Pro Index Journal of Innovation in Educational and Social Research
Volume: 3 Issue: 1 Year: 2025
ISSN: 2992-894X | http://journals.proindex.uz

Teacher Mentorship Practices and Impact on Catholic School Culture in Secondary School Education in the South West and North West Regions of Cameroon

Armstrong Ndi Niba
Email: armnniba@gmail.com
Peter Fon Titanji (Professor)
Email: titanjifonp@gmail.com
Loveline Yaro (Professor)
Email: lyulay2000@gmail.com
Nyenty Stephen Atem (PhD)
Email: nyentystephenatem@gmail.com

Abstract: The study investigated teacher mentorship practices and their impact on Catholic school culture in secondary school education in the South West and North West Regions of Cameroon. The study was guided by four objectives which were; to investigate subject coordinators perception about teachers' mentorship practices; to examine teachers' perception on mentorship practices; to find out students' perception about teachers' mentorship practices; and to examine Catholic Education Secretary's perception on mentorship practices. The study was guided by one hypothesis. The target population of the study comprised of teachers, subject coordinators, students, and Education Secretaries of Catholic schools in the Bui, Mezam, Fako and Meme divisions in the North West and South West Regions of Cameroon. The sample size of the study consisted of 275 teachers, 83 subject coordinators, 1188 students of form four to upper sixth and 4 Education Secretaries. The percentage of valid returned questionnaire was 93.9% for subject coordinators, 95.3% for teachers, and 95.7% for students. The participants were sampled using the purposive, random sampling, proportionate and convenient sampling techniques. Questionnaire and interview guide are the instruments adopted for the study. The reliability coefficient of the questionnaire was 0.741 for subject coordinators, 0.870 for teachers, and 0.752 for students. Need analysis was used to ascertain the reliability of the interview guide. The SPSS version 27 (Statistical Package for Social Science) with the aid of descriptive and inferential statistical tools were the statistical techniques chosen to analyse the quantitative data while qualitative data were analysed narratively. The findings showed that Catholic school culture is not adequately practiced as indicated by coordinators 36.7% and teachers 37.9% with an overall mean of 2.82 below 3.0. More so, mentoring was not adequately carried out as shown by 32.6% subject coordinators, 35.6% of teachers, and 30.3% of students which was further confirmed with a grand mean of 2.87 below 3.0 on a mean scale of 1-4. Finally, mentoring was found to have a significant impact on Catholic school culture (R-value 0.229**, p-value < 0.001, explanatory power of 44.1%). Therefore, it was recommended that Catholic Education authorities should adequately improve on mentorship practices.

Key points: Teachers' Leadership Practices, Mentorship Practice, Teachers, Catholic School Culture.

INTRODUCTION

Teacher leadership in the classroom has never been contested. Despite the impact of teachers as leaders within schools, this function is not always prominent within schools. Instead, research suggests that teaching in isolation is the norm and that feedback on teacher performance is based on student performance and achievement tests. Too many teachers and administrators work in parallel

universes, where formal leadership still rests in the principal's office and teacher leadership is haphazard at best. Thus, teacher leadership has not taken hold in either a strategic or systemic way. This failure of teacher leadership has been a failure to define its purpose beyond the generic, albeit laudable, ideal of increased professionalism for teachers. One wonders why teachers are hesitant to be called leaders even when they are active in leadership activities. Katzenmeyer and Moller (2016) suggest three reasons account for their reluctance. First, the quality of teacher leadership depends on the culture of the school. Secondly, teachers feel they do not have the skills to lead other adults. While principals and other leaders are required to learn leadership skills, teachers are rarely engaged in building these skills. Lastly, the egalitarian norms of school cultures suggest that all teachers should be equal, all of these factors hinder the progress of teacher leadership and successful mentorship practices.

Generally, Katzenmeyer and Moller (2016) identified four themes in the literature that support teacher leadership: external training, support from administration, structural factors and precise job responsibilities. This is where mentorship comes in. School cultures are created and re-created by people considered members of the school. That is, teachers, students, parents, and communities, among many others. They shape and re-shape what people do, think, and feel. School culture and teacher leadership such as mentorship practices are vital in determining the school's excellence. There is dire need for professional leadership training and retraining for school leaders such as teachers so that they can effectively manage schools and better grasp diverse school cultures. In a study carried out by Liaqat et al. (2020) who researched on mentoring practices including Christian leadership, assistance and support to teachers through mentorship programs, trust in the relationship, skill and competency, mastery of mentoring techniques, role model, and career orientation among others argue that mentoring plays a very vibrant role in the academic development of students in secondary school education in Pakistan. The study also indicated that mentoring was helpful for mentees to cope with challenges in their social, academic, and personal life.

Mentoring was reported to help as a function of assisting mentors in the field of guidance and counselling by embracing values, attitudes, practices, approaches, experiences, and standards. Thus, we could see that from the work of Liaqat and others, not only teachers have to be mentored by leaders. The students equally need it. Therefore, if mentoring is adequately done which is not the case as proven in the findings of our study, Catholic school culture will not be adequately promoted. Catholic school culture has academic, social, and religious dimensions. Teachers have to be put in the right track for the effective realization of all, but this cannot happen if mentoring continues to be ineffective. Therefore, it is imperative that educational leaders in Catholic school settings who are bestowed with the leadership mantle do proper mentoring of teachers and students.

Background to the Study

Historically, Catholic schools are situated within the context of missionary education in Cameroon (1844 to 1960). Western-type schooling began in Cameroon with the coming of the Baptist Missionary Society (BMS) championed by the Rev. Joseph Merrick who opened the first school in Bimbia in 1844 (Fonkeng, 2007). Different Christian missions such as the London Baptist Missionary Society (BMS), the Basel Mission (today Presbyterian), and the Church Missionary Society (CMS) invariably used education not as an end in itself but rather as a means of converting Africans to Christianity (Gwanfogbe, 1995). Thus, it is not an accident that the early missionaries did not consider African culture or environment in planning educational curricular (Mac Ojong, 2008). It is on this note that as times goes on, a re-education has to take place at full capacity for school leaders at different levels to adequately promote a culture that espouses African values. By this, we delimit ourselves to teachers' mentorship practice which is one vital aspect of school leadership practices.

As cited in Mac-Ojong (2008), before 1890, there were no Catholic schools in Cameroon (Ndze, 1992), but by 1913, there were Catholic schools in which the Pallotine Missionaries took great strides in pedagogic research producing Teaching Manuals and Pupil's Work Books. Catholic

schools in the Ecclesiastical Province of Bamenda (Buea, Bamenda, Mamfe, Kumbo, Kumba dioceses) began at Ikassa and Osing in 1913 (Mangong, 2001). The Catholic Church pioneered secondary education in Cameroon by opening the first secondary school, St. Joseph College, Sasse in Buea on February 1st 1939 (Mensah, 2000). This was followed by others. The Girls' Teacher Training College, Fiango (1949), Queen of the Rosary College – Okoyong (1956), the Girls' Teacher Training College, Fiango (1949), Teacher Training College, Bonjongo (1955), Sacred Heart College, Mankon (1963), St. Bede's College, Ashing Kom (1963), Our Lady of Lourdes Secondary School, Mankon (1963), St. Augustine's College Nso (1964), Bishop Rogan College, Soppo (1964), Our Lady Seat of Wisdom, Fontem (1966) amongst others (Ndze, 1992).

Teachers' mentorship constitutes a vital aspect of teachers' leadership practices. By this, we shall present a brief history on teacher leadership in general before narrowing to mentorship practices. Generally, teacher leadership practices have been an increasing focus for researchers' attention over the past three decades and beyond. In the 80s, some scholars proposed that selected teachers might teach part-time and spend the remainder of their workdays working alongside other teachers to enable both teacher and student learning. Whereas in the 90s, other scholars described the rise of leadership in schools based on subject expertise and on successful engagement with interdisciplinary planning initiatives rather than on hierarchical leadership appointments (Little, 1995). However, the concept of teacher leadership gained impetus in the mid-1990s in relation with research relating it to school culture. School culture is the symbolic aspect of the school. The vision of Catholic schools is in marked contrast with Government schools. The distinction is not that catholic schools teach Religion or that they are able to incorporate or make reference to religious beliefs and values while teaching academic subjects. But the real difference is that Catholic schools use the believes and values of the Catholic religion as determining factors of a world view and communicate that basic and unified view of life and knowledge to their students. Catholic schools are different from other schools because they accept divine revelation as a justification for belief. Experience has shown that many teachers who know little or nothing about the specific identity or culture of Catholic schools are also employed to teach.

Moreover, the purpose of Religious Studies Certificate Examination is to authenticate and give credibility to the teaching of Catholic doctrine of the faith in each and every Catholic college throughout the Ecclesiastical Province of Bamenda, which comprises the five dioceses: Bamenda, Buea, Kumbo, Mamfe and Kumba. The intention of the Board and Proprietors of Catholic colleges is to ensure that every student who passes through a Catholic college should at least know what the Catholic faith is about, without any attempt to convert non-Catholic students to the Catholic faith. It was observed that in the Catholic Religious Studies Certificate Examination (CRSE) at the May 2021 session, the first five candidates with outstanding results all came from Our Lady of Lourdes College Mankon. Sadly, one would have expected that at the senior level, the two minor seminaries should be excelling, especially as a pass in CRSE is a pre-condition for admission to the Propaedeutic Seminary. On the contrary, the performance of Bishop Rogan Minor Seminary, Buea and St. Aloysius Minor Seminary, Kitiwum leaves much to be desired (Foleng, 2021).

