approved site)**,** August 2017 – Present
Populations Served: Undergraduate and graduate college students at an urban university with a
    significant non-traditional student population
Duties: Short-term psychotherapy; brief triage and emergency assessments; comprehensive
    ADHD and LD psychological evaluations; group therapy; campus outreach; participate in
    consultations, seminars, and didactic trainings; includes 2 hours of individual and 2 hours of
    group supervision weekly
Supervisors: Jennifer Dahlin, Psy.D. (primary supervisor) and Karen Ledbetter, Psy.D.
    (assessment supervisor)

George Fox University, Health and Counseling Center, Newberg, OR
Pre-Intern, August 2016 – May 2017
Populations Served: Undergraduate and graduate college students
Duties: Short-term psychotherapy; comprehensive ADHD and LD psychological evaluations; participated in consultations, seminars, and didactic trainings; dictated notes and reports; included 1 hour of individual and 2 hours of group supervision weekly
Supervisors: Bill Buhrow, Psy.D. and Luann Foster, Psy.D.

Childhood Health Associates of Salem, Salem, OR
Behavioral Health Consultant (Practicum Student), July 2015 – June 2016
Populations Served: Ages 0-21, and families
Duties: Behavioral health consultations conducted independently and collaboratively with medical staff; behavioral interventions and psychoeducation; risk assessments and safety plans; mental health screening instruments; coordination of care with other medical providers; community education classes; frequently used translators; included 1 hour of individual and 1 hour of group supervision weekly
Supervisors: Joel Lampert, Psy.D. and Joy Mauldin, Psy.D.

George Fox Behavioral Health Clinic, Newberg, OR
Practicum Assessment Clinician (Supplemental)**,** November 2015 – April 2016
Populations Served: Adolescents
Duties: Comprehensive psychological evaluations
Supervisor: Joel Gregor, Psy.D.

Oregon State University, Counseling and Psychological Services, Corvallis, OR
Practicum Clinician, September 2014 – June 2015
Populations Served: Undergraduate and graduate college students
Duties: Short-term psychotherapy; group therapy; participated in consultations, seminars, and didactic trainings; included 1-1.5 hours of individual and 2 hours of group supervision weekly
Supervisors: Emi Sumida, Ph.D. and Mary Sichi, M.A. (pre-doctoral intern supervised by Judy Neighbours, Ph.D.)

George Fox University, Graduate Department of Clinical Psychology, Newberg, OR
Pre-Practicum Clinician, January 2014 – May 2014
Populations Served: College students
Duties: Short-term psychotherapy for two college students
Supervisors: Carlos Taloyo, Ph.D. and Trinity Parker, M.A.

SUPERVISION EXPERIENCE

<u>George Fox University, Graduate Department of Clinical Psychology</u>, Newberg, OR
Student Supervisor, September 2016 – April 2017
Duties: 1 hour of weekly individual supervision provided to a second year graduate student of
   clinical psychology
Supervisors: Rodger Bufford, Ph.D. and Paul Stoltzfus, Psy.D.

RESEARCH EXPERIENCE

<u>Effective Characteristics of Christian Youth Mentoring Relationships</u>, George Fox
University, Newberg, OR
Dissertation, May 2018
Dissertation Chair: Rodger Bufford, Ph.D.

<u>Research Vertical Team Member</u>, George Fox University, Newberg, OR
Student Researcher, February 2014 – April 2017
Topics: Religion and spirituality; attachment; trauma; research methods; statistical analysis
Advisor: Rodger Bufford, Ph.D.

TEACHING EXPERIENCE

<u>Integrative Approaches to Psychology and Psychotherapy</u>, **George Fox University**,
Newberg, OR
Teaching Assistant, January 2016 – April 2016
Duties: Led small-group class discussions; facilitated student blog discussions; maintained
   student grades; consulted on course content and structure; guest-lectured
Supervisor: William Buhrow, Psy.D.

<u>Graduate Student Editing Program</u>, **George Fox University**, Newberg, OR
Teaching Assistant, October 2014 – May 2017
Duties: Co-created student editing program for Graduate Department of Clinical Psychology;
   edited student papers
Supervisor: Glena Andrews, Ph.D.

PUBLICATIONS AND PRESENTATIONS

Fligelman, S., Dinsmore, S., Stice, J., Lampert, J., Mauldin, J., Bui, K., **Kenagy, A**., Lowen, J.
   (2016, October). *Healthy lifestyles: An innovative approach to team-based care for
   childhood obesity*. Poster session presented at the meeting of the Collaborative Family
   Healthcare Association, Charlotte, NC.

Lampert, J., Bui, K., Fligelman, S., **Kenagy, A**., & Lowen, J. (2016, September). On raising a resilient child. *Take Care Newsletter of Children's Health Foundation*, 1-2.

Mauldin, J. and **Kenagy, A**. (2015). *ADHD*. Presented at Community Health Education Center, Salem, Oregon.

Kenagy, A. (2015 & 2016). *Healthy Lifestyles*. Presented at Community Health Education Center, Salem, Oregon.

