

ABSTRACT

The Role of Mentoring in the Developmental Experiences of Baptist Pastors in Texas: A Case Study

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This grounded theory, multiple case study addressed the need for improvement in the training of Baptist pastors for practical ministry. The researcher posed the research question “What is the role of mentoring in the developmental experiences of Baptist pastors in Texas?” The research purpose was to discover if and how mentoring was used by Baptist pastors and, if used, what effect Baptist pastors perceived mentoring may have had on their professional development. The research question inquired into the role of mentoring as an ameliorative educational approach to improve the training of pastors. Results from the interviews of 15 pastors in the study indicated that mentoring did play a valuable role in the professional development of Baptist pastors in Texas. Pastors’ thoughts concerning mentoring as compared to other professional development opportunities; their personal involvement in mentoring; their preferences and expectations concerning mentoring and; the perceived benefits of mentoring were all explored. The study yielded 17 grounded theory propositions and suggestions for future research.

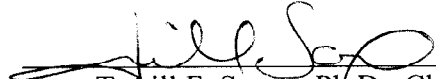
The Role of Mentoring in the Developmental Experiences
of Baptist Pastors in Texas: A Case Study

by

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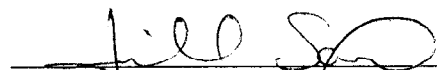
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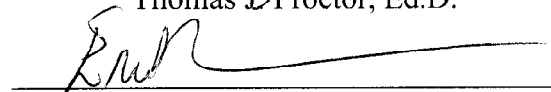

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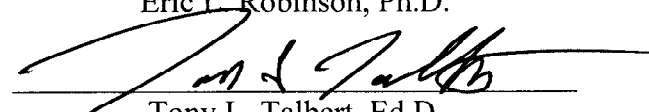
Submitted to the Graduate Faculty of
Baylor University in Partial Fulfillment of the
Requirements for the Degree
of
Doctor of Philosophy

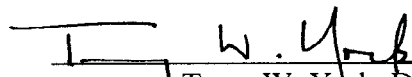
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ACKNOWLEDGMENTS

I would like to thank Dr. Terrill Saxon, Dr. Thomas Proctor, Dr. Eric Robinson, Dr. Tony Talbert, and Dr. Terry York for their service on my committee. Dr. Saxon stepped in as my chair under unusual circumstances, and not only embraced my topic, but also willingly accepted my research method. Dr. Tony Talbert has served as a continuing encouragement to me, with his unfailing positive attitude and his passionate expertise in qualitative research. Dr. Terry York has been an encouragement to me before I even began work on this degree, and it was indeed my honor to have him on this committee. I count all of these as, not only as colleagues, but as friends.

My heartfelt gratitude and deepest respect is extended to the 15 pastors who gave so generously of their time to be interviewed. They opened their lives to a total stranger in order that the role of mentoring in the developmental experiences of pastors might be better understood.

I would also like to acknowledge the cooperation of Clay Price, Research Information Services, Baptist General Convention of Texas, Dr. Jan Daehnert of the Minister/Church Relations Department of the Baptist General Convention of Texas, Dr. Jeter Basden, Director of Ministry Guidance at Baylor University, and Dr. Dan McGee of the Counseling Center of the Baptist General Convention of Texas for their contributions of information to this study and their encouragement to me.

My undying gratitude, love, and respect is extended to Susan, my loving wife and best friend of 29 years, and my children, Jonathan and Lauren. These few years of study were a part of an amazing journey as only we can know it. I appreciate their cheerful and unwavering support, encouragement, and sacrifice more than they will ever fully understand.

Soli Deo Gloria

DEDICATION

To Susan

CHAPTER ONE

Overview of the Problem and Inquiry

Problem Statement

The training of pastors for practical ministry could be improved. Traditionally the academic preparation for pastors has focused on study of the Bible, theology, church history, and Christian ethics, with opportunity for study in specialized areas such as biblical languages, pastoral care, preaching, evangelism, and missions (Basden, 2005). Supervised ministry, also called field education or in-service guidance, may have been a part of the pastor's seminary experience. This supervised ministry may have been a one or two-course opportunity for students to get hands-on experience in ministry. Sometimes this experience consisted only of reporting periodically to a faculty member about the student's paid or volunteer involvement with a church or ministry organization, with some opportunity for faculty feedback in group or individual sessions. Otherwise, the student would be assigned to a field supervisor and a similar reporting method would be used (Basden, 2005). However, upon entry into congregational ministry, pastors are often surprised to discover that they are ill-equipped for the required practical day-to-day work of administration, leadership, negotiation, and productive interaction with people. Seminary education devoted very little emphasis to these skills. Could there be an alternative strategy or method to learning "the hard way" and bridging the gap between formal training and the practice of pastoral ministry?

Research Question and Purpose

In an attempt to inaugurate an agenda for studying adult mentoring in religious contexts as an alternative to the “school of hard knocks,” the question for this study was “What is the role of mentoring in the developmental experiences of Baptist pastors in Texas?” The research purpose was to discover if, and how, mentoring was used by Baptist pastors and, if used, what effect Baptist pastors perceived mentoring may have had on their professional development. To date, the practical use and efficacy of mentoring in religious contexts has not been studied to a degree that can confirm or deny its existence (English, 1998).

Why Research this Problem and Question?

The Challenge of Pastoral Ministry

A survey conducted in the year 2000, coordinated by the *LeaderCare* ministry of LifeWay Christian Resources of the Southern Baptist Convention, pointed out the need for better training for pastors. Studying Baptist churches, the survey reported the total number of forced terminations during the previous year, as reported by church-minister relations directors in 22 state conventions, were 668 pastors and 237 other staff positions (Willis, 2001). Reasons for the terminations given in this survey, and previous surveys like it, were systemic church problems (e.g., lack of unity and the presence of factions in the church, resistance to change, conflict that existed before the pastor arrived), problems with pastoral leadership style or ability (e.g., conflict over styles believed to be most appropriate, pastoral leadership style perceived as too strong/authoritarian, power/control issues, overall competence for tasks and role), the pastor’s lack of communication skills,

the pastor's lack of interpersonal skills (e.g., personality conflicts), perceived ineffectiveness of the pastor (e.g., tenure-related ineffectiveness, overall poor performance regardless of tenure), and issues of character (problems related to sexual immorality, other unethical conduct) (Willis, 2001). Character issues accounted for less than 10% of forced terminations in 2002. As of 2002, numbers of forced terminations appeared to be in decline. But, the causes remained consistent in content and priority through studies done in 2002 (Baptist General Convention of Texas, 2002; Willis, 2001).

In a survey conducted with 1000 U.S. pastors by the Fuller Institute of Church Growth, the discovery was made that: 1) 80% of pastors believed their pastoral ministry has negatively affected their families; 2) 75% reported a significant stress-related crisis at least once in their ministry; 3) 50% felt unable to meet the demands of the job; 4) 90% felt inadequately trained to cope with ministry demands; 5) 70% had lower self-image than when they began their professions; 6) 50% had considered leaving the ministry within 3 months of completing the survey (as cited in Wind & Rendle, 2001).

Interpersonal, emotional, and geographical isolation was a significant issue among pastors. Hill, Darling, and Raimondi (2003) stated that pastors are put on a pedestal, giving a sense of grandiosity which exacerbates isolation. Further, they note that clergy feel isolated from their community and vulnerable in the community. In this study, clergy stated that "they did not have many close friends in their lives to whom they could connect or turn to in times of need" (p. 157). The researchers quoted a member of a focus group from their study who stated, "Clergy don't feel like they have a pastor to turn to themselves which makes them feel very isolated" (E. W. Hill et al., 2003, p. 157).

What role might mentoring have as an alternative strategy to learning “from the school of hard knocks?” Could it serve as an effective instructional strategy which fills the gaps in formal education and assists in the modulation from theory to practice? Could it also be helpful in the developmental transitions of a pastor’s life, in general, and professional development overall? Hill, Darling, and Raimondi (2003) recommended that clergy families need assistance with handling personal and familial issues; ongoing support (in the form of networks); ongoing educational and enrichment programs; and internships for all clergy. Might mentoring have a role in addressing these recommendations?

Shrinking Pool of Potentials

The challenge of congregational ministry and perceived inadequacy on the part of pastoral candidates has led to a shortage of clergy to meet current congregational demands in major denominations across the United States. There was also a looming question about whether new clergy had the talent, skills, and knowledge they needed to become effective leaders. They were coming to seminary with low levels of religious literacy and high personal and therapeutic needs. Recommendations for dealing with this issue included general references to educational needs (Wind & Rendle, 2001).

Evaporating Resources for Training and Support

With the fragmentation of Baptist denominational associations—national, state, and local—went a fragmentation of resources, including fiscal resources. Shrinking fiscal and human resources caused the organizations, which had traditionally served the local

church with training and consultations, to reduce their training and support services to the churches.

The evaporation of these training and consultation resources, which had usually been offered at little or no expense, had its greatest impact on the smaller churches with scarce resources to engage training and consultation for a price. Might mentoring play a role as a resource for training and support?

Institutional Skepticism

Persons born in the later years of the baby-boom through those of the current generation were highly influenced by post-modern thought and were sorely skeptical of, and even angry with, established institutions, which they believed had failed. This includes the institutional church and seminaries (The Barna Group, 2003, 2004). This skepticism led to reticence, and at times refusal, on the part of the young pastor to turn to these agencies and institutions for help. Among pastors in mid-career, this skepticism expressed itself in “a high degree of mistrust and cynicism about the official church structures and officers . . .” (Lord & Bryan, 1999, as cited in Wind, 2001).

The Importance of Context

Situated learning theorists confirmed the importance and effectiveness of learning a skill in a context, and preferably the context in which the learning will be applied. Transfer of knowledge and skill was surer when the situation in which it is to be applied was similar to the one in which it was learned (Greeno, 1997; Lave, 1988; Thorndike, 1903).

In the New Testament gospel accounts found in the Christian Scriptures, Jesus was depicted as one who taught in the context of life. His disciples learned in situation. Pastors may learn leadership, administration, political skills and other practical skills of ministry in a leadership context better than could ever be possible in a classroom (Greeno, 1997; Lave, 1988; Thorndike, 1903).

Seminary efforts at contextualization generally provided very abbreviated training experiences “in context” (i.e., field education, in-service guidance, or mentoring). Those who facilitated such experiences were in short supply; submitted lightly, or not at all, to a standard of qualification; and were often those who were simply willing. Students were allowed to choose their own field supervisor. Time was also limited since students were often anxious to complete their formal seminary training, get on the field, and have a steady income. Thus, a protracted mentoring experience extending beyond their period of formal education (e.g., 1 or 2 years) appeared unattractive to most young pastors.

Individuals are more motivated for learning when they sense a need for the concept or skill to be learned (Bandura, 1986a). For example, if a pastor enters a field of service and realizes a lack of needed knowledge or skill for meeting the expectations of the job, he or she may be more motivated to seek additional learning in the area of need. What role does mentoring play in the attainment of this additional learning?

Precedents

In the late 1970's, the “in context” training for music educators seeking professional credentials for teaching on all grade levels, consisted of six weeks in an elementary music classroom and six weeks in a high school choral department for a few

hours each day. Today, some who train undergraduates to be professional educators, have changed their approach. Instead of a few hours per day for 12 weeks in a classroom, the educator in training can opt to be an intern in a Professional Development School (PDS). A PDS is a unique opportunity for the undergraduate student to learn “in context” under the tutelage of an experienced professional educator and university faculty for one school year (National Council for Accreditation of Teacher Education, 2005).