In addition, York-Barr and Duke (2004) explained that a review of the literature related to teacher leadership provided a comprehensive summary of its benefits, manifestations, and the supportive conditions that it requires. They described the relationships among teacher leadership, school culture, roles, and organizational structures. Today the concept is becoming deeply rooted within the educational milieu. Currently, teacher leadership is a more familiar term as found in the vast growth of the numbers of instructional leadership positions, the inclusion of teacher leadership in standards for teachers, licensure for teacher leaders, and the abundance of teacher leadership literature. The concept of teacher leadership acknowledges the essential role of administrators in ensuring at least a minimum quality of teaching (Danielson, 2006). Teacher leadership has changed over the past three decades. These changes emphasize a culture which supports collegiality, collaboration, and continuous learning among teachers.

Although the amount written about teacher leadership has increased significantly over the past few years, certain characteristics of the literature have remained unchanged. Most of the literature consists of position statements, essays, project descriptions, and status reports. Most studies of teacher leadership seek to document certain aspects of teacher leadership or establish evidence of covariation among them. Relatively few studies gather evidence to explain these aspects and the nature and function of their covariation. As noted above, few studies employ formal theory to direct inquiry toward explanatory variables or provide a firm basis for explaining descriptive findings. The central focus of recent teacher leadership literature, however, is that teachers must be engaged in continuous school improvement, and their leadership is needed to ensure its success (Hurley, 2016). It is on this note that we were interested in looking at teachers' mentorship practices.

Statement of Problem

There is a close relationship between the existing Catholic school culture and teacher leadership practices. Atay (2001) indicated that the teacher leader is effective in shaping school culture and school culture is also vital in shaping teacher leaders. Such that there is a close link between the two; they are two sides of the same coin. However, the most influential factor in Catholic school culture is teacher leadership. This explains why the Church insists that it depends mainly on teachers whether the Catholic school achieves its purpose (Vatican, Vatican Council II, Vol. 1, 1965, no. 8). This means that it depends chiefly on Catholic teachers whether Catholic school culture is sustained.

Throughout their existence, Catholic schools have demonstrated a winning streak in terms of academic excellence, moral upbringing, character formation, good conduct and an almost perfect blend of saints and scholars. Catholic schools were the beacon of light among denominational schools and even among government schools. Comparatively, Catholic schools could even be ranked the first among equals. This ideal was motivated by the fact that Catholic schools promote and uphold a number of values that align with the teachings of the Catholic Church. These core values include: faith and spirituality, Gospel centered education, moral probity, respect, truth, search for excellence, justice, courage, discipline among others. Besides, the mission of Catholic schools is to educate the whole person, while also integrating faith, culture and life in a harmonious way.

Unfortunately, it has been observed that school culture in Catholic schools has taken a negative plunge in terms of poor conduct, low morals, fall in standards and a drastic drop in core values. There is increasing noticeable bad behaviour among students, lack of collaborative environment between teachers, low student engagement, inconsistent integration of Catholic values, for example, Angelus at midday, cultural diversity challenge, lack of parental involvement among others. Many factors account for the high rate of violence and fall in moral standards and cherished values found in Catholic schools (Nkeh, 2022). Among these factors, parents too share blame for crime in society which is carried out by mostly young people. When children become delinquent, defiant, ambivalent to authority, hostile, impulsive and lacking in self-control; the parents and the family failed to some extent to lay a firm foundation before the children are exposed to the outside world (Nkemngu, 2004). This can be demonstrated statistically (Nguobi, 2001), from the poor 2001 results (percentage passed) of some Catholic colleges in the Junior Certificate Examination on Religious Studies. Catholic schools are good but not as they used to be. Today, Catholic school culture does not live up to its expectations. Today, some government schools or other denominational schools do better than some Catholics which was something unheard of in the past.

Research Objective

Generally, the study aimed to examine the impact of teachers' mentorship practices on Catholic school culture in the Northwest and Southwest Regions of Cameroon.

Specifically, the study aimed at the following;

1. To investigate subject coordinators perception about teachers' mentorship practices.
2. To examine teachers' perception on mentorship practices.

3. To find out students' perception about teachers' mentorship practices.
4. To examine Education Secretary's perception on mentorship practices.

Research Question

Generally, the study is out to look at what impact teachers' mentorship practices has on Catholic school culture in the Northwest and Southwest Regions of Cameroon?

Specifically, the study is guided by the following;

1. What is the perception of subject coordinators on teachers' mentorship practices?
2. What is the perception of teachers on mentorship practices?
3. What is the perception of students on teachers' mentorship practices?
4. What is the perception of Education Secretary's on mentorship practices?

Research Hypothesis

This study is guided by one hypothesis which is stated as follows;

Ho: There is no significant impact between teacher mentoring and Catholic school culture in Cameroon Secondary Education.

Ha: There is a significant impact between teacher mentoring and Catholic school culture in Cameroon Secondary Education.

Justification of the Study

The main stimulant to this study was a practical concern for teacher leadership particularly mentorship practices and its impact on Catholic school culture. The researcher having served as principal in some denominational schools has for some time been fascinated by the concept of teacher leadership which is paradoxical. On the one hand, some teachers naturally assume leadership role amongst their colleagues through regular classroom teaching. On the other hand, although given positions of responsibility, or formal, out-of-class roles; some teachers, sometimes fail to engage their leadership potential. Worst still, many teachers are unaware that the performance of their duty constitutes a leadership role such as mentoring. They continue to believe in traditional understanding of leadership as based on position or function. This inconsistency in approach begs an answer both in policy and practice. The notion of teacher mentoring and school culture is contingent on the context in which it is exercised. It is very much influenced and grounded in the local sociocultural context. However, much of what is known about teacher mentoring practices and school culture has emerged from theories and empirical research studies conducted mostly by Western scholars. Thus, much of what people in developing countries learn or become exposed to is viewed from a Western cultural lens. Very little is known about leadership practices and its impact on school culture in developing countries and Cameroon in particular.

REVIEW OF LITERATURE

School Culture

Generally, organizational culture has a deep impact on a variety of organizational processes. Specifically, school culture greatly influences the learning experience, interpersonal relationships, and the overall success of the educational institution. A positive and healthy school culture contributes to a more effective and enjoyable learning experience. Conversely, a negative or unhealthy school culture can impede academic progress, diminish morale, and lead to challenges in the learning environment. Therefore, cultivating a positive school culture is a crucial aspect of creating a successful and thriving educational institution. Over the last decades, many researchers such as Schein (2010) have attempted to define organizational culture and explain its essence, features, and influence on organizational development and performance. School reforms cannot be implemented without the successful implementation of changes to the school culture. More so, Gruenert and Whitaker (2019) attest to the fact that culture influences student learning as well as

teacher retention and well-being. They focus on the values, beliefs and norms of individuals in the organization and how individual perceptions are fused into a shared meaning. Organizational or corporate culture is a pattern of values, norms, beliefs, attitudes, and assumptions that may not be articulated but rather shape the way people behave and things are done. Culture defines our humanity and identity. Our cultures explain and express our worldview and our worldview is an expression of our beliefs and core values. Lindsey et al. (2018) explain that educators and students bring their cultures to school, and these diverse cultures, worldviews and core values affect their learning and relationships with peers.

In addition, Ebot-Ashu (2020a) argues that good school culture cannot be faked or bought. Teacher leaders need to continually check their pulse and make sure that engagement strategies are working. And if they are not, then they need to try something new. He proposes strategies that can help improve company or organizational culture. He argues that the culture of an organization is ingrained in the behaviour of its members and it is complicated to change. For this reason, culture can be thought of as the 'personality' of the organization or put differently, the 'ethos' of a school. Dimmock et al. (2021) argue that every organization possess some unique features defined by its objectives and mission statements. Likewise, each school has a unique culture. Thus, culture is seen as one fundamental thing that contribute to improve on school effectiveness and gives extra explanation to its various activities. Similarly, Karadag et al. (2014) stated that the culture of a school is the elementary personality of the school formed by the shared norms, values, beliefs, and traditions its members. In addition, Dogan (2017) explains that school culture can provide the best environment for teaching and learning programs and connect the staff with the school. In fact, it is seen as one of the dimensions of an effective school.

We should know that each school portray its own cultural norms and values which are influence by the attitudes and relationships of its members. Kythreotis et al. (2010) said that the culture of the school influences the thinking and feelings of people as well as school effectiveness. However, Manaf and Omar (2017) state that school culture is still not widely considered as one of the determining factors of school effectiveness since educational issues are seen as concerns of educational psychology with a focus on the classroom environment as didactic and methodical. In the opinion of Titanji (2017), he explained that the culture of an educational organization refers to the underlying assumptions, beliefs, values, norms and expectations that are shared by members. The prevailing culture powerfully shapes the behaviour of personnel and other stakeholders. Schools have symbols which demonstrate their culture. Each school has an 'ambiance' or culture of its own. The way people behave defines their culture. It is essential that school culture is taken into account when striving for sustainable reform, policy implementation, or change. A school leader has to be aware of and understand the culture of a school before implementing change or reform. A review of the literature by Cogaltay and Karadag (2016) demonstrates that school culture is a topic of great interest as researchers strive to define and measure its impact on school effectiveness and student achievement. While there are several quantitative case studies which address school culture, there is a lack of qualitative research that provides deeper understanding of this phenomenon. Eger and Prášilová (2020) both acknowledge that most studies on school culture have been conducted in Western countries.

Objectives of Catholic Education (Catholic School Culture)

Yilaka (1988) argues forcefully of the purpose and value of Catholic education. The universality of the Catholic Church itself is aptly manifested in the objectives of Catholic education. Such concerns fall within the framework of the respect for human values, cherished and venerated norms such as equity, social justice, equal opportunities, and respect for human and individual rights. The responsibility of a Catholic school is enormous and complex (The Religious Dimension of Education in a Catholic School, 1988, no. 100). It must respect and obey the laws that define methods, programmes, structure, etc. and at the same time it must fulfil its own educational goals. Obviously, a Catholic school has a set of educational goals which are 'distinctive' and provide a frame of reference which defines the school's identity (culture). It gives a precise description of the

pedagogical, educational and cultural aims of the school. It presents the course content, along with the values that are to be transmitted through these courses. It determines which policy decisions are to be reserved to professional staff, which policies are to be developed with the help of parents and students, and which activities are to be left to the free initiative of teachers, parents, or students.