SPECIALTY TRAININGS

Grassroots ACT Bootcamp, Reno, NV
4-day intensive training, February 2015
Presenters: Steven Hayes, Ph.D., Robyn Walser, Ph.D., Jason Luoma, Ph.D., Jenna LeJeune, Ph.D., Mavis Tsai, Ph.D., and Robert Kohlenberg, Ph.D.

Primary Care Bootcamp, George Fox University, Newberg, OR
5-day intensive training, August 2015
Presenters: Mary Peterson, Ph.D., Jeri Turgeson, Psy.D., Vanessa Casillas, Psy.D., Juliette Cutts, Psy.D., Laura Fisk, Psy.D., Julie Oyemaja, Psy.D., and Joy Mauldin, Psy.D.

UNIVERSITY AND PROFESSIONAL SERVICE

Professional Consultation and Program Evaluation, Salem Academy Christian School, Salem, OR
Consultant and Program Evaluator, November 2017 – February 2018
Duties: Professional consultation and program evaluation for a school's youth mentoring efforts; designed and administered survey; data analysis; wrote and presented results to faculty

APA Division 19, George Fox University, Newberg, OR
Campus Representative, September 2013 – September 2015
Duties: Co-led APA Division 19 Campus Chapter (Military Psychology Interest Group); planned and implemented student meetings on military psychology topics
Faculty Advisor: Mary Peterson, Ph.D.

Graduate Student Mentoring, George Fox University, Newberg, OR
Student Mentor, August 2014 – June 2015
Duties: Provided mentorship and guidance to a first year Psy.D. student

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RELEVANT OTHER EXPERIENCE

<u>Santiam Hospital</u>, Stayton, OR
Mental Health Evaluator, October 2016 – Present
Populations Served: All ages; particularly clients with acute episodes of chronic and persistent
mental illnesses
Duties: Mental health evaluations and risk assessments for individuals in crisis; brief crisis
counseling for individuals and families; coordination of client care and referrals to
appropriate agencies and community resources
Supervisor: Tanni Swisher, M.A.

<u>Psychiatric Crisis Center</u> (also contracted with Salem Hospital and Marion County Juvenile
Detention Hall), Salem, OR
Crisis Specialist, January 2016 – June 2017
Populations Served: All ages; primarily indigent and low-income clients with acute episodes of
chronic and persistent mental illnesses; incarcerated juveniles
Duties: Mental health evaluations and risk assessments for individuals in crisis; brief crisis
counseling for individuals and families; coordination of client care and referrals to
appropriate agencies and community resources
Supervisor: Kevin Rentz, M.Ed.

<u>Salem Evangelical Church</u>, Salem, OR
Youth Group Leader, August 2012 – Present
Mentor youth individually and in small groups throughout the week; maintain consistent
communication with students to provide encouragement and support; plan and lead group events;
develop relationships with families and provide appropriate support; teach at church and retreats;
attend students' extracurricular activities; refer individuals and families to appropriate mental
health resources as needed

<u>Servant Partners</u>, Pomona, CA
Communications Coordinator, February 2010 – February 2012
Conducted research to build database of community development strategies; observed and
documented development techniques in the Philippines, Thailand, Mexico, and Los Angeles;
wrote, filmed and produced promotional videos; marketed services and raised financial
contributions; maintained personal contact with donors and organizational supporters; developed
communications strategies with executive director; formed and managed annual department
budgets; researched, contracted, and negotiated outsourced projects; coordinated project review
teams; recruited and directed team of administrative volunteers; created and grew social-media
presence; produced consistent web-content and newsletters; managed organizational website

<u>American University in Cairo</u>, Cairo, Egypt
International Student, January – June 2008
Intensively studied Arabic; conducted a Lilly Foundation grant-funded research project; lived
full-time with Sudanese refugees in an urban poor community

PROFESSIONAL MEMBERSHIPS

American Psychological Association
Student Affiliate

Society for the Psychology of Religion and Spirituality
APA Division 36

ASSESSMENT TRAINING

Wechsler Adult Intelligence Scale – 4th Edition (WAIS-IV)
Wechsler Intelligence Scale of Children – 5th Edition (WISC-V)
Wechsler Memory Scale – 4th Edition (WMS-IV)
Wechsler Individual Achievement Test – Third Edition (WIAT-III)
Wide Range Achievement Test 4 (WRAT-4)
Wide Range Assessment of Memory and Learning – 2nd Edition (WRAML-2)
Woodcock-Johnson IV – Tests of Cognitive Abilities (WJ-IV Cog)
Woodcock-Johnson IV – Tests of Achievement (WJ-IV Ach)
Minnesota Multiphasic Personality Inventory – Revised Scale (MMPI-RS)
Minnesota Multiphasic Personality Inventory – Adolescent (MMPI-A)
Personality Assessment Inventory (PAI)
Roberts Apperception Test for Children – Second Edition (Roberts-2)
Integrated Visual and Auditory Continuous Performance Test – 2nd edition (IVA-2)
Nelson-Denny Reading Test (NDRT)
Behavior Assessment System for Children – 3rd Edition (BASC-3)
Adaptive Behavior Assessment System – 3rd Edition (ABAS-3)
Wide range of ADHD rating scales and other screening instruments

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REFERENCES

References are available upon request.