Why not take such an approach with the training of pastors?

Other professions (medicine, law, accounting) saw the need for training in the form of apprenticeships, internships, and other such arrangements (Dreyer, 1996). The professions also saw the need for effective, transferable training, and spend billions of dollars yearly on focused continuing education (S. B. Merriam, 2003). Mentoring relationships are well suited for continuing education and are shown to increase employee retention (Joiner, Bartram, & Garreffa, 2004; Scandura & Viator, 1994; Viator, 1991), thus reducing cost for training new employees for the position. Theological schools can learn from the professions.

But, what of professional development for pastors beyond formal training? Classroom/conference-type training has a less-than-desirable measure of transfer until it can be fully situated in the pastor’s ministry environment (Bassock, 1990; Bassock & Holyoak, 1993; Gick & Holyoak, 1987; B. S. Stein, 1989; Sternberg & Frensch, 1993). A curriculum customized to the need of the individual pastor may satisfy the two assumptions of andragogy, which indicate that the adult learner is interested in material that addresses social roles and which can be immediately applied. This can increase

motivation to learn (Knowles, Holton, & Swanson, 1998; S. B. Merriam, 2001b; S. B. Merriam & Caffarella, 1999).

As the foregoing needs are considered, one may wonder what role mentoring could play in addressing the needs. Might mentoring play a role in bridging gaps between theory and practice and filling gaps in the skill sets of the Baptist pastor? What role might mentoring play in bypassing the issues of skepticism? What role might mentoring play in applying expert instruction and support at the sight of the need and in training pastors in their ministry context utilizing a wide variety of approaches?

The Practical Need for Mentoring

Baptists have not “traditionally placed education foremost in the requirements of their pastors, insisting first of all upon personal piety and the leading of the Spirit in preaching” (Torbet, 1963, p. 305). However, education was not disregarded, and was promoted by some (Torbet, 1963).

Baptist churches are each independent, self-governing groups. There is no higher human authority to which the individual Baptist church is accountable. The individual pastor is accountable to no higher human authority than the congregation served (Hobbs, 1971).

Each congregation may call a pastor with qualifications of their own choosing. An individual called by a church as its pastor may have education that ranges along a continuum from less than a high school diploma to multiple advanced degrees, none of which need be related to the role or responsibilities of the pastor. The experience of the individual for the job may be limited, non-existent, or extensive. No particular

credentials are required except those designated by the individual church, and as a result, they may vary from church to church (Hobbs, 1971).

According to the 2004 Annual Church Profile, there are currently more than 5641 Baptist churches and missions in Texas. Many of these are located in rural settings. Of these churches, 79% reported fewer than 100 in attendance (13.5% of this group reported 0 attendance), 65% reported 1-99 in attendance on average, and 18% have 100-499 in attendance (Baptist General Convention of Texas Research Information Services, 2004). Their resources for compensating a pastor, the availability of guidance in the search and enlistment process, and a standardized process in recruiting a pastor are limited or non-existent. The church may choose whomever they will to be their pastor and may be forced to take whomever they can get to fill the role of pastor for their church.

Generally speaking, many Baptist churches in Texas make no provision, financially or in time away, for their pastor's continuing education. If continuing education experiences are allowed for the pastor by the congregation, he or she is often allowed to choose the experience without congregational question or oversight as to content. It would be rare for a Baptist church to call for an assessment of need for training or to offer a prescription of a particular continuing education experience for their pastor. Thus, a pastor might be inclined to choose a continuing education experience based on the "best fit" for his/her calendar, the enticing nature of the setting, the relative rigor of training schedules, or on the basis of the content fad of the time. All of this may be regardless of his/her real needs, of which he or she may be unaware.

Regardless of the educational qualifications of the pastor, a careful needs assessment and need-focused professional development map is essential in today's fast-

paced, complex society. What role does mentoring play in continuing education for pastors?

The Literature

There was a paucity of literature related to mentoring and the training of pastors, which the review of the literature demonstrated. There was a large amount of literature in the disciplines of organization and developmental psychology which was extrapolated to guide the study of mentoring and its relationship to mentoring pastors.

English (1998) shed some light on mentoring and the church. She states, “Explanations for the absence of mentoring relationships in churches are largely speculative, since little solid empirical research exists on the topic to support or deny the existence of such programs in church” (p. 63-64).

She suggested that some churches may have resisted mentorship because of: 1) a perceived possibility of increase in labor and financial costs; 2) the paucity of rigorous writing and research on religious education mentorship; 3) the belief that they are already engaged in informal mentorship (because of some spiritual practices termed as mentoring); or 4) it is seen as a public education fad. According to English (1998),

This is an unfortunate view, since mentorship is consistent with the Christian practices of formally inducting new members, dating back to the ancient church. In the current context mentorship is a part of the professionalization process: Members of the profession know that the future of the profession depends on codes of behavior and principles that can be conveyed most effectively through mentorship. Transmission of standards of professional practice requires some form of induction, and mentorship is an effective means of doing this. Mentorship is not a replacement for formal pre-service professional education. . . . (p. 65)

The Significance of the Study

In light of the lack of empirical data on mentoring and religious settings (English, 1998), a rigorous and expanding research agenda regarding mentoring in church and religious contexts is needed. This study has the potential to lay the ground work for such an agenda, providing for an ongoing contribution to the mentoring literature from the perspective of learning and development in religious settings.

If mentoring is found to play a significant role in the development of pastors, then the study may be of great practical significance as well. Mentoring may hold the possibility for improving the skill sets of pastors and, as a result, lead to the improved health and effectiveness of the congregations they serve.

Communicating with Understanding

In order that the communication may be done with understanding, the operationalization of terms was important in this early portion of the study. Definitions of the words mentoring, developmental experiences, and pastors, as they are used in this study will be offered. In addition, a brief look at the rationale for use of the word pastor versus other terms will be given.

Mentoring

The literature showed that the definitions of mentoring were numerous and varied. For the purposes of this study the following definition was used:

Mentoring is an intentional process of whole-person development and learning in situation, facilitated through a relationship with an actively interested, more experienced, capable, and helpful individual; and which can be mutually beneficial, and is primarily face-to-face in its interactions.

Intentional. “Intentional” means that something is done by design. Mentoring that is an intentional process is a process that has been designed at some level. The fact that it is designed implies forethought, planning, and an “on purpose” approach. “Intentional” mentoring is proactive.

Whole Person. A human being is to be treated as a complex unity. The various aspects of this unity are all to be appreciated, respected, and given attention, with each affecting and interacting with the others (Erickson, 1985; Grenz, 1994).

Relationship. Relationship is not only functional in mentoring for skill development, psychosocial support, or role-modeling but is also an essential part of human beings living and working together for positive reciprocal ends. The ability to experience relationships among human beings is an essential part of mankind being created in the image of God (Erickson, 1985; Grenz, 1994).

Developmental Experiences

For the purposes of this study, developmental experiences may include formal or informal learning experiences which help the individual to develop in a healthy fashion, personally or professionally. These experiences may include conference or school attendance; personal reading and/or study; engaging a professional counselor, coach, or adviser; talking with a trusted friend or peer; and/or engaging in a program of social, emotional, spiritual, or physical enrichment. Among developmental experiences is the mentoring relationship.

Kram (1985) described a developmental relationship as one that “contributes to individual growth and career advancement” (p. 4). Mentoring was one such developmental relationship among many (Darwin, 2000). Higgins and Kram (2001) noted four categories of change that had implications for mentoring and its place in developmental relationships. These categories were the: 1) new employment contract (calling for the employee to take responsibility for continuous learning as a core competency); 2) rapid pace of technology; 3) change in organizational structures and forms (downsizing, flattening organizational structure, and team-based) and 4) diversity in organizational memberships. These categories of change affect the church as well.

Baptists

The quality of the Baptist denominational tradition, which may have most impacted mentoring, was congregational governance. Every congregation is self-governing and answers to no higher human authority than the congregation. The doctrines of soul competency and priesthood of all believers add an element of individual independence which impacts the governance of the church and may also impact the view of an individual concerning mentoring, their interest, willingness, or even convictions about utilizing a mentor (Hobbs, 1971).

Readers may find the limitation to the Baptist tradition to be somewhat disturbing. The purpose of the limitation was to facilitate sampling since this was the field which may be most easily entered by the researcher. There was no doubt that other denominational traditions have much to offer regarding this topic and they will be included in the agenda for future research.

Pastors

The English word “pastor” was used to translate the New Testament Greek term ποιμήν meaning “shepherd.” This term described a responsibility of the leaders of the New Testament Church. They were responsible for leading and caring for the flock of God—the Church (Acts 20:17; Eph. 4:11-12). The word “pastor” later designated a position of leadership, as well as a role in that position.

In today’s church, the term “pastor” is used freely in some instances and more restrictively in others. For example, in some Baptist churches, only one of the staff persons is called “pastor.” In other instances, the lead staff person is called Senior Pastor, and other specialists are called Youth Pastor, Children’s Pastor, or Associate Pastor, etc. This study included only Senior or Lead Pastors.

Summary

The occurrence of conflict in the church and the forced termination of pastors is all too frequent. It often occurs because the pastor is inadequately equipped to do the job he or she enters. Because of overwhelmed and evaporating resources and institutional skepticism, pastors are often unable or unwilling to find a resource for help in navigating around the “potholes” of working in a church environment. What role might mentoring, for an extended period of time, early in the pastor’s career, have in addressing the issues outlined above? If mentoring had an effect on the leaders of organizations, the results of such training for leaders may be described by those of the Christian tradition as lasting into eternity.

What is the Current Role of Mentoring?

The literature demonstrates that little is known about mentoring and its use with and among pastors. Because of the lack of information, the present qualitative study incorporates a very simple problem statement to lay a foundation for an extensive research agenda for mentoring and pastors—The training of pastors for practical ministry could be better. The overarching question is: “What is the role of mentoring in the developmental experiences of pastors?” Questions which further define this major research question are:

1. How do pastors view mentoring among other available developmental experiences?
2. To what extent do pastors use mentoring in their development?
3. When are pastors most likely to use mentoring for development?
4. What is the nature of the mentoring experience used by pastors in development?
5. What influences a pastor’s choice of mentoring as a tool for development?
6. What type of person would pastors most likely accept as a mentor for development?
7. What results do pastors expect from a mentoring experience?

Conclusion

Mentoring has potential for enrichment beyond career advancement. It has potential for extending and enriching development, career-long and life-long learning, and improving instruction (M. W. Galbraith & N. H. Cohen, 1995). This chapter introduced the research problem being studied as the need for improvement in the training

of Baptist pastors for practical ministry. The need for such a study was outlined. The intent to inaugurate an agenda to explore the problem by studying mentoring in religious contexts was stated, and the research question was posed “What is the role of mentoring in the developmental experiences of Baptist pastors in Texas?” The research purpose was to discover if, and how, mentoring has been used by Baptist pastors and, if used, what effect Baptist pastors perceived mentoring may have had on their development. The research question inquired into the role of mentoring as an ameliorative educational approach to the research problem which pointed out the need to improve the training of pastors. The purpose of research was stated and rationale was given concerning the need for, and the significance of, the research. Terms were operationalized, and the research question was augmented with related questions used in the study.