More so, it indicates the ways in which student progress is to be tested and evaluated. The objectives of Catholic education have been carefully outlined in the Report of the 6th Catholic Convention (1991). These objectives were inspired by the Second Vatican Council which states that "All men (and women) of whatever race, condition or age, in virtue of their dignity as human persons, have an inalienable right to education. This education should be suitable to the particular destiny of the individuals, adapted to their ability, sex and national cultural traditions, and should be conducive to fraternal relations with other nations in order to promote true unity and peace in the world. True education is directed towards the formation of the human person in view of his final end and the good of that society to which he belongs and in the duties of which he will, as an adult, have a share" (Vatican Council II, Vol. 1, Declaration on Christian Education, 28th October, 1965, no. 8, 1996). The Catholic school in Cameroon finds its true justification in the mission of the Church. The Church was given the mandate to teach by Christ when he said: "All authority in heaven and on earth has been given to me. Go, therefore make disciples of all the nations… and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time" (Mt 28:18-20). The Church considers education and the education of the whole person as an integral part of her mission in the world.

Almost all Council documents draw on the Church's motherhood to unveil her mystery and her pastoral action, and to extend her love to an ecumenical embrace of the "children separated from her" and to believers of other religions, reaching out to all people of goodwill. In order to fulfil this mandate, she received from her divine founder, the Church "is under an obligation to promote the welfare of the whole life of man, including his life in this world insofar as it is related to his heavenly vocation; she has therefore a part to play in the development and extension of education" (Vatican Council II, Vol. 1, Declaration on Christian Education, 28th October, 1965, no. 8, 1996). This obligation of promoting the education of the whole human person in view of his final end and for the good of the society in which he lives is incumbent on all Christians. The Catholic Church in the Bamenda Ecclesiastical Province as elsewhere, upholds its educational policy in which faith, culture and life are brought into harmony. Through it, the Catholic Church evangelizes, educates and contributes to the formation of a healthy and morally sound life-style among its members and the society at large (Report of the Provincial Meeting of Principals on the Theme: The Future of the Catholic Secondary School in the Bamenda Ecclesiastical Province, 2001). The Second Vatican Council states that education is the concern of the Church. The Church is under an obligation to provide for its children an education by virtue of which their whole lives may be inspired by the spirit of Christ (Vatican Council II, Vol. 1, Declaration on Christian Education, 28th October, 1965, no. 8, 1996). The running of Catholic schools at all levels is seen as an attempt by the Church to realize and carry out its responsibility as requested by Christ to his apostles. It is above all a call to serve society as a whole, because this society is called to be transformed according to the plan of God (Mt 28:20).

Teachers' Leadership Practices

Before discussing teachers' mentorship practices, below is a brief review of the broader concept of teachers' leadership practices of which teachers' mentorship is an aspect. Harris and Muijs (2002) have explained three key areas which can foster the growth of teacher leaders: school culture and context, roles and relationships, and structures. First, school culture and context have the power to foster leadership by instilling a strong sense of community among teachers that can improve professionalism. Second, teacher leadership is nurtured through roles and relationships when colleagues recognize and respect teacher leaders who have subject-area and instructional expertise. Finally, structures can foster the growth of teacher leaders by providing adequate access to

materials, time, and space for activities that facilitate teacher leadership, for example, professional development.

Alexandrou et al. (2014) finds a connection between teacher leadership as a form of leadership and professional development as a form of learning. Similarly, Poekert et al. (2020) perceives a strong connection between teacher leadership and professional development. They state that teacher leadership and professional development should be guided by democratic values and moral purpose. Teachers who are not professionally matured, experience teacher burnout sooner than those who are strong and professionally astute. Teacher leadership is mostly regarded to be a critical element of school improvement. According to Loeb et al. (2010), this is due in part to the numerous ways in which the work of teacher leaders is depicted in research and practice. Teacher leadership is a fairly new reality that has only surfaced in educational literature over the past couple of decades. The knowledge base for teacher leadership consists primarily of the concepts surrounding educational change and school culture. Moreover, Katzenmeyer and Moller (2016) argue that if a teacher is not proficient in professional skills, then the focus in the classroom is on daily survival. This teacher will need to develop classroom expertise before leading others beyond the classroom. There is the overwhelming view that classroom teachers play an influential role in student success. However, most teachers do not see themselves in a leadership capacity within their various schools. Besides this perception, the reality is that many teachers actually do not possess leadership capacities within their school with its accompanying moral authority.

According to a four-year study conducted by Robert Hampel, teacher leaders did not constitute more than twenty-five per cent of the faculty. He found that there are four distinct groups of teachers that emerge within schools: cynics, the sleepy people, the yes but people, and teacher leaders (Barth, 2001). Teacher leadership has become a defining trait of recent efforts to professionalize teaching and reform schools. When teachers are empowered to learn and are recognized as leaders within a school, they feel valued which results in a higher quality learning experience for students. The quality of leadership makes a significant difference to school and student outcomes. Leadership is seen as a prime factor in improving school effectiveness. Leadership makes a difference because effective leadership improves schools. Fonkeng and Tamajong (2009) argue that administration within the educational context has a fourfold structure: decision-making, problem-solving, social process and leadership.

According to Cherkowski and Brown (2013), teacher leadership was viewed as a key aspect in establishing school cultures. It is very difficult to understand teacher leadership without also understanding the contexts in which it functions. It may even be difficult to develop teacher leadership to its full potential without also developing its contexts. The benefits of teacher leadership are numerous: improving school effectiveness, improving teacher effectiveness, and contributing to school improvement. In the opinion of Townsend (2019), the conclusion drawn from educational leadership scholars in the last decade is that the phenomenon of leadership is shared or distributed and does not solely rest on the individual principal. In a study of seventy-six principals, teacher leadership was suggested to play a major role in the professional culture of schools.

In fact, teacher leadership practices have resulted to some development models. For instance, in a model developed by Angelle and DeHart (2011), it anchored on four aspects to explain teacher leadership which are sharing expertise, sharing leadership, supra-practitioner, and principal selection. Sharing expertise is deals with teachers disseminating information, and instructional support with other teachers. Sharing leadership deals with teachers' willingness to engage in leadership activities and the school principal's willingness to offer leadership opportunities. Supra-practitioner explained teachers' readiness to exceed the expectations of their roles. Principal selection examines the degree in which a principal can control which teachers are able to participate in leadership activities. This model sought to explain the nature of teacher leadership activities, how teachers become engaged in leadership activities, and the willingness of teacher leaders to fulfil their leadership roles. Sharing experience here somehow relate to mentorship for teachers to effectively perform their duties. This takes us to the concept of teachers' mentorship practices.

Teachers' Mentorship Practice.

Pang (2012) explores the dynamics that underlie the process of mentoring high-school students, with Catholic Junior College in Singapore as a site of practice. This is the case of mentorship between teacher-student; such that the teacher is the mentor while the student is the mentee or protégé. Using Luke's journey narrative of Jesus' walk with the two disciples to Emmaus (Lk 24:13-35), a Christological framework is proposed that construes the relational practice of mentoring as involving four movements: receiving, blessing, breaking, and giving. However, his work focuses on the movement of receiving specifically. The dynamic of receptivity between teacher and student in a mentoring relationship is understood as an extension of God's friendship, incarnated in the practice of fidelity through practical strategies of rapport-building in the classroom. The movement to receive creates a hospitable space of belonging upon which the movements of blessing, breaking and giving are dependent.

Luke's narrative of Jesus' walk with the two disciples to Emmaus after the resurrection help us to understand who a teacher-mentor is and what he or she is about. According to Mbua (2003), this concept involves a relationship between two persons a mentor-mentee relationship. This involves a young administrator learning a set of administrative skills by observing, working with, and relating to a more seasoned higher administrator. It entails "learning on-the-job." This signifies "understudy" or "internship". Mbua's explanation restricts this concept to the field of administration. In fact, this relationship could be extended to any field, such as teaching, medicine, law, and so on. However, some authors extend mentor relationship to the teaching field. Whereas for Glickman a young adult has an advantage in an organization, if he or she finds a mentor. A senior executive or other established person takes the young adult under his or her wing and cautions, advises, and protects. Through the mentor, the young adult learns how to behave for later success (Glickman, 1985).

Mentoring of students in a school setting involves a supportive relationship between a more experienced individual (the mentor) and a less experienced student (the mentee). The main purpose of mentoring is to provide guidance, support, and encouragement to help students navigate their educational journey and enrich personal development. This process contributes to the overall well-being and success of students in various aspects of their lives. Here are key elements and benefits of mentoring: academic, social and support, career guidance, role modelling, and productive relationship among others.

Glickman (1985) reported that the main purpose of mentoring is to provide guidance, support, and encouragement to help mentees navigate their educational journey and personal development. In the first place, mentors provide academic support and enhance personal development. Mentors can provide assistance with specific academic subjects, helping students understand challenging concepts and improve their study skills. Mentors work with students to set academic goals, create action plans, and monitor progress toward achieving those goals. In connection to personal development, mentors help students build confidence in their abilities by recognizing and affirming their strengths and achievements. More so, mentors guide students in developing decision-making skills and making informed choices about their academic and personal lives. Secondly, mentors provide social and emotional support together with career guidance. Mentors provide a safe space for students to discuss their concerns, challenges, and emotions. This support contributes to the overall emotional well-being of the students. Mentors assist students in developing social skills, such as communication, teamwork, and conflict resolution, which are essential for success both in school and beyond. In the area of career guidance, mentors can help students explore their interests, passions, and potential career paths. Similarly, mentors may provide networking opportunities, connect students with professionals in various fields, and offer insights into potential career opportunities. Third, mentors provide role modelling and transition support.