Subsequent chapters will present a review of the literature, describe the research method; offer a brief summary of each individual case and overview all cases in this multiple case study; offer the results for the research questions; offer a discussion of the results and grounded theory in the form of propositions.

CHAPTER TWO

Literature Review and Theoretical Framework

Introduction

The previous chapter introduced the research problem being studied as the need for improvement in the training of Baptist pastors for practical ministry. Chapter One - *Overview of the Problem and Inquiry*, established an intent to inaugurate an agenda to explore the problem by studying mentoring in religious contexts and posed the research question, “What is the role of mentoring in the developmental experiences of Baptist pastors in Texas?” The research purpose was to discover if, and how, mentoring has been used by Baptist pastors and, if used, what effect Baptist pastors perceived mentoring may have had on their development. The research question inquired into the role of mentoring as an ameliorative educational approach to the research problem which pointed out the need to improve the training of pastors. The purpose of research was stated and rationale was given concerning the need for, and the significance of, the research. Terms were operationalized, and the research question was augmented with related questions used in the study.

This chapter presents a review of the literature, with the researcher having consulted approximately 500 sources spanning the last 25 years. Subsequent chapters will describe the research method, overview all cases and offer a brief summary of each individual case in this multiple case study, offer the results for the research questions, a discussion of the results and grounded theory in the form of propositions.

Literature Review

The Rise of Mentoring Research

Mentoring relationships were employed in antiquity in many cultural milieus. There was likely a time when such a relationship played a principal, if not exclusive, role among developmental relationships, both personal and professional (Agosto, 1998; Hendricks & Hendricks, 1995; Homer, 1956)(English, 1998)(Huang & Lynch, 1995). Mentoring has been a vehicle for the preservation and proliferation of knowledge, maintaining culture, encouraging talent, and developing future leadership (Darwin, 2000; Gerstein, 1985; Wickman, 1997).

There were two major literature reviews, to date, on mentoring, one by Jacobi (1991) and the other by Merriam (1983). A number of other reviews exist which are more limited in scope (Hansford, Tennent, & Ehrich, 2002; Hawkey, 1997; Noe, 1988a; Roberts, 2000).

In the early 1970s, mentoring became a popular instructional strategy for training managers (Russell & Adams, 1997). The survey of the literature indicated that during the late 1970s and following, mentoring as related to professional training became a subject of scientific study and scholarly publication (Bullard & Felder, 2003; Cesarone, 2004; Charles, 2004; Grindel, 2004; McDonald, 2003; McLean, 2004; S. Merriam, 1983; Weinstein & Schuele, 2003). However, Chao (1997) noted that “research on mentoring is fragmented” (p. 15). The bulk of the research and writing on mentoring and related constructs was found in the literature of business and organizational behavior. There was a paucity of literature on mentoring in the publications of educational research. The

dearth of literature related to mentoring and religious vocations and/or contexts appeared abysmal.

Developmental Experiences

Developmental experiences may include formal or informal learning experiences which help the individual to develop in a healthy fashion, personally or professionally. These experiences may include conference or school attendance; personal reading and/or study; engaging a professional counselor, coach, or adviser; talking with a trusted friend or peer; and/or engaging in a program of social, emotional, spiritual, or physical enrichment. Among developmental experiences is the mentoring relationship.

Some have tried to distinguish, or in some way separate, various other developmental experiences, such as teaching, coaching, counseling, sponsorship, and consulting from mentoring (Biehl, 1996; Enerson, 2001; Hunt & Michael, 1983; Megginson & Clutterbuck, 1995; Minter & Thomas, 2000; Scott, 2003; Stanley & Clinton, 1992; Stokes, 2003). Others hold that mentoring includes all these things and more (Clutterbuck & Megginson, 1999). Stokes (2003) strongly questions whether counseling should be considered a role of the mentor at all since not all mentors are trained for such, nor governed by the rigorous standards of the counseling profession.

The Mentoring Experience

Over the last 25 years, there were numerous attempts to define the mentoring experience. The term “mentoring” represents a construct that is multi-faceted and has failed consensual definition.

Merriam (1983) stated that the “phenomenon of mentoring is not clearly conceptualized” and means different things in varied disciplines and settings. Varied definitions of the mentor and the mentoring experience have continued to proliferate since Merriam wrote (Murrell, Crosby, & Ely, 1999; Shandley, 1989) (Chao, 1997; Cohen, 1995; Daloz, 1999; M. W. Galbraith & N. H. Cohen, 1995; McManus & Russell, 1997; Parks, 2000; Phillips-Jones, 1982; Ragins, 1997a). Others added that mentoring has become “notoriously difficult to define” (Bennetts, 2002; Friedman & Phillips, 2002; Roberts, 2000).

From a phenomenological study of the literature by Roberts (2000), common elements of the definitions were 1) a process form; 2) an active relationship; 3) a helping process; 4) a teaching-learning process; 5) reflective practice; 6) a career and personal development process; 7) a formalized process, and 8) a role constructed by, or for, a mentor (p. 151).

Kram (1985) defined mentoring in the field of management and organizational behavior in *Mentoring at Work*. She stated that mentoring:

. . . implies a relationship between a young adult and an older, more experienced adult that helps the younger individual learn to navigate in the adult world and the world of work. A mentor supports, guides, and counsels the young adult
(p. 2)

A seminal definition from the field of human development came from Levinson et al. (1979). Levinson studied Harvard males and stirred interest in mentoring as a developmental tool to assist men in realizing “The Dream,” established in young adulthood, and in navigating the various transitions outlined in the Levinsonian developmental scheme. These researchers noted that the mentoring relationship:

. . . is one of the most complex, and developmentally important, a man can have in early adulthood . . . Mentoring is defined not in terms of formal roles but in terms of the character of the relationship and the functions it serves. (p. 97-98)

Mentoring was more recently addressed in the field of adult education

(Brookfield, 1987; Daloz, 1999, 2004; M. W. Galbraith & Norman H. Cohen, 1995).

Daloz (1999) described mentoring through a developmental/transformational learning lens as a source of support, challenge, vision, help, guidance, and care. He stated that the mentor's art is in nurturing the relationship with the protégé. Cohen (1995) stated that mentors can help others develop "their own unique personal education and career potential" and enhance their development.

Qualities, Roles, and Functions of the Mentor

Qualities of the Mentor

Traditionally, a mentor was defined as an older, more experienced person who shared his or her expertise and knowledge with a younger protégé. As mentoring research progressed, age differential between mentor and protégé was found increasingly irrelevant. Knowledge, skill, expertise, and experience of the mentor are considered more essential than age differential (Daloz, 1999; Guy, 2002).

To expertise, Levinson et al. (1979) added character and understanding, as essential qualities of the mentor. The mentor must also be knowledgeable, experienced, interested, accessible, and a networker. This individual must be willing to share resources, observe confidentiality, show mutual respect, and show affection (Carruthers, 1993; English, 1996).

In a qualitative study of 27 mentors from 5 medium to large companies, Allen and Poteet (1999) found characteristics of an ideal mentor. Among these were listening and communication skills, patience, knowledge of the organization, the ability to understand others, honesty, a genuine interest in mentoring, people-orientation, structure, vision, common sense, self-confidence, openness to suggestions, leadership qualities, versatility, respect of others, an ability to teach, willingness to give feedback, and fairness/objectivity (p. 65-66).

The mentor has an outlook which is both positive and realistic, is prepared to give quality time to others, will listen and not pre-judge, retains an interest in their own growth and development, has a degree of self-assurance which enables them to be challenged and receive criticism (and to give it), and is prepared for occasional feelings of discomfort (Whitaker & Cartwright, 2000, p. 72). In addition, the mentor displays an ability to readily see potential in a person; tolerance with mistakes, brashness, abrasiveness, and the like, in order to see that potential develop; flexibility in responding to people and circumstances; patience; perspective; and gifts and abilities that build up and encourage others (Stanley & Clinton, 1992). The mentor is also a person of integrity, judgement, wisdom, self-knowledge (Garvey, Alred, & Smith, 1996), and a high tolerance for complexity with the ability to help the protégé navigate it (Garvey & Alred, 2001). A unique perspective on mentor function held that social judgement capacities were essential, including wisdom, social perceptiveness, and moral and social reasoning (Sosik & Lee, 2002). Similar sentiments to those above were also cited in Coppola (2001) in a summary of a monograph from the National Academy of Sciences (1997).

Roles and Functions of the Mentor

Several researchers and practitioners described the roles and functions of the mentor in broad terms. Levinson (1979) stated that the mentor's role is to "support and facilitate the realization of The Dream" (p. 98). As a part of this role, the mentor may assist the protégé in navigating the transitions of adult development.

He/she must also be a role model, a guide, a supporter, an adviser, a trusted counselor, and a friend (Carruthers, 1993; English, 1996). The mentor provides reasonable goals while allowing the protégé to learn on his or her own (Allen & Poteet, 1999).

Looking through the lens of Humanistic Psychology, the goal of mentoring is to help the individual protégé reach the fullness of potential (Bennetts, 2002). This potential was described as "self actualization" (Maslow, 1968) or "becoming fully functioning" (Rogers, 1983).

Kram (1985) stated the functions of the mentor as career development and psychosocial support of the protégé. Career development functions included sponsorship, exposure and visibility, coaching, protection, and providing challenging assignments. Psychosocial functions included role modeling acceptance and confirmation, counseling, and friendship (McManus & Russell, 1997).

Cohen (1995) noted that there are six separate, but interrelated, functions of the mentor. These are 1) relationship emphasis (to establish trust); 2) information emphasis (to offer tailored advice); 3) facilitative focus (to introduce alternatives); 4) confrontive focus (to challenge); 5) mentor model (to motivate); and 6) mentee vision (to encourage initiative).

Clutterbuck and Megginson (1999) held that mentors function as sounding boards, critical friends, listeners, counselors, career advisors, networkers, and coaches. These functions were organized under three broad categories they designated as executive coach, elder statesperson, and reflective mentor.

The role of mentor for women's adult development was characterized by Bloom (1995). This included standing behind the student (to hold her steady in light of new environments and experiences); leading the student (guide); listening, questioning and connecting; and serving as a companion, ally, and sister learner.

The Protégé

In the learning of a task, the protégé has been known as an apprentice. In the study of religion and philosophy, the protégé has been known as a disciple. The word protégé is from the French word *protéger* which means to protect, since, historically, protection and development have made up the essence of mentoring (Carruthers, 1993; Phillips-Jones, 1982).

Hendricks and Hendricks (1995) suggested several protégé qualities for which the mentor should look. Among these are: 1) goal-orientation; 2) active pursuit of challenging assignments and greater responsibility; 3) initiative; 4) eagerness to learn; 5) willingness to assume responsibility for his or her own growth and development.

Relationships and Mentoring

An interpersonal relationship is at the core of the mentoring experience (Beyen, Anglin, Sanchez, & Ballou, 2002; Daloz, 1999; Sosik & Lee, 2002; Stanley & Clinton, 1992). Levinson (1979) asserts that "mentoring is best understood as a love relationship

. . . it is like the intense relationship between parents and grown offspring, or between sexual lovers or spouses” (p. 100).

Some researchers described mentoring as the highest end on a continuum of helping relationships (Hunt & Michael, 1983; Kram, 1985). Involved in mentoring relationships were issues of interpersonal interaction, choice (informal) or assignment (formal) of partners in the mentoring dyad, mentor/protégé attraction, issues of power, cross-gender mentoring, and cross-cultural mentoring.

The mentoring relationship is a mutual relationship in which both parties have the potential for learning and other benefits. Protégés noted communication, trust, knowledge, connection (care), nurturance, mutual interest, open-mindedness, respect and patience as key ingredients for successful relationships between mentor and protégé. In addition, learning together and friendship were seen as an evidence of mutuality in the mentoring relationship (Beyen et al., 2002). Mutual caring and loyalty increased as social distance between the partners decreased (Scandura, Tejada, Werther, & Lankau, 1996).

Citing the work of Carl Rogers, Bennetts (2002) outlined the core conditions of psychological safety and psychological freedom as essential to a learner-centered mentoring experience. These included: 1) the cognitive aspects of mutual respect/ trust; 2) the emotional aspects of love/benevolence; 3) a mutually transforming process; and 4) mutual self-actualization.

Finding a Partner

The creation of the mentoring relationship may be initiated by the partners, an approach which is characteristic of informal mentoring arrangements. Mentoring

relationships may be created by the organization through the assignment of a partner. This approach is characteristic of formal mentoring relationships.

Finding a partner–informal arrangements. Informal mentoring arrangements generally require the protégé to find their own mentor and it was widely agreed that these were more effective than formal arrangements (Chao, Walz, & Gardner, 1992; Kram, 1985; Mullen, 2000; Ragins & Cotton, 1999; Zey, 1984). Scandura (1996) observed that mentoring may occur spontaneously but leaders were usually neglectful of such relationships.

To find an appropriate mentor, Phillips-Jones (1982) suggested that the protégé: 1) identify specific personal needs or goals with which a mentor could be helpful; 2) evaluate him/herself personally as a prospective protégé (a checklist is offered); 3) identify some mentor candidates; 4) prepare for obstacles to the enlistment (e.g., challenging questions, negative criticisms, excuses, etc.); and 5) approach the potential mentor. The author also offered tips for enlisting mentors which were gleaned from successful protégés. Barton (2002) suggested that the protégé seeking a mentor should research the potential mentor's background, and offered a checklist for assessing the mentor's qualifications for assisting with the protégés' particular needs.

Horkey (1997) contended that informal mentoring programs do not work since the matching process is unsound. She offered three particularly unsound principles for matching: 1) "liking each other" is used as a criterion for pairing; 2) pairing the employee with the immediate supervisor for mentoring; and 3) encouraging protégés to "select the person they most admire or would like to learn from (sic)" (p. 16). The author asserted

that the matching process should be competency-based, utilizing assessments to determine the qualifications of both mentor and protégé.

Some writers suggested that the mentor approach the protégé to initiate the mentoring relationship (Biehl, 1996; Hendricks & Hendricks, 1995). The phenomenon of mentors seeking out protégés was rare in the scholarly literature. Turban and Dougherty (1994) found that protégés with “internal loci of control and high self-monitoring and emotional stability were more likely to initiate and therefore to receive mentoring” (p. 698). Those who demonstrated proactive behaviors to initiate mentoring relationships did receive more mentoring.

Assigned a partner–formalized arrangements. Formal mentoring occurs when mentors and protégés are paired by a higher authority (organization, committee, or individual), at times, randomly (S. K. Hill & Bahniuk, 1998). Formal mentoring relationships are more prevalent in organizations, perhaps because it gives the organization more control over the various aspects of the experience, from start to finish, and because of the desire to perpetuate the culture of the organization (Carruthers, 1993).

Any formalized mentoring program should allow the input of mentors and protégés in the matching process and some possibility and procedure for dissolving the relationship if it is ineffective or dysfunctional (Cesa & Fraser, 1989; Scandura, 1998; Zey, 1985). Lyons and Oppler (2004), in a study of effects of structural attributes on protégé satisfaction in mentoring programs, found that protégés who received a mentor they requested were significantly more satisfied with factors related to job characteristics,

mentor satisfaction, and organizational support than protégés who did not receive a mentor they requested.

English (1998) attempted to describe mentoring programs in religious education settings which may include higher education, church school, or other parish interests such as religious education staff members. She asserted that the mentor can be self-selected, recruited (by a local mentoring team [committee], nomination, or by an administrator), or selected by the protégé. She also offered caution concerning cross-gender differences and age differentials.

English (1998) and other researchers recommended the use of applications, assessments, and screening tools to evaluate the mentor and protégé individually and matching dyads on this basis. Cognitive style has been considered in matching, and findings suggested that in dyads where the mentor is more analytic, “congruence between the partners’ cognitive styles enhances the quality of their mentoring relationships” (Armstrong, Allinson, & Hayes, 2002, p. 1; Eby, McManus, Simon, & Russell, 2000; Newby & Corner, 1997c).

Mentor/Protégé Attraction

Kanter (as cited in Hunt & Michael, 1983) held that protégés are selected by mentors for a variety of reasons. Among these were that the protégé 1) performs well; 2) has the right social background; 3) knows the officers socially; 4) looks good in a suit; 5) is socially similar to the mentor; 6) has the opportunity to perform extraordinarily; and 7) has high visibility. Similarities between the mentor and protégé appeared to increase the level of mentoring functions (R. J. Burke, McKeen, & McKenna, 1994).

Allen, Poteet, and Burroughs (1997a) proposed that mentors will be more attracted to protégés who appear to have more talent/ability than others. Also, protégés who appeared to have a “higher degree of motivation and willingness to learn will be involved in longer, more successful mentoring relationships” (p. 85) than others. If a mentor perceived a potential protégé to be “in need,” regardless of their potential, this created a tension in the mentor which was relieved by assisting the protégé. Mentors may also be attracted to protégés who remind the mentor of his/her own experiences at that particular stage. All of these attractions may be subjected to a career cost-benefit analysis for the mentor and be related to the leader-member exchange construct which operates in organizations (p. 85-86). Allen, Poteet, and Russell (2000) found similarities with previous research in that mentors reported characteristics most influential in choosing a protégé to be “perceptions regarding the protégé’s potential/ability” rather than “perceptions regarding the protégé’s need for help” (p. 271).

Power

As a form of adult education, mentoring has a role in the distribution of knowledge, and social, cultural, and economic power. Cervero and Wilson (2001) pointed out that a conception of politics is embedded in any discussion related to such power. Politics involve 1) a relationship between the adult learner and adult educator; 2) doing what is necessary for the learner to gain the resources needed to meet their goals; and 3) a redistribution of power which will ultimately result in the freedom of those oppressed by “socially structured power relationships along economic, racial, cultural, or gendered lines” (p. 8).

Power differentials are created in mentoring arrangements when the mentor has resources (knowledge, influence, supervisory control, etc.) that are valued or needed by the protégé. The mentor is the “gatekeeper” to a number of resources such as access to challenging assignments, organizational information, and career guidance (Eby et al., 2000; Kram, 1985; Ragins, 1997a). These issues of power can be, at once, helpful or hurtful, depending on how power was utilized by the mentor.

Power can be used to dominate rather than grant autonomy to the protégé, and may perpetuate a system of hierarchical dominance and control. Paulo Freire (1997) in a response to his advocates and critics has said, “The fundamental task of the mentor is a liberatory task. . . . to give rise to the possibility that the students become the owners of their own history” (p. 324).

Power issues may raise questions about whether “bosses” or immediate supervisors can mentor their employees. The advantages to this type of relationship were better interpersonal knowledge, more comfortable relationships, better communication, greater access, more career development, and psychosocial mentoring functions (R. Burke & McKeen, 1997; Ellinger, 2002; Fagenson-Eland, Marks, & Amendola, 1997; Ragins & McFarlin, 1990). However, issues of power, and the possible misuse of power by the mentor, may outweigh any advantages of such a relationship (Chao, 1997; Ellinger, 2002; English & Bowman, 2001; Garvey & Alred, 2001; Hansman, 2001a, 2001b; Ragins & McFarlin, 1990; Scandura, 1998).

Darwin (2000) asserted that a functionalist approach to mentoring allows for the recycling of power in the workplace, perpetuating organizational values and practices, for

good or ill, fresh or antiquated. Hansman (2001a) stated that “an in-depth examination of the power relationships that exist between mentor and protégé . . . is missing” (¶10).

Marginalized Groups

Hansman (2002) observed that power affected diversity in mentoring arrangements. Groups marginalized due to gender, race, class, ethnicity, ability, or sexual orientation may have difficulty engaging in informal mentoring relationships when they are considered “other” by the dominant or hegemonic groups in the organization.

Formal mentoring programs may make mentoring opportunities more equitable. Formal programs can proliferate and distribute mentoring opportunities to those who because of their gender, race, class, ethnicity, ability, or sexual orientation have been unable to gain a comfortable and helpful mentoring relationship (Hansman, 2001a).

Cross-gender mentoring. Research showed that mentoring opportunities tended to be less available to women than men (Carruthers, 1993; Cox, 1993; Hansman, 1998). Hansman (1998) noted that initiating a mentoring relationship can be difficult and uncomfortable for women when all potential mentors are male.

The research results on cross-gender mentoring were mixed. For some, it was no more difficult or less effective than same-gender mentoring (R. J. Burke & McKeen, 1995; Dreher & Ash, 1990). For some individuals, same-gender mentoring relationships were more desirable (Gibson, 2004). Gibson (2004) stated: “It appears that, depending on what attributes are key in a mentoring relationship, the gender of the mentor may or may not be important” (p. 265). Some researchers held that cross-gender mentoring may present a unique set of challenges that often create disadvantageous circumstances for

women (Cohen & Galbraith, 1995; Cox, 1993; Kram, 1985; Noe, 1988a). Researchers offered suggestions about how organizations may structure programs to work in the best interest of the mentor, female protégé, and the organization (Cohen & Galbraith, 1995; Hansman, 2002; Hurley & Fagenson-Eland, 1996; Rodriguez, 1995).

Cross-racial/cross-cultural mentoring. Johnson-Bailey and Cervero (2002) outlined key issues in cross-cultural mentoring relationships. Thomas (2001) also noted a number of other cross-racial mentoring issues. People of color may prefer a mentor of the same race or ethnicity. However, it is often true that a mentor matching their race or ethnicity is unavailable in the organization. Women of color may face the same issues as European American women. These are further complicated by race which may move them a second step away from the dominant culture of an organization (Hansman, 1998).

Functions of Mentoring

Mentoring in the Workplace

Two primary functions of mentoring were agreed upon by most researchers and theorists. Kram (1983; 1985) termed these functions as a career function and a psychosocial function. The career function may help the protégé advance in his or her career and may include mentor functions such as sponsorship, exposure and visibility, coaching, protection, and challenging assignments. The psychosocial function may enhance the protégé's sense of competence, identity, and work-role effectiveness as the mentor provides role modeling, acceptance and confirmation, counseling, and friendship. Some researchers suggested that role modeling may actually be a third function of

mentoring, separate from the psychosocial function (Jacobi, 1991; Scandura & Ragins, 1993). Emphases on skills, the organization and its culture, and one's career path were recommended as mentoring functions by Newby and Corner (1997a). They maintained that mentoring is a method of teaching and learning.

Mentoring and Learning

In her review of the literature, Merriam (1983) offered an opinion concerning mentoring and adult education. She asserted that the "fundamental question for adult educators and researchers is not how mentoring leads to material success, but how it relates to adult development and adult learning" (p. 171).