Wanberg et al. (2003) contend that effective mentoring practices involve establishing a supportive and productive relationship between the mentor and mentee, facilitating learning and growth and achieving desired outcomes. Moreover, Vierstraete (2005) attests to the fact that mentoring is an

important issue in education. The study in Holy Redeemer Catholic School, Marshall, Minnesota (United States of America), provides an overview of mentorship and suggests concrete, research-based techniques for implementing a mentorship program. In addition, the study of Hakwendenda and Njobvu (2019) revealed that mentors lacked sufficient training and experience to provide quality mentoring to student-teachers as only 10% of mentors had training in mentoring. The study concluded that generally mentors showed good mentoring characteristics and relationships with student-teachers although these relationships were not supported by sufficient training and experience in mentoring. One key challenge that mentors faced was lack of mentor's guides to help them with their work. This study recommended a college-based training for mentors and Continuing Professional Development (CPD) programmes for student-teachers. In our Catholic secondary schools, teachers are supposed to be exemplary mentors to the students they tech on daily basis. However, for them to effectively do it, they also need to be well trained by the school authorities.

The teacher's role as mentor involves providing guidance, support, and encouragement to students in their overall development, both academically and personally. Teachers help students set goals, navigate challenges, and make informed decisions about their education and future (Tsafak, 2003). The teacher's role as a mentor is vital in fostering the holistic development of students. Through a supportive and mentorship-oriented approach, teachers can positively impact students' academic achievements, personal growth, and overall wellbeing. A vital aspect of the teacher's role as a mentor involves personalized support of students. A mentor teacher develops a personal connection with students, taking the time to understand their strengths, weaknesses, interests, and goals. Mentors offer advice on study habits, time management, and test-taking strategies. Mentor teachers work with students to set both short-term and long-term goals. In addition, mentors inspire and motivate students by recognizing their achievements. Mentor teachers provide a supportive ear for students dealing with personal challenges or emotional issues. As mentors, teachers serve as positive role models, demonstrating values such as responsibility, integrity, and commitment. Mentor teachers assist students in developing problem-solving and communication skills. They advocate for the needs and interests of their mentees. Mentors recognize and appreciate the cultural backgrounds and diverse perspectives of their mentees. While providing guidance, mentors also encourage independence.

Theoretical Review

Theoretically, the study was guided by the Five-Factor Model for mentoring by Hudson (2004) and Skamp (2005). The mentoring model developed by Hudson (2004), and further elaborated on by Hudson et al. (2005) delineates five factors for effective mentoring: personal attributes, system requirements, pedagogical knowledge, modelling and feedback. First, mentors need to exhibit a number of personal attributes to develop mentees' primary teaching. In relation to personal attributes, mentors need to be supportive, attentive, and comfortable with talking about specific primary teaching practices. Mentors also need to instil positive attitudes and confidence in their mentees for teaching; and assist the mentee to reflect more positively on practices for improving teaching. Second, system requirements present quality control directions by providing a curriculum that focuses on achieving specific aims for teaching. Three key mentoring practices may be associated with system requirements which focus on: aims for teaching a specific subject; the specific primary curriculum, and school policies related to specific primary subject areas. Thirdly, mentors need to have pedagogical knowledge to guide their mentees' teaching practices. Here, eleven mentoring attributes and practices may be associated with pedagogical knowledge, namely: planning for teaching, timetabling, preparation, teaching strategies, classroom management, questioning skills, assisting with problem solving, content knowledge, implementation, assessment, and providing viewpoints.

Fourth, mentees' skills for teaching are learned more effectively by observing their mentors' modelling of teaching practices. Eight attributes and practices may be associated with modelling: enthusiasm, teaching, effective teaching, a rapport with students, hands-on lessons, well-designed lessons, classroom management, and syllabus language. Finally, providing feedback allows for

preservice teachers to reflect and improve teaching practices. Six attributes and practices that may be associated with the feedback factor for developing mentee's primary teaching in specific subject areas, requires a mentor to: articulate expectations, review lesson plans, observe practice, provide oral feedback, provide written feedback, and assist the mentee to evaluate teaching practices. According to Hurly (2016), it may be argued that these five areas are generic mentoring factors, however, the attributes and practices associated with each factor need to be specifically designed to adequately handle mentoring in each subject area. Indeed, the mentor's involvement in facilitating the mentees' learning to teach cannot be accidental. On the contrary, it must be focused, specific, clear and obtainable. In order for mentoring to be sequential and purposeful, the mentee's needs must be identified and addressed.

This model helps provide structure for what good mentoring practices look like. This model illustrates mentoring as a complex process. It helps to provide structure for what good mentoring practices should be. The model emphasizes the cause-and-effect relationship among the aforementioned attributes, implying that a change in one effect change in the others as well. Educational knowledge, which is perceived as the main factor, leads the mentee as well as involves a discussion about the teaching content, methodological selections of the approaches, assessment techniques, ways of solving problems, as well as support in setting a timeframe for activities. It is clear, then, that a mentor's personal qualities and attributes significantly influence one's learning environment and a mentee's development. Rooted within the framework for subject-specific mentoring practices, is the idea of educative mentoring. Educative mentoring is a form of mentoring where the mentor makes thinking visible and explains the principles behind the practice. Concepts of educative mentoring are illustrative of cultural perspectives since they describe particular beliefs about social institutions.

Mullen and Jones (2008) splits mentorship in two broad categories which are the technical mentors and alternative mentors. The first cultural perspective or belief labels mentors as top-down guidance in their role as expert and teacher. Role here is transmissive in nature rather than collegial. Importance within this perspective is to strengthen the status quo within the school. Mentors are assigned as guides or act as peer coaches. A second perspective about mentoring suggests a greater desire to promote the development and education of mentees outside the traditional supervisory context. This form of mentoring, known as alternative mentoring, is corrective of some weaknesses of the more traditional view as well as promote equity for all educators. But there is no set framework for this type of mentoring. Mullen identifies six major concepts within the paradigm of alternative mentorship: collaborative mentoring, lifelong mentoring, sociocultural learning activity, mentoring mosaic, mentoring communities, and mentoring leadership. What unites these concepts is the challenge to assumptions about hierarchy, rank, and status. Also, these types of mentoring relationships are mutual and non-evaluative in nature.

In relation to the study, the model opined that first, mentors such as priests and religious who are principals in Catholic schools need to exhibit a number of personal attributes to develop mentees' primary teaching. In relation to personal attributes, they need to be supportive, attentive, and comfortable with talking about specific primary teaching practices. Second, priests and religious need to present quality control directions by providing a curriculum that focuses on achieving specific aims for teaching. More so, priests and religious as principals need to have pedagogical knowledge to guide teachers teaching practices. Finally, priests and religious as principals need to provide feedback to help teachers reflect and improve teaching practices. Thus, we could see that while mentoring is not adequately carried out, the reasons could be that priests and religious as principals may be lacking in one or two of the above factors for quality mentoring to be realized.

METHODOLOGY

This section of the study outlines the methods and materials used in the realization of the study's objectives.

Research Design: In the context of the study, the survey research design, that is, sample survey, which is classified as procedure-based is used. The convergent parallel mixed method is used. It has

advantage over using only either qualitative or quantitative method because it provides a deeper understanding of the phenomena under investigation.

Population of Study: The population consists of teachers, subject coordinators, Education Secretaries and students of Catholic secondary schools in the North West and South West Regions of Cameroon. The North West Region has a total of 29 Catholic secondary schools while the South West has a total of 26. In grand total, both Regions have 55 Catholic secondary schools. **(**Regional Delegation of Secondary Education Southwest Region of Cameroon, 2024; Regional Delegation of Secondary Education Northwest Region of Cameroon, 2024)

Target Population of the Study: The target population consists of Catholic secondary schools in the Mezam and Bui divisions in the North West Region and Fako and Meme divisions in the Southwest region. These four divisions were chosen as the target population of the study because they have the highest number of Catholic secondary schools than a combined total of the other nine (09) divisions in both regions. Table 1 below shows the distribution of target population of the study.

Table 1: Target Population of the Study

Regions	Divisions	Number of catholic schools	Number of students	Number of teachers	Number of subject coordinators	Number of Education Secretaries
Southwest	Fako	11	3,458	143	87	1
	Meme	3	1,326	81	12	1
	Sub total	**14**	**4,784**	**224**	**99**	**2**
Northwest	Mezam	15	5408	321	98	1
	Bui	5	948	154	10	1
	Sub total	**20**	**6,356**	**475**	**108**	**2**
Grand total		**34**	**11,140**	**699**	**207**	**4**

Accessible Population of the Study: Accessible population are those individuals, groups and events that are to be studied. In the context of the study, the accessible population of the study comprised of 22 Catholic secondary schools in the Buea, Tiko, Kumba I, Bamenda II, Bamenda III, Jakiri, Kumbo and Noni sub-divisions. In the 22 schools, the student statistics is 10.683, 570 teachers, 134 subject coordinators, and 4 Education Secretaries. The names of the 22 schools are Bishop Rogan College, Bishop Jules Peter, Christ the King Colleg Tiko, St Anne Girls High School Limbe, St Joseph College Sasse, St Francis College Fiango, Sacred Heart college of Mankon , Our lady of Lourdes College Mankon, St Joseph Catholic School Mankon, St Paul College Nkweh, St Joseph Catholic College Mambu, Christ the King High School Nkwen, St Micheal Secondary High School Nkwen, Cardinal Tumi Memorial College, Regina Pacis Catholic College, St Auguestine College Nso, St Alysious Minor Seminary, St Francis Comprehensive College Shisong, St Anthonoy of Padua, St Peter's Catholic College Kumbo, St Theresia Comprehensive College Djottin, and St Joseph Catholic College Lassin.