As a developmental and learning experience for adults, quality mentoring is based on the assumptions of andragogy (Knowles et al., 1998). Andragogy assumes that the adult learner has: 1) an independent self concept and can be self-directed in learning; 2) accumulated life experiences that are a rich resource for learning; 3) learning needs closely related to changing social roles; 4) a problem-centered orientation and interest in immediate application of knowledge; 5) a motivation to learn that is intrinsic rather than extrinsic.

Constructivist learning theorist Robert Kegan (1994) asserted that teaching an adult to be a self-directed learner misses the point. He held that, rather than teaching adults to hone their skills at self-directed learning, educators (mentors) should teach adults to navigate the cultural curriculum by helping them organize and make meaning of the experiences handed to them by the curriculum.

Mentoring researchers in Great Britain stated that Kram's (1985) core functions of mentoring (career and psychosocial) was unique to the United States. In Britain, individual planning of, and participation in, learning is a more important function of mentoring. An emphasis on the mentor sponsoring the protégé was considered an illegitimate practice (Friedman & Phillips, 2002; Megginson & Clutterbuck, 1995). Mentoring holds its greatest promise in developing reciprocity in reflective practice (Friedman & Phillips, 2002).

Burns and Cervero (2002), writing from the perspective of reflective practice, noted the importance of mentoring experiences for helping pastors develop their ministry politic. Cervero (1992) stated that "a model of learning from practice should become the center piece of systems of continuing education for the professions" (p. 98) and offered a rationale from Schön (1983; 1987), and a situated learning framework for continuing professional education. Hansman (2001b) stated that "one way to promote context-rich learning is through integrating mentoring relationships into continuing professional education programs" (p. 7).

A complex, dynamic mentoring experience may assist people in remaining effective in face of cultural complexity (Alred & Garvey, 2000; Garvey & Alred, 2001). A mentoring approach that is situated, holistic, and reflective was recommended by complexity theorists (Stacey, 1995, 1996). In the context of complexity, mentoring becomes a dynamic activity, in a state of bounded instability, where the ends and means are at, or beyond, the boundaries of knowledge. Mentoring may slip into the shadows where it has potential to add value or be destructive (Garvey & Alred, 2001). Mentoring in the context of complexity requires excellent communication, sympathy, empathy, and

participation in a broad network of both strong and weak connections. Such an experience calls on the mentor to be tolerant, patient and generous toward the protégé, and to help the protégé appreciate the complexity of the situation. Both parties need a high degree of self-understanding and a recognition of the importance of restoring oneself, so that tolerating (sustaining; remaining effective) in complexity does not become tolerating (putting up with) complexity (p. 528). “To be restored is to achieve a measure of stability in one’s position at work (despite the complexity all around), to appreciate those talents and qualities that are exchanged for employment, and to renew one’s personal commitment and sense of identity” (p. 528-529) within the organizational culture. “In this sense, the mentoring relationship is a core relationship for the protégé in the organization” (p. 528).

Stages and Phases of Mentoring

Mentoring may progress through several stages. Kram (1983; 1985) suggested four phases of mentoring: Initiation (6-12 mos); Cultivation (2-5 years); Separation (6-24 mos in duration); and Redefinition (collegial/co-mentoring/peer). These stages were embraced by other researchers and theorists. (Beech & Brockbank, 1999; Chao, 1997; Scandura, 1998). Newby and Heide offered a “goal setting” phase prior to Kram’s “initiation” phase (Newby & Heide, 1992, p. 3).

Cohen (1995) identified four phases of the mentoring process. In the *early* phase, the focus is on building a relationship. During the *middle* phase the emphasis is on creating a safe psychological climate and information exchange and accumulation. The *later* phase explores, through facilitative interaction, the protégés’ interests, beliefs, and

reasons for decisions and carefully engages in confrontive activity, as needed, to promote protégé self-evaluation. The *last* phase involves the mentor functioning as a mentor model, motivating the protégé to “critically reflect on his/her goals, pursue challenges, and be faithful to his or her own protégé vision of chosen personal, educational, and career paths (p. 16).

Peluchette and Jeanquart (2000) found that faculty in two research institutions may use different sources of mentoring at different stages of their career. Depending on their career stage, other professionals may use mentors within their professions, mentors outside the work place, and mentors within their organizations. Those with multiple sources of mentors showed higher levels of objective and subjective career success than those with one source for mentoring or no mentoring. Kram (1985) explained that developmental relationships, such as mentoring, may change with career stages.

The recommended duration of a mentoring relationship lies on a continuum. The suggested ranges of duration were from 2-10 years (Levinson et al., 1979) or as brief as a single encounter (Phillips-Jones, 1982). Stanley and Clinton (1992) recommended varying levels of involvement and intensity in the mentoring relationship, as well as in mentoring types and functions.

Little empirical research was done for examining relationships of mentor phases, functions, and outcomes. No longitudinal empirical studies were done for this purpose prior to the five-year study done by Chau (1997).

Factors Influencing the Mentoring Experience

Three factors may be seen as essential if a mentoring experience is to become reality. These factors are mentor willingness/motivation to mentor, protégé willingness/motivation to participate in mentoring, and the organizational supports needed for mentoring experiences.

Mentor Willingness/Motivation to Mentor

The willingness of the mentor is shaped by a variety of “personal, professional and other situational motives” which yields a “kaleidoscopic mix” of mentor motives that changes as time passes (Scandura et al., 1996). In this mix may be found a desire on the part of the mentor for the protégé to meet the mentor’s career and psychosocial needs (loyalty, legitimacy, respect, admiration) (Ragins & Scandura, 1994) and situational characteristics (employee-linked reward system) (Ayree, Chay, & Chew, 1996). Mentors are often motivated to mentor because they experienced a helpful relationship in their past (Garvey et al., 1996); they find the act of mentoring rejuvenating; or it gives the mentor a sense of “generativity” or of leaving a legacy (Erikson, 1982; Kram, 1985; Levinson et al., 1979). Allen, Poteet, and Burroughs (1997a), in a qualitative inquiry, described the motives for mentoring others as either self-focused or other-focused.

In a study of MBA students in a peer-mentoring program, it was discovered that the protégés’ willingness to mentor others in the future was positively correlated to their satisfaction with their mentoring experience at the time of the study. Age and full-time work experience was not related to willingness to mentor in the future. They also found

that female graduate students were more willing to mentor than were male graduate students (Allen, Russell, & Maetzke, 1997c).

In a study of 607 state government supervisors, researchers found that “previous experience as a mentor, previous experience as a protégé, education level, and quality of relationship with [one’s] supervisor were related to willingness to mentor others. Additionally, age, locus of control, and upward striving were related to [the] supervisors’ intention to mentor others, but not to their perceptions of barriers to mentoring others. Job-induced tension was related to perceived barriers to mentoring but not to [their] intention to mentor others” (Allen, Poteet, Russell, & Dobbins, 1997b, p. 1).

Protégé Willingness/Motivation to Participate in Mentoring

Fagenson (1992) asserted that “needs motivate behavior and motivated individuals locate themselves in situations that can satisfy their needs” (p.57). Her study of protégés and nonprotégés in two small service companies (between 2000 and 4000 employees) in the high technology field found that protégés have “significantly higher needs for power and achievement than nonprotégés” (p. 48). Protégé gender was not found to be a significant factor in the study.

Organizational Support Needed for Mentoring Experiences

Organizational culture, structure, its reward systems, task design, time demands, and performance management design can affect the prospects of effective mentoring (Allen et al., 1997a; Kram, 1985). Organizational support for mentoring of marginalized groups was seen as essential if these groups are to receive this benefit. According to Ragins (1997b), the three organizational factors needed to encourage diversified

mentoring experiences were structural integration, management systems, and organizational culture.

Benefits of Mentoring

The protégé, the mentor, and the organization benefit from effective mentoring efforts. Schulz summed up the benefits for the mentor and protégé as learning, growth, and development. As a result, the organization and society as a whole benefits because of the investment of mentors in the lives of protégés (Schulz, 1995).

Benefits to the mentor. As a result of mentoring, mentors may experience greater internal satisfaction and fulfillment (Ragins & Scandura, 1994); they may benefit from the creativity and energy of the protégé (Kram, 1985) and; they may experience a sense of rejuvenation (Levinson et al., 1979). The loyal support base of the protégé and organizational recognition may also be benefits that accrue to the mentor (Kram, 1985). A mentor has opportunity to make productive use of knowledge and expertise and to learn in new ways (R. J. Burke et al., 1994). Noe (1988b) suggested that the mentoring experience can remotivate the mentor to avoid technological obsolescence. Zey (1984) identified four primary categories of benefit: 1) career enhancement; 2) intelligence/information; 3) advisory role; and 4) psychic rewards.

In a study of teachers hosting student teachers, researchers discovered that the supervising teacher's reflection-on-practice (Schön, 1983) increased. This was a result of the teacher's interest in providing an effective role model for the student teacher (Weasmer & Woods, 2003). An attending result was an improvement in the supervising teacher's practice.

Benefits to the protégé. More research has been done on benefits to the protégé than benefits to the mentor (Allen et al., 1997a; W. K. Brown, 2004; Hendricks & Hendricks, 1995; Newby & Corner, 1997b; J. A. Wilson & Elman, 1990). It is suggested that the mentoring experience is so valuable to the protégé that it should be considered a major developmental task of the early career (Russell & Adams, 1997). Benefits to the protégé may include overall career success (S. K. Hill & Bahniuk, 1998; Orpen, 1995), higher efficiency (Chao, 1997), faster promotion rates, higher compensation, and accelerated career mobility (Chao et al., 1992; Dreher & Ash, 1990; Fagenson, 1989; Fagenson-Eland et al., 1997; Scandura, 1992; Whitely, Dougherty, & Dreher, 1991). Protégés may also experience higher career and pay satisfaction, as well as, higher self-esteem (Chao et al., 1992; Dreher & Ash, 1990; Fagenson, 1989), reduced stress (Sosik & Godshalk, 2000), reduced role conflict (J. A. Wilson & Elman, 1990), and more positive job attitudes (Ragins, Cotton, & Miller, 2000).

From the psychosocial aspect of the mentoring relationship, the protégé can experience friendship, emotional support, enhanced self-esteem, strengthened confidence, role modeling, greater self-efficacy, and greater self assurance (Cohen, 1995; Daloz, 1999). As these psychosocial strengths develop, the protégé may become more daring and enterprising (Daloz, 1999). Scandura (1997) found that: “For those mentored . . . career development, psychosocial, and role modeling functions of mentoring were significantly and positively related to both distributive and procedural justice” (p. 58).

Benefits to the organization. Mentoring benefitted the organization by yielding higher productivity (Silverhart, 1994), greater organizational commitment (Ayree et al.,

1996), better performance ratings, the development of leaders (Hunt & Michael, 1983; Ragins & Scandura, 1994), the effective socialization of new employees (J. A. Wilson & Elman, 1990; Zey, 1984), and the advancement of minorities. Mentoring also may benefit the organization as it positively affects protégés' perceptions of career success and organizational commitment, which may reduce their turnover intentions (Joiner et al., 2004; Scandura & Viator, 1994; Viator, 1991). However, Lankau and Scandura (2002) studied personal learning (mentoring) in the workplace and found that job satisfaction, role ambiguity, intentions to leave a job (turnover intentions), and actual leaving (turnover) were consequences of personal learning. Personal skill development (the acquisition of new skills and abilities that enable better working relationships [p. 780]) “was significantly, negatively correlated with actual turnover for a sub-sample of the respondents” (p. 787).

The Dark Side of Mentoring

Not all mentoring experiences have a positive effect. When set in complex systems, mentoring had the potential to be constructive or destructive (Garvey & Alred, 2001). There is potential for a relationship that began positively to become “dissatisfying and destructive as individual needs and/or organizational circumstances change” (Kram, 1985, p. 10). Eby, McManus, Simon, and Russell (2000) affirmed that mentoring relationships were neither completely positive or completely negative. Each relationship falls on a continuum between the two poles.

Utilizing the literature of social psychology, Scandura (1998) outlined qualities of dysfunctional mentoring relationships and stated that “Dysfunction occurs when the

relationship is not working for one or both of the parties—one or both of the parties' needs are not being met in the relationship, or one or both of the parties is suffering distress as a result of being in the relationship” (p. 253). She posited that mentors and protégés may stay in dysfunctional relationships because of the mutually reinforcing qualities of the relationship.

Having a mentor who can serve as an advocate for the protégés' advancement and access to organizational resources has become an issue of organizational justice with junior colleagues expecting their “fair share” (Feldman, 1999). This can be a foundational issue out of which dysfunction can develop.

Further developing the construct of negative mentoring, Eby, Butts, Lockwood, and Simon (2004) created a reliable and valid measure of the construct, placing it in a nomological network of related variables. The results from the confirmatory factor analysis on the instrument supported five broad categories of negative mentoring experiences discovered by Eby et al. (2000): mismatch within the dyad, distancing behavior, manipulative behavior, lack of mentor expertise/competency, and general dysfunctionality.

A unique set of issues which can diminish the value of the mentoring experience is offered by Carruthers (1993). His list includes: 1) elitism on the part of the mentor or protégé; 2) inequity - the gifted or obviously potential-filled individuals receive a mentor and the disadvantaged or marginalized individuals do not; 3) the mentor prevents acclaim of outstanding work by the protégé; 4) the mentor's spouse becomes jealous of the protégé; and 5) the mentor perceives the protégé as a threat.

Ethics and Mentoring

One reason mentoring has not been defined as a profession is because of its lack of adopted professional standards, including a stated ethical code (Moberg & Velasquez, 2004). Suggestions have been made for such, but none has been established. English (2001) addressed ethical concerns in mentoring in religious education contexts. Johnson and Nelson (1999) made application to mentoring practice using Kitchener's (1992) ethical principles. Other suggestions for an ethical code came from Bowman and Hatley (1995), Wilson (2001), Johnson (2003), Moberg and Velasquez (2004), and from a Taoist perspective, Huang and Lynch (1995).

Mentoring Programs

A number of writers and program developers prescribed approaches to formal mentoring systems/programs. These proposed programs variously included everything from the haphazard to sophisticated program planning, manuals, instruments, and forms (Alleman & Clarke, 2000; Cohen & Galbraith, 1995; English, 1998; Garvey & Alred, 2000; Hendricks & Hendricks, 1995; Herman & Mandell, 2004; Kaye & Jacobson, 1996; Simon, Bloxham, Doyle, Hailey, Hawks, Light, Scibilia, & Simmons, 2003; Zachary, 2000; Zey, 1985).

Alternative Approaches to Mentoring

Peer Developmental Relationships

Kram and Isabella (1985) discovered that individuals use a continuum of types of peer relationships for development needs across the stages of their careers. The study

indicated that peer relationships have several attributes in common with mentoring. Both can support development in successive career stages and “provide a range of career-enhancing and psychosocial functions” (p. 129). The authors noted that there are differences between mentoring and peer developmental relationships in terms of age differential and hierarchical levels. The greatest difference was found in the functions provided and the quality of exchange. Kram and Isabella viewed mentoring as a one-way exchange and the peer relationship as a two-way exchange. They asserted that peer developmental relationships “may offer unique developmental opportunities that should not be overlooked or under-estimated” (p. 129).

Newby and Corner (1997a) explained that peer developmental relationships may be used since they are more easily accessed than the mentoring relationship. Frequently the encounter focuses on the development of a specific skill with which the individual believes a peer can help. The roles may become interchangeable between the peers. The descriptions of co-mentoring as a separate construct appeared to be peer developmental relationships (Kochan & Trimble, 2000). Mullen (2000) described the development of “co-mentoring” relationships between academics and practitioners so that each could learn the respective skills of each profession. Such a relationship could be described as co-mentoring.

Networks

Mentor networks were suggested as an innovation to the traditional single dyad approach. In the presence of rapid change and the demand for individual job/skill flexibility, the developmental needs have extended beyond the capacity of a single

mentor. “. . . because organizational structures have changed and careers have become boundaryless, the aspiring manager today must make use of an intelligent network of multiple mentors in order to flourish in a changing workplace” (de Janasz, Sullivan, & Whiting, 2003, p. 78).

Higgins and Kram (2001) expanded the concept of mentoring networks with the concept of developmental networks. A developmental network is

. . . the set of people a protégé names as taking an active interest in and action to advance the protégé’s career by providing developmental assistance . . . They are simultaneously held relationships, as opposed to a sequence of developmental relationships.” (p. 268)

Mentoring in Groups

Also related to social network theory is group mentoring. Group mentoring was defined as “a group influence that emerges from the social norms and roles that are characteristic of a specific group and results in the career enhancement of an individual member” (Dansky, 1996, p. 6). Dansky (1996) demonstrated that group mentoring did have an effect on the career development of group members. Mitchell (1999) studied a women’s mentoring network group. Her study showed that the group members found the experience valuable.

Group mentoring may be a solution to personality conflicts between an individual mentor and individual protégé (Flynn, 1995); provide for developmental experiences when available mentors are too few in number (Kaye & Jacobson, 1995); and allow for including marginalized groups, thus generating a dynamic that can only be experienced in a diverse group (Hansman, 2000). Each group has a learning leader, outside the functional chain-of-command of the group members, who provides mentoring functions

for the group. The learning leader is a guide, an ally, a catalyst, a savvy insider, and an advocate (Kaye & Jacobson, 1995).

E-Mentoring

E-mentoring is defined as “a computer mediated, mutually beneficial relationship between a mentor and a protégé which provides learning, advising, encouraging, promoting, and modeling, that is often boundaryless, egalitarian, and qualitatively different than traditional face-to-face mentoring” (Bierema & Merriam, 2002, p. 214). With the recognition that they move against conventional wisdom, Bierema and Merriam stated that no face-to-face contact is required with e-mentoring (p. 219).

Guy (2002) stated that “Technology may be a rich resource but not a panacea for problems that occur in human relationships such as mentoring . . . Whatever else mentoring is, it is fundamentally human, interpersonal, and value laden” (p. 93). If the essence of mentoring is a deeply, mutually satisfying personal relationship grounded in understanding, appreciation, and respect, (Daloz, 1999; M. W. Galbraith & Norman H. Cohen, 1995) one wonders how digital technology, which is largely impersonal, can best be used in mentoring since the richness of human communication (body language, paralanguage, etc.) is lost.

There is a distribution issue related to access and digital technology. Ready access is not equally distributed, especially across socio-economic, race and gender lines placing these groups at a disadvantage (see Guy, 2002, 34-36).

Summary

The most current literature indicates that mentoring has multiple definitions, and has multiple forms and types, all of which continue to expand in character and number. This approach to education and training is used in a variety of applications, and the literature reflected those applications to be largely beneficial for the mentor, the protégé, and the organization. For the relationship between mentor and protégé to be most effective, it should be characterized by mutuality and comprehensiveness. Dysfunctional mentor-protégé relationships and issues of diversity, such as gender and ethnicity, were also considered as they were related to mentoring.

Theoretical Framework for Mentoring from Educational Psychology

Mentoring in adulthood is unique and must be grounded in a suitable framework of adult development and adult learning theories. Included in the adult developmental framework for this study were elements of Erik Erikson's psychosocial theory of development and the developmental scheme of Daniel Levinson. The theoretical framework for adult learning was grounded in the theories of situated learning and reflective practice (Donald Schön), attended by salient aspects of Albert Bandura's social cognitive theory.

Erik Erikson's Psychosocial Theory of Development

Three of Erikson's (1982) psychosocial crises can clearly affect a mentor-protégé relationship. Mentor and protégé can assist one another in achieving the positive outcome of their respective psychosocial conflicts. It should be noted that the mentor or protégé may not only be facing a psychosocial crisis that is age-appropriate, in terms of

Erikson's ordering, but may also be dealing with previous psychosocial crises which have not, as yet, been fully resolved.

The protégé may be experiencing the crisis of identity vs. role confusion (Erikson, 1982). A positive outcome for this crisis is experienced as the individual develops a clear sense of identity, or self. During this crisis, the individual may periodically select a self from among various potential selves for experimental use. Prominent influences during this crisis period are peers and role models.

The protégé may be experiencing the crisis of intimacy vs. isolation (Erikson, 1982). In the intimacy vs. isolation crisis, a positive outcome is experienced when an individual develops close relationships with others and is able to achieve relational intimacy such as that required for marriage. This result stands over against being alone and isolated. The mentor could help the protégé as he/she seeks to positively resolve these two developmental crises.

The mentor's interest and effectiveness may be affected by two of Erikson's psychosocial crises (Erikson, 1982). The mentor may be young enough to be experiencing an instance of the intimacy vs. isolation crisis. The mentor may be challenged to resolve the crisis of generativity vs. stagnation. Successful resolution of this crisis is characterized by the assumption of responsible adult roles in the community and making a contribution to the preservation and enrichment of generations (Erikson, 1982). The mentor-protégé relationship can provide an outlet for the positive resolution of the crises in the life of the mentor.

Daniel Levinson's Theory of Adult Development

Levinson et al. (Levinson et al., 1979) studied the lives of 40 men, and later 45 women (Levinson & Levinson, 1996), and attempted to organize, or structure, their life experiences around universal themes and transitions (Levinson et al., 1979). A key concept of Levinson's life-structure approach to understanding development was that of "The Dream." "The Dream" is an idealized fantasy, the forming of which begins in the early adult transition (ages 17-22), that includes the goals and aspirations of the dreamer. It is an image of the self in the adult world that guides the dreamer's decision-making. Levinson recognized multiple stages in adult development and several transitions, throughout the course of adulthood, in which the dream is reconsidered.

In Levinson's study of women, he found that women go through similar stages as do men, but with several important differences. Women tend to be less career-oriented than men. Their "Dream" includes family as well as career, and is more subject to revision and change than are those of men. The "Dreams" of women are generally more complex than those of men, and fewer women are completely happy with the outcomes of their "Dreams" (Levinson et al., 1979; Levinson & Levinson, 1996).

As a developmental relationship, mentoring can help men and women to develop "The Dream," make sense of it, and more fully realize it. The mentor can play an important role in helping individuals navigate the various transitions outlined in Levinson's scheme (Levinson et al., 1979).