Sample Size and Sampling Techniques: The sample size of the study consisted of 275 teachers, 83 subject coordinators, 1188 students of form four to upper sixth, and all 4 Education Secretaries. The sample size for teachers, subject coordinators, and students were estimated using sample calculation for one proportion with the formula stated below. This formula was preferred over that of Krejcie and Morgan (1970) table, in that their sample size calculation presents the minimum number for every survey studies. In estimating the sample size for teachers, a design effect of 1.2 was used, 1.0 for subject coordinators and 3.2 for students. The purposive, random sampling, convenient, and proportionate sampling techniques were adopted for the study.

Instruments for Data Collection: Questionnaire and interview guide were the instruments used for the study. Questionnaire was for subject coordinators, teachers, and students while interview guide

was for Education Secretaries. The questionnaire comprised 10 test items each measured using the four-point Likert scale of strongly agree, agree, disagree, and strongly disagree.

Validity and Reliability of the Instruments: The face, content, and construct validity of the instruments were ascertained to make sure the instruments measured what they were intended for. The reliability of the questionnaire was measured using 30 students, 5 teachers, and 5 subject coordinators. Data collected from the participants were tested using the Cronbach Alpha test for each of the construct and it was 0.741 for subject coordinators, 0.870 for teachers, and 0.752 for students. See table 2 below.

Table 2: Reliability Analysis Report

Variables	Respondents						No of items
	Subject Coordinators		Teachers		Students		
	Cronbach Alpha Coefficients	Variance	Cronbach Alpha Coefficients	Variance	Cronbach Alpha Coefficients	Variance	
Mentoring	0.741	0.002	0.870	0.002	0.752	0.001	10

Data Collection Procedure: All data for the study were collected using the face-to-face method. In other words, participants were visited in the respective schools and offices.

Table 3: Returned Rate of Questionnaire

Respondent	Number of questionnaire administered	Number of questionnaire returned	Number of questionnaire valid for analysis	Number of questionnaire rejected for analysis	% valid returned rate
Subject coordinators	83	78	78	0	93.9%
Teachers	275	262	262	0	95.3%
Students	1188	1175	1124	51	95.7%

The returned rate showed that out of the 83, 275 and 1188 questionnaire administered to subject coordinators, teachers, and students respectively, the number returned for subject coordinators was 78 with all valid for analysis and 262 for teachers with all valid for analysis. With students, 1175 questionnaire was returned with 1124 valid for analysis and 51 were rejected due to incomplete information. The percentage of valid returned was 93.9% for subject coordinators, 95.3% for teachers, and 95.7% for students. Therefore, findings were presented based on 78 subject coordinators, 262 teachers, and 1124 students.

Procedure for Data Analysis

The quantitative data collected were analysed using both descriptive and inferential statistics. The descriptive statistical tools used are frequency count, percentages, mean and standard deviation, and multiple responses set which aimed at calculating the summary of findings for each variable for a quick comprehension of the overall findings. The addition of mean was to better appreciate the level of mentoring, and Catholic school culture. In testing hypothesis of the study, the Spearman's rho correlation test was used because the data for all variables were not approximately normally distributed to permit the use of Pearson parametric correlation test applicable only for data approximately normally distributed. All this was done using the SPSS 27. Finally, the qualitative data collected from Education Secretaries via interview were analysed thematically. Finally, findings were presented at 95% confidence interval.

FINDINGS

Catholic School Culture

Table 5: Teachers' Opinion on Catholic School Culture

Items	Stretched				Collapsed		Mean	Std. Dev
	SA	A	D	SD	SA/A	D/SD		
The population of non-Catholics is on the rise in Catholic schools searching for academic excellence.	61 (23.3%)	104 (39.7%)	87 (33.2%)	10 (3.8%)	165 (63.0%)	97 (37.0%)	2.82	.830
Teachers in Catholic schools are outstanding for their integrity of doctrine, their witness of Christian living and pedagogical skill.	68 (26.0%)	90 (34.4%)	91 (34.7%)	13 (5.0%)	158 (60.3%)	104 (39.7%)	2.81	.879
Pastoral care and chaplaincy play a vital spiritual role for both staff and students, just as academics is equally important.	56 (21.4%)	110 (42.0%)	83 (31.7%)	13 (5.0%)	166 (63.4%)	96 (36.6%)	2.80	.831
Leadership is mostly priests and religious to ensure its academic and moral values.	53 (20.2%)	113 (43.1%)	84 (32.1%)	12 (4.6%)	166 (63.4%)	96 (36.6%)	2.79	.815
The personal witness of parents is a vital teaching instrument in Catholic schools.	49 (18.7%)	106 (40.5%)	98 (37.4%)	9 (3.4%)	155 (59.2%)	107 (40.8%)	2.74	.797
The Church insists that it depends chiefly on teachers whether the Catholic school achieves its purpose.	60 (22.9%)	103 (39.3%)	91 (34.7%)	8 (3.1%)	163 (62.2%)	99 (37.8%)	2.82	.818
The school's day/each class begins with a prayer to demonstrate the centrality of God and blending faith and reason.	51 (19.5%)	107 (40.8%)	99 (37.8%)	5 (1.9%)	158 (60.3%)	104 (39.7%)	2.78	.776
School partners (PTA, alumni associations) play a pivotal role in Catholic schools to foster academic excellence.	53 (20.2%)	108 (41.2%)	91 (34.7%)	10 (3.8%)	161 (61.5%)	101 (38.5%)	2.78	.810

Sacraments are received yearly while Holy Mass is celebrated daily in school to blend academic, moral and spiritual values.	52 (19.8%)	105 (40.1%)	92 (35.1%)	13 (5.0%)	157 (59.9%)	105 (40.1%)	2.75	.829
Christian symbols such as crucifix are present in the school especially classrooms.	63 (24.0%)	114 (43.5%)	78 (29.8%)	6 (2.3%)	177 (67.8%)	84 (32.2%)	2.90	.790
MRS and overall mean	**566 (21.6%)**	**1060 (40.5%)**	**894 (34.1%)**	**99 (3.8%**	**1626 (62.1%**	**993 (37.9%)**	**2.79**	**.818**

Key: SA=Strongly Agree, A=Agree, D=Disagree and SD= Strongly Disagree.

Std. Dev; Standard Deviation

Furthermore, looking at Catholic school culture from the perspective of teachers, 62.1% of them agreed to it while 37.9% disagreed and the overall mean of 2.79 below 3.0 on a mean scale of 1-4 implies that Catholic school culture is not adequately promoted as earlier concluded from subject coordinators. Specifically, while 67.8% (177) of teachers agreed that Christian symbols such as crucifix are present in the school especially classrooms, 32.2% (84) disagreed. Similarly, while 63.4% (166) of teachers equally agreed that leadership is mostly priests and religious to ensure its academic and moral values and pastoral care and chaplaincy play a vital spiritual role for both staff and students, just as academics is equally important, 36.6% (96) disagreed. More so, while 63.0% (165) of teachers accepted that the population of non-Catholics is on the rise in Catholic schools searching for academic excellence, 37.0% (97) disagreed.

Furthermore, while 62.2% (163) of teachers agreed that the Church insists that it depends chiefly on teachers whether the Catholic school achieves its purpose, 37.8% (99) disagreed. Likewise, while 61.5% (161) of teachers added that school partners (PTA, alumni associations) play a pivotal role in Catholic schools to foster academic excellence, 38.5% (101) disagreed. Equally, 60.3% (158) of respondents agreed that teachers in Catholic schools are outstanding for their integrity of doctrine, their witness of Christian living and pedagogical skill and the school's day/each class begins with a prayer to demonstrate the centrality of God and blending faith and reason while 39.7% (104) disagreed. Finally, while 59.9% (157) of teachers confirmed that sacraments are received yearly while Holy Mass is celebrated daily in school to blend academic, moral and spiritual values, 40.1% (105) disagreed.

Question One: What is the perception of subject coordinators on teachers' mentorship practices?

Table 6: Subject Coordinators Opinion on Teachers' Mentoring

Items	Stretched				Collapsed		Mean	Std. Dev
	SA	A	D	SD	SA/A	D/SD		
Introduces new teachers to what is available.	24 (30.8%)	32 (41.0%)	21 (26.9%)	1 (1.3%)	56 (71.8%)	22 (28.2%)	3.01	.798
Requests for external assistance in terms of didactic materials to improve teaching in the discipline.	23 (29.5%)	33 (42.3%)	21 (26.9%)	1 (1.3%)	56 (71.8%)	22 (28.2%)	3.00	.790
Acts as a reference point or model for	20 (25.6%)	36 (46.2%)	21 (26.9%)	1 (1.3%)	56 (71.8%)	22 (28.2%)	2.96	.763

the subject.								
Possesses knowledge to evaluate instruction programs and teaching effectiveness.	16 (20.5%)	34 (43.6%)	28 (35.9%)	0 (0.0%)	50 (64.1%)	28 (35.9%)	2.85	.740
Directs and guides teachers to ensure that key principles of teaching and learning in the subject are in place.	17 (21.8%)	33 (42.3%)	28 (35.9%)	0 (0.0%)	50 (64.1%)	28 (35.9%)	2.86	.751
Supporting teachers with resourcing and advising as appropriate.	14 (17.9%)	36 (46.2%)	28 (35.9%)	0 (0.0%)	50 (64.1%)	28 (35.9%)	2.82	.716
Solicits for seminars, conferences and workshops to boost ongoing teacher training.	17 (21.8%)	39 (50.0%)	21 (26.9%)	1 (1.3%)	56 (71.8%)	22 (28.2%)	2.92	.734
Has the ability to develop and deliver training to teachers in the subject.	16 (20.5%)	40 (51.3%)	22 (28.2%)	0 (0.0%)	56 (71.8%)	22 (28.2%)	2.92	.698
Monitors teachers in the subject area to improve teaching.	14 (17.9%)	31 (39.7%)	31 (39.7%)	2 (2.6%)	45 (57.7%)	33 (42.3%)	2.73	.784
Holds regular meetings once a month with teachers in the department for discussion	17 (21.8%)	34 (43.6%)	26 (33.3%)	1 (1.3%)	51 (65.4%)	27 (34.6%)	2.86	.768
MRS and overall mean	**178 (22.8%)**	**348 (44.6%)**	**247 (31.7%)**	**7 (0.9%)**	**526 (67.4%)**	**254 (32.6%)**	**2.89**	**.754**

Key: SA=Strongly Agree, A=Agree, D=Disagree and SD= Strongly Disagree.

Std. Dev; Standard Deviation

Based on coordinators perspective on teachers' mentoring, 67.4% accepted to guide the teachers while 32.6% disagreed and the overall mean of 2.89 below 3.0 on a mean scale of 1-4 implies that teachers' mentoring is not adequately done. Specifically, while 71.8% (56) of subject coordinators accepted to introduce new teachers to what is available, requests for external assistance in terms of didactic materials to improve teaching in the discipline, and acts as a reference point or model for the subject, 28.2% (22) disagreed. In the same trend, while 71.8% (56) of respondents agreed that they solicit for seminars, conferences, and workshops to boost ongoing teacher training and has the ability to develop and deliver training to teachers in the subject, 28.2% (22) disagreed. Similarly, while 65.4% (51) of subject coordinators agreed to hold regular meetings once a month with teachers in the department for discussion, 34.6% (27) do not. More so, 64.1% (50) of subject coordinators accepted to possesses knowledge to evaluate instruction programs and teaching effectiveness, direct and guide teachers to ensure that key principles of teaching and learning in the subject are in place, and support teachers with resourcing and advising as appropriate while 35.9% (28) do not. Finally, while 57.7% (45) agreed to monitor teachers in the subject area to improve teaching, 42.3% (33) do not.

Question Two: What is the perception of teachers on mentorship practice?

Table 7: Teachers' Opinion on Mentoring

Items	Stretched				Collapsed		Mean	Std. Dev
	SA	A	D	SD	SA/A	D/SD		
Teachers act as advisor mentors by their availability.	55 (21.0%)	96 (36.6%)	108 (41.2%)	3 (1.1%)	151 (57.6%)	111 (42.4%)	2.77	.787
As a coach, teachers assist their students to realize their full potential.	45 (17.2%)	111 (42.4%)	104 (39.7%)	2 (0.8%)	156 (59.5%)	106 (40.5%)	2.76	.737
Teachers assist students in solving personal problems.	50 (19.1%)	122 (46.6%)	88 (33.6%)	2 (0.8%)	172 (65.6%)	90 (34.4%)	2.84	.730
Teachers act as role models whom their students look up to.	37 (14.1%)	146 (55.7%)	74 (28.2%)	5 (1.9%)	183 (69.8%)	79 (30.2%)	2.82	.685
Teachers offer career guide and opportunities to their students.	40 (15.3%)	138 (52.7%)	80 (30.5%)	4 (1.5%)	178 (67.9%)	84 (32.1%)	2.82	.698
Teachers help students set achievable goals while they strive for success.	59 (22.5%)	115 (43.9%)	86 (32.8%)	2 (0.8%)	174 (66.4%)	88 (33.6%)	2.88	.756
Teachers provide guidance, social and emotional support and encouragement to students.	50 (19.1%)	109 (41.6%)	100 (38.2%)	3 (1.1%)	159 (60.7%)	103 (39.3%)	2.79	.758
Teachers support students face challenges, develop social skills, conflict resolution which help students both in school and beyond.	50 (19.1%)	123 (46.9%)	83 (31.7%)	6 (2.3%)	173 (66.0%)	89 (34.0%)	2.83	.756
Teachers accompany students in their educational journey and personal development.	41 (15.6%)	127 (48.5%)	86 (32.8%)	8 (3.1%)	168 (64.1%)	94 (35.9%)	2.77	.745
Teachers assist their students through counseling and guidance.	49 (18.7%)	124 (47.3%)	85 (32.4%)	4 (1.5%)	173 (66.0%)	89 (34.0%)	2.83	.739
MRS and overall mean	**476 (18.2%)**	**1211 (46.2%)**	**894 (34.1%)**	**39 (1.5%)**	**1687 (64.4%)**	**933 (35.6%)**	**2.81**	**.739**

Key: SA=Strongly Agree, A=Agree, D=Disagree and SD= Strongly Disagree.

Std. Dev; Standard Deviation

With reference to teachers' perspective on mentoring, 64.4% of them agreed that they do mentor the students while 35.6% disagreed and the overall mean of 2.81 below 3.0 on a mean scale of 1-4 implies that teachers' mentoring is not adequately carried out. Specifically, while 69.8% (183) of teachers agreed to that teachers act as role models whom their students look up to, 30.2% (90) disagreed. Similarly, while 67.9% (178) of teachers accepted that they offer career guidance and opportunities to the students, 32.1% (84) denied. More so, 66.4% (174) of teachers accepted that they help students set achievable goals while 33.6% (88) denied. Equally, though 66.0% (173) of teachers agreed that they support students face challenges, develop social skills, conflict resolution which help students both in school and beyond and assist their students through counseling and guidance, 34.0% (89) disagreed. More so, while 65.6% (172) of teachers agreed that they assist students in solving personal problems, 34.4% (90) disagreed. Similarly, though 64.1% (168) of teachers accepted that they accompany students in their educational journey and personal development, 35.9% (94) disagreed. More so, while 60.7% (159) of teachers confirmed that they provide guidance, social and emotional support and encouragement to students, 39.3% (103) denied. Finally, while 57.6% (151) of teachers act as advisor mentors by their availability, 42.4% (111) do not and 40.5% (106) of them denied that teachers assist students to realize their full potentials.

Question Three: What is the perception of students on teachers' mentorship practices?

Table 8: Students' Opinion on Mentoring

Items	Stretched				Collapsed		Mean	Std. Dev
	SA	A	D	SD	SA/A	D/SD		
My teacher provides helpful guidance on academic matters.	221 (19.7%)	491 (43.7%)	399 (35.5%)	13 (1.2%)	712 (63.3%)	412 (36.7%)	2.82	.752
My teacher offers guidance on my career goals and future aspirations.	208 (18.5%)	531 (47.2%)	369 (32.8%)	16 (1.4%)	739 (65.7%)	385 (34.3%)	2.83	.736
I feel comfortable discussing personal challenges and emotions with my teacher.	195 (17.4%)	569 (50.7%)	344 (30.6%)	15 (1.3%)	764 (68.0%)	359 (32.0%)	2.84	.713
My teacher always offers valuable advice, correction and encouragement.	195 (17.3%)	588 (52.3%)	324 (28.8%)	17 (1.5%)	783 (69.7%)	341 (30.3%)	2.85	.708
My teacher is more of a counsellor than a "person of the whip".	223 (19.8%)	562 (50.0%)	330 (29.4%)	9 (0.8%)	785 (69.8%)	339 (30.2%)	2.89	.716
My moral life has improved since my teacher is my moral guide.	205 (18.2%)	567 (50.4%)	340 (30.2%)	12 (1.1%)	772 (68.7%)	352 (31.3%)	2.86	.713
My teacher is a role model to emulate. He teaches by example.	259 (23.0%)	525 (46.7%)	332 (29.5%)	8 (0.7%)	784 (69.8%)	340 (30.2%)	2.92	.741
My teacher is my coach, moral guide and support.	272 (24.2%)	536 (47.7%)	301 (26.8%)	14 (1.2%)	808 (72.0%)	315 (28.0%)	2.95	.747

Thanks to my teacher, I have developed a sense of societal values e.g., honesty, responsibility etc.	306 (27.2%)	515 (45.8%)	289 (25.7%)	14 (1.2%)	821 (73.0%)	303 (27.0%)	2.99	.761
Some teachers are not exemplary by their lifestyle.	329 (29.3%)	537 (47.8%)	246 (21.9%)	9 (0.8%)	866 (77.3%)	255 (22.7%)	3.06	.736
MRS and overall mean	**2413 (21.5%)**	**5421 (48.3%)**	**3274 (29.1%)**	**127 (1.1%**	**7834 (69.7%**	**3400 (30.3%)**	**2.90**	**.732**

Key: SA=Strongly Agree, A=Agree, D=Disagree and SD= Strongly Disagree.

Std. Dev; Standard Deviation

Finally, based on students' perspective on mentoring, 69.7% of them accepted to being mentored by their teachers while 30.3% denied and the overall mean of 2.90 below 3.0 on a mean scale of 1-4 implies that mentoring is not also adequately carried out as indicated by the students. Specifically, 77.3% (866) of students agreed that some teachers are not exemplary by their lifestyle. Aside that, 73.0% (821) of students agreed to have developed a sense of societal values thanks to their teachers while 27.0% (303) disagreed. Similarly, 72.0% (808) of students agreed to get moral guidance and support from their teacher while 28.0% (315) denied. Moreover, 69.8% (784) of students confirmed that teachers act as role model to emulate and they act more like counsellors while 30.2% (339) denied. Furthermore, while 69.7% (783) of students opined that their teacher always offers valuable advice, correction and encouragement, 30.3% (315) of them disagreed. Similarly, 68.7% (772) of students agreed to have a better moral life because of guidance from their teachers while 31.3% (352) disagreed. Moreover, while 68.0% (764) of students accepted to feeling comfortable discussing personal challenges and emotions with their teachers, 32.0% (359) denied. Equally, 65.7% (739) of students confirmed that their teachers offer career guidance for their future aspirations while 34.3% (385) disagreed. Finally, 63.3% (712) of students confirmed that their teacher provides helpful guidance on academic matters while 36.7% (412) disagreed.