Situated Learning

Situated learning moved into the theoretical spotlight during the last two decades. Some theorists noted that the current interest in the theory brings to mind Deweyan thought from the beginning of the 20th century (Bredo, 1994; Hall, 1996; Wineberg, 1989). Some educational psychologists believed that the current studies of situated learning may be setting the stage for a paradigm shift, similar in magnitude to that of the shift from behaviorism to cognitivism (Kirshner & Whitson, 1997b). These opinions notwithstanding, the development of situated learning theory is still very much in process. Its success in attracting researchers is a sign of its promise, with contributions from ecological and semiotic perspectives broadening and deepening the theoretical framework (B. G. Wilson & Meyers, 2000).

This learning approach developed from anthropological research and Vygotskian learning theory (Hedegaard, 1998; Hung & Chen, 2001; Kirshner & Whitson, 1997a; Vygotsky, 1986). It also reflects principles from Lurian psychology and from the more recent work of Jerome Bruner (Bruner, 1990, 1996; Palinscar, 1989; Wineberg, 1989). It spans many disciplines and objectives relating social, behavioral/psychological, and neural perspectives of knowledge and action (B. G. Wilson & Meyers, 2000).

Mentoring that is situated, relational, holistic, concerned with everyday tasks in everyday contexts, constructivist in nature, and desirous of transfer, is mentoring that is strongly related to situated learning (Garvey & Alred, 2001). These relationships have scarcely been addressed in the literature. However, the concept of apprenticeships, which tends to be narrow and skill-focused, is addressed.

Drawing from the literature on situated learning, the following sections will address a definition of situated learning, the qualities of a situated learning experience, the process of situated learning, transfer in situated learning, the design of situated learning experiences, the application of situated learning approaches, assessment in situated learning and situated learning as an integrating framework for learning theory and design.

What is situated learning? Situated learning theory is an alternative to traditional individualistic cognitivism. It also sometimes referred to as social constructivism or social cognitivism since situated learning is related to making meaning from one's environment (Bredo, 1994; B. G. Wilson & Meyers, 2000).

Situated learning theorists hold that knowledge is not an object and is neither internal nor external, but relational and context-dependent, “. . . constructed by learners within the confines of prevailing historical, cultural, and organizationally sanctioned behavior” (D. Stein, 1998, p. 417). “Knowing is a process distributed across the knower, the environment in which knowing occurs, and the activities in which the learner is participating. Thus, knowing and context are irreducibly co-constituted . . . and learning is (re)conceived as fundamentally constitutive of the contextual particulars in which it is nested . . .” (Barab & Kirshner, 2001, p. 5). Situated learning “emphasizes the web of social and activity systems within which authentic practice takes shape.

Knowledge is not an object and memory is not a location. Instead, knowing, learning, and cognition are social constructions, expressed in actions of people interacting within communities. Through these actions, cognition is enacted or unfolded or constructed; without the action, there is no knowing, no cognition. (B. G. Wilson & Meyers, 2000, p. 58-59)

Situated learning theory moved away from the dualisms created by cognitivist thought (i.e., language and reality, individual and environment, mind and body, and individual and society) and brought all these together in a holistic fashion (Bredo, 1994; Lave, 1988).

Qualities of the situated learning experience. It has been suggested that there are four aspects of the situated learning experience. These are: 1) content—the facts and processes of a task; 2) context—situations, values, beliefs, and environmental cues by which the learner gains and masters content; 3) community—groups with which the learner will create and negotiate meaning in the situation; and 4) participation—the process by which learners work together with experts in a social organization to solve problems and negotiate meaning related to everyday life circumstances (J. S. Brown, Collins, & Duguid, 1989a; Lave, 1988; D. Stein, 1998, 2001).

Stein (1998) summarizes the sources of learning in situated experience as: 1) learning is grounded in the actions of everyday situations; 2) knowledge is acquired situationally and transfers only to similar situations; 3) learning is the result of a social process, encompassing ways of thinking, perceiving, problem solving, and interacting in addition to declarative and procedural knowledge; and 4) learning is not separated from the world of action, but exists in robust, complex, social environments made up of actors, actions, and situations.

The process of situated learning. Students learn from being a part of the culture and by picking up knowledge as a product of the ambient culture rather than of explicit teaching. Brown et al. (1989a) viewed concepts as bits of knowledge which are

“inextricably a product of the activity and situations in which they are produced” (p. 33). These concepts are tools which can “only be fully understood through use, and using them entails both changing the user’s view of the world and adopting the belief system of the culture in which they are used” (p. 33). They further anchored their point by stating that “if knowledge is thought of as tools, we can illustrate Whitehead’s (1929) distinction between the mere acquisition of inert concepts and the development of useful, robust knowledge” (p. 33). Students must be “exposed to the use of a domain’s conceptual tools in authentic activity—to teachers acting as practitioners and using these tools in wrestling with problems of the world” (J. S. Brown et al., 1989a, p. 34). In this authentic activity, their tools are shaped and sharpened.

According to Lave and Wenger (1991), the process of situated learning may be termed as “legitimate peripheral participation” in “communities of practice” (p. 29). This terminology refers to participation by newcomers or apprentices in a learning experience where the “oldtimers” have control of resources and allow the newcomers progressive, “as needed” access to the resources. Learning through apprenticeships takes place in this way. These apprenticeships may be skill-oriented, or cognitive apprenticeships (J. S. Brown et al., 1989a). There may also be affective apprenticeships in which the affective model of the mentor is positioned to provide the greatest positive affective effect on the apprentice. Those participating in such an environment form communities of practice.

Communities of practice are “self-organized and selected groups of people who share a common sense of purpose and a desire to learn and know what each other knows” (Hansman, 2001c, p. 48). In this context, the informal sharing of the community resources takes place. In such communities, mentoring is a very strong component,

whether it be expert/novice mentoring or peer/peer developmental relationships. Lave and Wenger (1991) maintained that this conception of situated learning involves much more in intent than “learning *in situ*” or “learning by doing” (p. 31). Situated learning is an “integral and inseparable aspect of social practice” (p. 31) and “there is no learning activity that is not situated” (p. 33). Dimensions of communities of practice included mutual engagement, joint enterprise, a shared repertoire of communal resources, and “routines, words, tools, ways of doing things, stories, gestures, symbols, genres, actions, or concepts that the community has produced or adopted in the course of its existence, and which have become part of its practice” (Wenger, 1998, p. 83).

Wenger (1998) suggested five learning trajectories associated with communities of practice which helped describe a learner’s participation over time. These are peripheral, inbound, insider, boundary, and outbound. Those on a peripheral trajectory may never reach full participation in the group, for a variety of reasons (choice, exclusion, etc.). An inbound trajectory suggests that the learner has invested in the community and is headed toward full participation in it. An insider trajectory means the individual fully participates in, and contributes to, the ongoing evolution of the practices of the community. Boundary trajectories occur when a person is involved in multiple, related communities of practice and brokers interactions between those communities. A person on an outbound trajectory is in the process of leaving the community of practice.

Barab and Duffy (2000) contrasted communities of practice with practice fields (popularized by Senge, 1990). Practice fields are not the real field but are contexts in which learners (as opposed to legitimate participants in communities of practice) can practice the activities they may encounter outside the school setting. Every attempt is

made to situate these activities in the most authentic settings possible. “However, these contexts are practice fields, and, as such, there is clearly a separation in time, setting, and activity from them and from the life for which the activity is preparation” (p. 30).

Problem-based learning, anchored instruction, reciprocal teaching, and even forms of cognitive apprenticeships are examples of such practice fields.

Barab and Duffy (2000) pointed out several defining aspects of practice fields. These aspects are: 1) doing domain-related practices; 2) allowing student ownership of the inquiry; 3) coaching and modeling of thinking skills by the teacher; 4) providing opportunity for reflection; 5) providing ill-structured dilemmas; 6) supporting the learner rather than simplifying the dilemma; 7) encouraging collaborative and social work; and 8) providing a motivational learning context.

Communities of practice are different from practice fields in three major ways (Barab & Duffy, 2000). Communities had a common cultural and historical heritage. They came together for more than just the particular moment or specific need. They also were an interdependent system, where each individual was a part of a much larger interconnected community. Communities regenerated/reproduced themselves as the newcomers embodied the communal practices and eventually replaced the old-timers.

Transfer and situated learning. Proponents of situated learning held that decontextualized, discrete, abstract concepts learned in a classroom did not transfer well to real life situations. More specifically, they believed that, to the degree that abstractions were not grounded in multiple contexts, they did not transfer well (J. S. Brown et al., 1989a).

Some cognitive theorists (Anderson, Reder, & Simon, 1996) attributed to Lave (1988) the claim “that there is relatively little transfer beyond nearly identical tasks to different physical contexts” (Anderson et al., 1996, p. 6). Greeno (1997) asserted that they misunderstand. The issue was “how the questions of generality and transfer should be formulated not whether transfer occurs” (p. 6). The concern of situated learning theorists was related to “theoretical concepts and assumptions that are used in formulating questions and explanations of the phenomena of learning regarding its generality” (p. 6).

In an attempt to answer these questions Greeno (1997) noted that in cognitive theory, knowledge was treated as a substance acquired during learning which was later moved to a new situation where it may or may not be used. The situated perspective focused on consistency or inconsistency of patterns of participatory processes across situations. “These patterns have contents and structures of information that are important features of social practice” (p. 6). Greeno (1997) described transfer in terms of the transformation “constraints, affordances, and attunements” (p. 6) across situations. Accounting for transfer in these terms was a “generalization of standard stimulus-response, production-system, and schema-theoretic account, rather than a contradiction of them” (p. 6).

Learning, according to the situated view, was characterized as “improved participation in interactive systems” (Greeno, 1997, p. 6). This improvement involved becoming more “attuned to the constraints and affordances of the activity system so that the learner’s contributions to interaction is more successful” (p. 6). The test for transfer was whether or not the learner could transform attunement to the constraints and affordances of the present activity system for use in another activity system (Greeno,

1997). The more similar the constraints and affordances across situations, the greater the potential for easier and more thorough transfer (Greeno, 1997).

Designing situated learning environments. Choi and Hannafin (1995) noted four aspects of a conceptual framework for the design of situated learning environments. They observed these essentials as being context, content, facilitation, and assessment. Context should be an authentic, everyday experience in which transfer is a priority. Content is diverse and involves knowledge as a tool with transfer as a priority. Facilitation involves modeling, scaffolding, coaching, guiding, advising, collaborating, fading, and utilizing necessary cognitive tools and resources. Assessment will be discussed in the following section. To these four aspects of a conceptual framework, others added approximating (allowing the learners to try out activities while articulating their thoughts) and generalizing what they have learned through discussion and application to future practice situations (Hansman, 2001c). Situated cognition differs from experiential learning in that experiential learning emphasizes learning the task by doing it, which may include some self-directed learning activities or prior instruction. Situated learning involves interaction with other learners and especially with more experienced individuals and their culture of learning—communities of practice (Hansman, 2001c).

Assessment in situated learning. Barab and Plucker (2002) suggested that ongoing participation, rather than the development of hypothesized mental representations, evidenced on post-assessment measures, is the focus of instruction and assessment. Romer (2002) stated that to “have learned” means that a person is participating more fully in the community of practice. He goes on to say that the assessor

must move away from intuitive evaluation, and instead, evaluate on the basis of the traditions, curriculum, and virtue of the community of practice. The assessor must connect assessment to recent theories of judgement and relativism, being willing to (and take action to) broaden the assessment criterion beyond the immediate and/or current thinking of the community. Young (1993) also suggested that assessment models must change radically if situated learning is to be effectively assessed. It must be integrated, ongoing, and a seamless part of the learning environment and more formative than summative.