Table 9: Comparing Respondents Opinion on Mentoring

Respondents	Mentoring		Mean	Judgment	Statistical test
	No need for improvement	Need for improvement			
Subject coordinators	53 (67.4%)	25 (32.6%)	2.89	Moderate	x^2=2.964 *p*-value 0.301
Teachers	168 (64.4%)	93 (35.6%)	2.81	Moderate	
Students	783 (69.7%)	340 (30.3%)	2.90	Moderate	
Overall	**1004 (68.7%)**	**458 (31.3%)**	**2.87**	**Moderate**	

Comparatively, the respondents did not significantly differ in their opinion on mentoring (*p*-value = 0.301 > 0.05) implying that they share almost the same opinion. While 67.4% of subject coordinators, 64.4% of teachers, and 69.7% of students reported that mentoring is done, a significant proportion of subject coordinators 32.6%, teachers 35.6% and students 30.3% indicated the need for improvement in mentoring in the school setting. This is further confirmed with a moderate mean value of 2.89 for subject coordinators, 2.81 for teachers, and 2.90 for students with a grand mean of 2.87 below 3.0 on a mean scale of 1-4. Generally, mentoring in the school setting was moderately carried out and significant improvement is thus needed to make it very high.

Question Four: What is the perception of Education Secretaries mentorship practices?

Opinion on how Catholic teachers act as mentors to their students in Catholic colleges

In the opinion of respondent one on how Catholic teachers act as mentors to their students in Catholic colleges, he said teachers act as role models and touch students' lives in several ways as explained "…….*through life examples, compassion, love, and empathy, dedicated teachers become*

mentors to their students they able to touch their lives by moulding them in several ways….” The second responded added that teachers act as mentors by demonstrating hospitality, celebrate students success, behave responsibly, and offer advice to students as depicted in the statement “…..*Being welcoming and celebrate when necessary with students, celebrate with students, being responsible and respectful, love as an exemplary Christian, be an advisor than a judge and jury, and serving the pupils/students*……”

The third respondent opined that teachers act as mentor to students by dressing properly, acting responsibly and offering guidance as explained “….*by dressing ethically, through the responsibility of dormitory masters and mistresses to guide and direct their daily activities, and continuous guidance and counselling*….” Finally, respondent four said that teachers act as exemplary models as depicted in the statement “……*A Catholic teacher teaches by the very exemplary of his/her life. So, they seek to be exemplary in the way they come across to the students. They are responsible, respectful, objective, firm, transparent, peaceful, industrious, conscientious*, *etc*…”

View on whether priests and religious should continue to act as Principals in Catholic colleges

Based on respondents’ view on whether priests and religious should continue to act as Principals in Catholic colleges, respondent one called on priests and religious to continue acting as principals because of their work done as depicted in the statement “……*priest and religious leaders should continue to act as principals in Catholic colleges because their presence speaks volumes*….” More so, respondent two accepted the continuation of priests and religious to promote Christians values as explained “….*Yes, so that the Christian values and vision of Catholic education be maintained*….” More so, another respondent did not support priest to continue to be principals because of their limitation in understanding the layman viewpoint as explained “….*No, because of their limitation in the life of the lay person*….” In line with respondent one, respondent three said priests and religious should continue acting as principals but should be trained as explained “…..*Yes, but much emphasis should be on trained priests and religious on educational affairs*….” On the contrary, from the perspective of the fourth respondent, principalship depended on possession of administrative and managerial qualities by anyone as explained “…*Ordination or profession does not quality one to be a principal. It is rather educational, administrative, and managerial training that qualify one to be a good principal. Whoever has the qualities require of a principal, be they ordained, professed, or completely lay, they are right material for the office of principal*...”

Testing of Hypothesis

Ho: There is no significant impact between teacher mentoring and Catholic school culture in Cameroon Secondary Education.

Ha: There is a significant impact between teacher mentoring and Catholic school culture in Cameroon Secondary Education.

Table 10: The Perceived Impact of Mentoring on Catholic School Culture

Test	Statistical parameters	Mentoring	Catholic School Culture	Explanatory power of the impact in terms of percentage as revealed by Cox and Snell test
Spearman's rho	R-value	1	.229**	.441 (44.1%)
	p-value	.	.000	
	n	1462		

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

Statistically, findings showed that mentoring has a significant impact on Catholic school culture (R-value 0.229**, *p*-value < 0.001) and the explanatory power of 44.1% as revealed by the Cox and Snell test implies that mentoring to some extent impact Catholic school culture. In fact, the positivity of the correlation value denotes that Catholic school culture will improve significantly with increase in mentoring in the school. Therefore, the hypothesis that states there is a significant

impact between teacher mentoring and Catholic school culture in Cameroon secondary education was accepted.

DISCUSSION OF FINDINGS

The findings revealed that mentoring has a significant impact on Catholic school culture and the explanatory power of close to forty-five percent revealed by the Cox and Snell test implies that mentoring to some extent impact Catholic school culture. In fact, the positivity of the correlation value denotes that Catholic school culture will improve significantly with increase in mentoring in the school. However, mentoring was needed both for teachers and even students to adequately promote Catholic school culture. Unfortunately, this was not the case because the extent to which mentoring was carried out is moderate. For instance, a significant proportion of teachers, students, and subject coordinators of more than thirty percent to close to thirty-six percent reported that mentoring is not done.

In addition, the moderate mean value derived from all three respondents confirmed such. Therefore, the findings showed the need for significant improvement in mentoring practices in the school because adequate promotion of Catholic school culture significantly depended also on mentoring of teachers and students. Despite the call for improvement in mentoring practices, the findings revealed that some teachers act as mentors to students as role model, touching their lives, offering guidance and counselling, advising, demonstrating hospitality, celebrate students' success, behave responsibly, and dressed properly. We have to note the teachers' mentoring depended much on the school leaders. The fact that priests and religious are given the position of a principal was not an acceptable decision by all respondents. In fact, some respondents reported that a priest or religious cannot be a principal unless he/she must have shown adequate administrative and managerial qualities for better mentoring of teachers. This finding corroborates with that of Liaqat et al. (2020) who researched on mentoring practices including Christian leadership, assistance and support to teachers through mentorship programs, trust in the relationship, skill and competency, mastery of mentoring techniques, role model, and career orientation. They argue that mentoring plays a very vibrant role in the academic development of students in secondary school education in Pakistan. The study also indicated that mentoring was helpful for mentees to cope with challenges in their social, academic, and personal life. Mentoring was reported to help as a function of assisting mentors in the field of guidance and counselling by embracing values, attitudes, practices, approaches, experiences, and standards. Thus, we could see that from the work of Liaqat and others, not only teachers have to be mentored by leaders. The students equally need it. Therefore, if mentoring is adequately done which is not the case as proven in the findings of our study, Catholic school culture will not be adequately promoted.

Conclusion

Catholic school culture has academic, social, and religious dimensions. Teachers have to be put on the right track for proper effectiveness, but this cannot happen if mentoring continues to be insufficient. Therefore, it is imperative that educational leaders in Catholic schools who are bestowed with the leadership mantle do proper mentoring of teachers and students. Going by the Five-Factor Model for Mentoring by Hudson (2004) and Skamp (2005), they indicated that effective mentoring requires personal attributes, system requirements, pedagogical knowledge, modelling and feedback. Educational leaders like priests and religious who are principals in Catholic schools must possess these five qualities for effective mentoring of teachers and for them to effectively mentor others. Glickman (1985) reported that the main purpose of mentoring is to provide guidance, support, and encouragement to help mentees navigate their educational journey and personal development. From Glickman point of view about mentoring, we could see that mentoring of teachers and students have enormous benefits. Every institution has it culture and to foster that, employees have to be mentored. It is in this light that priest as principals in Catholic schools are called upon to step up their mentoring practices to foster a positive and respectful school culture and bringing about professional development of teachers and development of the learners.

Recommendation

Based on the findings of the study, it is generally recommended that there be a change in mentoring practices. In the first place, there is the necessity for teachers to act as evangelizers. This evangelization can be accomplished in a triple dimension: through upright conduct, through satisfactory fulfilment of secular obligations and through participation in the teaching of the faith (Wambo, 1992). Lay Catholic teachers can be 'living witnesses' to their faith in both their private lives and the professions they exercise in all educational institutions of our country. Definitely, teachers will encounter obstacles in this task of evangelization but should not be discouraged (Ngwa, 1993). Secondly, teachers must play the role of parents to the students. They take full responsibility for the formation of the children for as long as they are under their charge. Hence the role of the teacher goes beyond doing a job for which one is paid. Thirdly, there is the need to develop the art of spiritual mentoring within a Christological framework which focuses on the receptivity between the teacher and student in a mentoring relationship understood as an extension of God's friendship. There is need to cultivate a trustful and respectful relationship which promotes confidentiality. This is a necessity as very few Catholic teachers possess formal training in mentoring. Also, parents are to practice "presence evangelism" which refers to the non-verbal witness of their lives in the family. Today's youth and students in particular cannot be won by argument or persuasion but by example. Three elements are pertinent to the training of students: example, teaching and discipline. No single one of these can be fully effective in isolation from the other two. Discipline reinforces example and teaching. Lastly, for Catholic teachers to perform their mentor role requires education in values. Education in values has to do with inculcating fundamental human and moral principles which would help students to become more human and interact well with others in society. Lastly, good teachers make good schools. Without our Catholic teachers, our schools will lose their direction and sense of purpose. There is urgent need to restore to the teaching profession the sense of vocation and the respect to which it is plainly entitled. Kubuo (1981) explains that Mission teachers know very well that they work for God, for the Church and for the Nation. The Catholic teacher is reminded that his dedication to work according to the principles of Catholic Education, is an act of faith, and a service to God. It is important to realize that all education involves not just l*earning* the truth but *living* it as well.

References

1. Alexandrou, A., Swaffield, S., & MacBeath, J. (2014). *Teacher Leadership and Professional Development*. In A. S. Alexandrou. Routledge
2. Angelle, P.S., & DeHart, C.A. (2011). *Teacher perceptions of teacher Leadership: Examining differences by Experience, Degree, and Position*. NASSP Bulletin, 95 (2), 141-160
3. Atay, K. (2001). The impact on school culture and teacher productivity from the perspective of teachers, adminstrators and supervisors. *Educational Administration: Theory and Practice, 26 (26)*, 179-194.
4. Bamenda, Bishops of the Ecclesiastical Province of. (1991). *Catholic Education: Objectives, Problems and Prospectives, A Report on the 6th Catholic Convention of the Ecclesiastical Province of Bamenda, 18th to 22nd March*. Kumbo: SOPECAM Editions.
5. Bamenda, Bishops of the Ecclesiastical Province of. (2001). *Report of the Provincial Meeting of Principals on the Theme: The Future of the Catholic Secondary School in the Bamenda Ecclesiastical Province*. Bonjongo: Catholic Printing Press.
6. Barth, R. (2001). Teacher Leader. *Phi Delta Kappan, 82* (4), 8-12.
7. Cherkowski, S., & Brown, W. (2013). Towards Distributed Leadership as Standards-Based Practice in British Columbia. *Canadian Journal of Education / Revue Canadienne de L'education, 36* (3), 23-46.

8. Cogaltay, N., & Karadag, E. (2016). The effect of Educational Leadership on Organizational variables: A meta-analysis study in the sample of Turkey. *Educational Sciences: Theory & Practice*, 603-646.

9. Congregation for Catholic Education, (1988, no. 100). *The Religious Dimension of Education in a Catholic School.* Vatican Press.

10. Danielson, C. (2006). *Teacher Leadership that Strengthens Professional Practice*. Virginia: Association for Supervision and Curriculum Development.

11. Dimmock, C., Tan, C.Y., Nguyen, D., Tran, T.A., & Dinh, T.T. (2021). *Implementing education System Reform: Local Adaptation in School Reform of Teaching and Learning*. Retrieved from International Journal of Educational Development, 80, 2-14: https://doi.org/10.1016/j.ijedudev.2020.102302.

12. Dogan M. (2017, 12). School Culture and Effectiveness. *International Periodical for languages, Literature and History of Turkish or Turkic, 25*, 253-264.

13. Ebot Ashu, F. (2020). *Theories and Practices of Educational Leadership, Administration and Planning in Cameroon*. Limbe: Presprint Plc.

14. Eger, L., & Prášilová, M. (2020). *The relation between school culture sub-categories and expected results of learning process*. Retrieved from Problems of Education in the 21st Century, 78 (1), 48-60: https://doi.org/10.33225/pec/20.78.48

15. Foleng, P. (2021). *Catholic Religious Studies Examination (CRSE) Board, Report to the Board Meeting*. Bamenda: Ecclesiastical Province of Bamenda.

16. Fonkeng, E.G., & Tamajong, E.V. (2009). *Secondary School Administration and Principalship*. Yaoundé: Presses Universitaires d'Afrique.

17. Fonkeng, G. (2007). *The History of Education in Cameroon, 1844-2004.* Lewiston: The Edwin Mellen Press.

18. Glickman, C. (1985). *Supervision of Instruction*. Boston: Allyn and Bacon, Inc

19. Gruenert, S., & Whitaker, T. (2019). *Committing to the culture: How leaders can create and sustain positive schools. Alexandria: Association for Supervision and Curriculum Development* (ASCD).

20. Gwanfogbe, M. (1995). *Changing Regimes and Educational Development in Cameroon*. Bamenda: Unique Printers.

21. Hakwendenda C, P. & Njobvu, M. (2019). *Student Mentoring during School Experience: Perceptions of Mentors and Student-Teachers in Selected Primary Schools*. Solwezi and Mufumbwe Districts in Zambia.

22. Harris, A., & Muijs, D. (2002). *Teacher Leadership: A Review of the Research*. Retrieved from https://www.ncsl.org.uk/researchpublication.

23. Hudson, P. (2004). Toward identifying pedagogical knowledge for mentoring in primary science teaching. *Journal of Science Education and Technology, 13 (2)*, 215-225.

24. Hudson, P., Skamp, K., & Brooks, 0. L. (2005). Development of an Instrument: Mentoring for Effective Primary Science Teaching. *Science Education, 89*(4), 657-674.

25. Hurley, J. (2016). *Teacher Leadership: A New Foundation of Education*? Retrieved from Counterpoints, REVISED EDITION, 466 (1), 186-196: https://www.jstor.org/stable/44157476

26. Karadag, E., Kilicoglu, G., & Yilmaz, D. (2014). *Organizational Cynicism, School Culture, and Academic Achievement: The Study of Structural Equation Modeling*. Retrieved from Educational Sciences: *Theory and Practice, 14* (1), 102-113: https://doi.org.10.12738/estp.2014.1.1640

27. Katzenmeyer, M. & Moller, G., (2016). *Understanding Teacher Leadership*. Retrieved from Counterpoints, Vol. 466: https://www.jstor.or/stable/45157463

28. Krejcie, R.V., & Morgan, D.W.,. (1970). *Determining sample size for research activities*. Retrieved from Educational and Psychological Measurement, 30 (1), 607-610: https://tinyurl.com/y9wvuvv3

29. Kythreotis, A., Pashiardis, P., & Kyriakides, L. (2010). The influence of school Leadership Styles and Culture on Students' Achievement in Cyprus Primary Schools. *Journal of Educational Administration, 48* (2), 218-240.

30. Liaquat, S., Naz, A., & Nasreen, A. (2020). Role of Mentoring in Secondary School Education; Mentee's Experiences and Challenges. *Pakistan Social Sciences Review 4*(2), 70.

31. Lindsey, Randall, B., Nuri Robins, K., Terrell, R.D., & Lindsey, D.B. (2018). *Cultural Proficiency: A Manual for School Leaders*, (4th Edition). Californai: Corwin Press.

32. Little, J. (1995). Contested Ground: The Basis of Teacher Leadership in Two Restructuring High Schools. *The Elementary School Journal, 96* (1), 47-63.

33. Loeb, H., Elfers, A.M., & Plecki, M.L. (2010, Summer). *Theory into Practice, 49* (3). 223-232. Retrieved from Accomplished Teaching as a Professional Resource: https://www.jstor.org/stable/40890949

34. Mac Ojong, T. (2008). *Philosophical and Historical Foundations of Education in Cameroon 1844-1960*. Limbe: DESIGN House.

35. Manaf, A., & Omar, M.Z. (2017). Improvement School Effectiveness through Culture and School Climate. *The International Journal of Social Sciences and Humanities Invention, 4* (2), 3289-3298: https://doi.org/.org10.18535/ijsshi/v4i2.06.

36. Mangong, E. (2001). *A Summary of Rev. Fr. Charles Ngoubi's Presentation on the Origin of the Catholic Secondary School in the Bamenda Ecclesiastical Province, (Goals, Objectives, needs to address).* Buea Catholic Printing Press.

37. Mbua, F. (2003). *Educational Administration: Theory and Practice*. Limbe: DESIGN HOUSE.

38. Mensah, J. (2000). Evolution of private education in Cameroon since independence. In T. &. Ndongko, *Educational Development in Cameroon:1961-1999: Issues and Perspectives.* Nkemji Global Tech.

39. Mullen, C.A., & Jones, R.J. (2008). Teacher Leadership Capacity-Building: Developing Democratically Accountable Leaders in Schools. *Teacher Development, 12* (4), 329-340.

40. Ndze, C. (1992). General History of Catholic schools in Anglophone Cameroon. In P. (. Betene, *Catholic Education in Cameroon, 1890-1990.* Grafiche Dehoniane.

41. Nguobi, C. (2001, October No. 528). 2001 Results for Religious Studies. *Cameroon Panorama, p. 16.*

42. Nkeh, C. (2022, July/August No. 749). Violence in School. *Cameroon Panorama*, pp. 30-31.

43. Pang, L. (2012). Creativity and its Discontents; China's Creative Industiries and Intellectual Properly Rights. *Journal of Cultural Economy, 7*(1), 127-129.

44. Poekert, P., Swaffield, S., Demir, E., & Wright, S. (2020). *Leadership for Professional Learning Towards Educational Equity: A Systematic Literature Review*. Retrieved from Professional Development in Education, 46 (4), 541-562: https://doi.org/10.1080/19415257.2020.1787209

45. Schein, E. (2010). *Organizational Culture and Leadership*. San Francisco: Jossey-Bass, A Wiley Imprint.

46. Titanji, P. (2017). *Understanding Educational Organizations and Leadership*. Calabar: University of Calabar Press.

47. Townsend, T. (. (2019). *Instructional Leadership and Leadership for Learning in Schools: Understanding Theories of Leading*. Palgrave: MacMillan

48. Tsafak, G. (2003). *Ethics and Deontology in Education*. Yaoundé: Presses Universitaires d'Afrique.

49. Vatican. (1965, no. 8). Vatican Council II, Vol. 1. In A. *Flannery, Declaration on Christian Education, Gravissimum Educationis* (pp. 725-749). Rome: Costello Publishing Company & Dominican Publications.

50. Vierstraete, V. (2005). An Evaluation of the Efficiency of Quebec's School Boards Using the Data Environment Analysis Method. *Appl Econ, 37* (14), 1643-1653.

51. Wanberg, R. C., Welsh, E., & Hezlett, A. S. (2003). Mentoring Research: A Review and Dynamic Process Model. *Research in Personnel and Human Resources Management*, 22, 39-124.

52. Yilaka, A. (1988, June No. 328). The Purpose and Value of Catholic Education. *Cameroon Panorama*, pp. 6-9.

53. York-Barr, J. & Duke, K. (2004). What do we know about Teacher Leadership? Findings from two decades of Scholarship. *Review of Educational Research*, 255-316.