Choi and Hannafin (1995) agreed that assessment is a natural aspect of learning rather than an attachment to it. They acknowledged various trends in the assessment of situated learning environments (i.e., self-referencing; flexibility, transferability of knowledge and skill; diversity and flexibility of learner-centered measures; generating and constructing ideas and meaning; problem solving; continuous, ongoing process; and ecological validity). Assessment methods suitable for situated learning environments were approaches such as portfolios, performance assessments, and concept maps (Choi & Hannafin, 1995).

Application of situated learning approaches. Situated learning focuses on everyday (Lave, 1988) problems and activities in their context. It is comprised of the practical doings of “just plain folks.” (J. S. Brown, Collins, & Duguid, 1989b; Kirshner & Whitson, 1997a; Lave, 1988; 1997). Lave (1988), an anthropologist, studied apprenticeships around the world and how knowledge and learning were negotiated in situation (J. S. Brown et al., 1989a, 1989b). The significance of these studies was the

emphasis placed on the constructive process between the individual and his or her social context versus the manipulation of cognitive symbols (Greeno, 1989).

Situated learning has been strongly advocated as an approach to adult learning. (Billett, 1998; Jacobson, 1996). It has been recommended that communities of practice involving ongoing “reflective practice” be used in developing a better integration between research and practice in public education (Buysse, Sparkman, & Wesley, 2003). Situated learning approaches have been studied for use in advanced classes in organizational behavior (Schell & Black, 1997).

Situated learning as an integrating framework. One need not discard all aspects of behavioral or cognitive learning theory in order to embrace situated learning theory. A good middle ground approach which integrated these theories was that “intelligent actors incorporate codified, abstract theory into local, informal routines, freely adapting it as they work on actual problems in their particular social and physical circumstances” (Tyre & Von Hippel, 1997, p. 72).

Wilson and Meyers (2000) held that situated cognition can effectively “ground a learning environment design, following behaviorism and information-processing theory” (p. 84), but it has yet to define a distinctive approach. It can serve as an integrating framework for including aspects of behaviorism and cognitivism into learning design. This may be true since the “core assumptions of behaviorism bring the individual in close association with the environment. In fact, environment and behavior mutually define one another with actions as the principal unit of analysis” (p. 60). Thinking and meaning

construction is approached from a socio-cultural perspective by situated learning theorists.

Greeno and Moore (1993) believe that a situated approach can best serve as an integrative framework:

We see, in the present situation, a prospect of completing a dialectical cycle, in which stimulus-response theory was a thesis, symbolic information-processing theory was its antithesis, and situativity theory will be their synthesis. (p. 57)

Greeno et al. (1998) further argued for the accommodation of behavioral and information processing strategies within a situated framework. However, Wilson and Meyers asserted that if situated learning is to fully serve as such a framework, “a means of accommodating multiple perspectives needs to be developed to allow inclusion of selected ideas and practices from behaviorism, symbolic cognition, and other theories, both psychological and non-psychological” (p. 84).

According to Kirshner and Whitson (1997b):

By admitting into the psychological discourse such obvious educational interests as thoughts, schemas, and motivation, cognitive science delivered a vital service to education, enabling a constructivist mission of teaching to each student’s particular conceptions and misconceptions. What situated cognition theory promises as a next step is a model for dealing with knowledge and learning as fundamentally social and cultural, rather than as artifacts of an individual’s journey through an impersonal and objective world. (p. vii-viii)

Reflective Practice

Donald Schön explored an alternative epistemological approach for professionals. Rather than utilizing “technical rationality,” the dominant understanding of professional knowledge the practitioner utilizes, Schön offered a model called “reflection-in-action” (Schön, 1983, 1987).

Technical rationality is the pool knowledge received from research in the university setting. Professionals have a pool of “specialized, firmly bounded, scientific, and standardized knowledge” from which they may draw and apply in practice (Schön, 1983, p. 23). However, Schön observed that this approach does not satisfy all situations in practice. He picturesquely stated the implications of reflective practice:

In the varied topography of professional practice, there is a high, hard ground overlooking a swamp. On the high ground, manageable problems lend themselves to solution through the application of research-based theory and technique. In the swampy lowland, mess, confusing problems defy technical solution. The irony of this situation is that the problems of the high ground tend to be relatively unimportant to the individuals or society at large, however, great their technical interest may be, while in the swamp lie the problems of greatest human concern. The practitioner must choose. Shall he (sic) remain on the high ground where he can solve relatively unimportant problems according to the prevailing standards of rigor, or shall he descend to the swamp of important problems and non-rigorous inquiry. (p. 3)

Schön held that “in the swamp of important problems and non-rigorous inquiry” of critical professional practice (Cervero, 1988) there was an “artistry” that professionals apply that may not necessarily be related to technical rationality. This “artistry” was informed by knowing-in-action and reflecting-in-action. Regarding knowing-in-action, Schön held that professional knowing is found “in the actions” (Schön, 1983, p. 50) of professionals; actions which are spontaneous, not according to a rule or plan in mind, and the professionals cannot state the rules on which the action was based (Cervero, 1988; Schön, 1983, 1987). Knowing-in-action is “the characteristic mode of ordinary practical knowledge” (Schön, 1983, p. 54).

Schön (1983) also described a type of “thinking on one’s feet,” he terms as reflection-in-action (p. 54). Cervero (1988) noted that “most situations of professional practice are characterized by uniqueness, uncertainty, and value conflict. Therefore, more

often than not, knowing-in-action will not solve a particular problem” (p. 44).

Professionals cannot solve the ambiguous encountered problem until the problem is clearly defined. The professional must “reconcile, integrate, or choose among conflicting appreciations of a situation so as to construct a coherent problem worth solving (Schön, 1983). “The ability to do this, [to] reflect-in-action, is the core of professional artistry” (Cervero, 1988, p. 44).

Knowing-in-action is gained from university research and “new knowing-in-action is gained from reflection-in-action undertaken in indeterminate zones of practice” (Schön, 1987, p. 40). Schön (1987) stated that “professional education should be re-designed to combine the teaching of applied science with coaching in the artistry of reflection-in-action” (p. xii). University research is an important source of knowledge. But, it must be used, and further developed, through reflection-in-action. Schön believed there is a need for a specific focus on reflection-in-action in which, “practitioners learn to reflect on their own tacit theories of phenomena of practice, in the presence of representatives of those disciplines” (p. 321).

Schön’s model of reflective practice outlined an epistemology that is unique to the professions. It expresses itself when the professional is fully situated in practice and is expressing and generating knowledge. In this way it is related to situated learning. Knowing-in-action distinguishes Schön’s model from situated learning because of its lack of cultural embeddedness and co-constitution with the environment.

Burns and Cervero (2002), working from a primary interest in helping the professions maintain an informed practice (continuing education), noted the use of situated learning in the way pastors learn the politics of ministry practice. They

discovered that most research studies tend to overlook the professional understanding of ministry politics rooted in practice, in favor of procedural and theoretical elements of knowledge. None of the literature they reviewed probed how pastors learned about political activity. Citing the literature, they stated that pre-professional theological training of pastors separates knowing from doing, and research from practice. They highlighted the “gap between formal training of theological seminaries and the demands of daily practice” (p. 306).

They studied eleven pastors in a qualitative, critical incident format, in the interest of better understanding how they developed skills for “negotiating with others, choosing among conflicting wants and interests, developing trust, locating support and opposition, being sensitive to timing, and knowing the informal and formal organizational ropes” (p. 304). They explained that the pastor learns in the pastoral context through reflection-in-action, reflection-on-action, mentors and models, and negative experience. Reflection-in-action involved trial and error and “reflecting ‘on the go’ as they, like boxers in a ring ‘bopped and weaved’ through the political reality of daily ministry” (p. 309). Reflection-on-action involved comparing what one is doing in ministry with what others are doing in ministry. Their research affirmed that “very few pastors take the time to consciously reflect on their actions” (p. 315). In this study, mentors (church elders or other pastors) were considered “wise and trusted guides for the educational journey” (p. 311). Models included other churches or organizations or individuals who served as an example for imitation or comparison (Burns & Cervero, 2002).

Negative experience referred to learning ministry politics through pain and disillusionment—“the hard way” (p. 312). For most of the pastors studied, negative

experience yielded a positive growth outcome. But, “a number of them carried significant scars that produced defensiveness and a level of cynicism about the ministry and the people with whom they work” (p. 316). The authors noted that support environments are needed to help the learner get beyond the experience and to deal with it in a healthy way (Burns & Cervero, 2002).

Burns and Cervero (2002) also focused on the developmental nature of learning the politics of ministry practice. A number of their subjects stated that they entered ministry with a great deal of technical knowledge, but very little political understanding. Every new ministry created a new learning experience and required new teaming for learning. The point was made that the political learning of the pastors in the study was cumulative in nature and that they matured through levels of proficiency.

The researchers concluded that the political learning of pastors in their study was contextually dependent, involving both formal learning and learning in practice, and was developmental in nature. They discovered that, with some notable exceptions, formal seminary education usually did not link what is taught to the politics of ministry practice, and they held that this knowledge of political activity is constructed on the job, most of it during a first pastorate. Burns and Cervero (2002) stated as implications for practice and research: 1) creation of opportunities for sharing experiences; 2) inclusion of experience-based components for all seminary class work; 3) conceptualization of model churches as training grounds for future ministry responsibilities for pastors on their staff and potential pastors; 4) establishment of ongoing mentoring experiences for pastors; 5) provision of opportunities to learn from negative experiences, including time for reflection, in supportive contexts.

Albert Bandura's Social Cognitive Theory

Aspects of Albert Bandura's Social Cognitive Theory especially salient to mentoring are the concepts of triadic reciprocal determinism, self-referent thought (especially self-efficacy), observational or vicarious learning, and personal agency. These concepts are briefly described.

Triadic reciprocal determinism. Foundational to Social Cognitive Theory is the concept of triadic reciprocal determinism. Bandura (1986a) described it by saying:

People are neither driven by inner forces nor automatically shaped and controlled by external stimuli. Rather, human functioning is explained in terms of a model of triadic reciprocity in which behavior, cognitive, and other personal factors, and environmental events all operate as interacting determinants of each other. (p. 18)

Triadic reciprocity is important because it acknowledges all aspects of the experience we call human–sociocultural, psychological, and behavioral. It is a unified, balanced approach, in that all three aspects of the triad are necessary, related, and interactive in human experience. Bandura (1986a) acknowledged that the “relative influence exerted by the three sets of interacting factors will vary for different activities, different individuals, and different circumstances” (p. 24).

Bandura has developed sub-processes related to each of the items in the reciprocal triad, outlining the mechanics of each and how they interact with one another.

Constructivist and/or Situated Learning Theory acknowledges that cognitive development is situated in sociocultural environments, but, so far, has failed to explore the mechanisms through which the environmental influences produce their effect. Social Cognitive theory

holds that learning and development is a dynamic process in which individuals are both products and producers of sociocultural environments (Bandura, 1986a).

The reciprocal nature of the triad has implications for instruction through mentoring. It allows for intervention in any one, or all, of behavioral, personal, or environmental domains which can, in turn, affect other individual areas of the triad, and the triad as a whole. In a troublesome situation, a mentor may address protégé behavior, cognitive or affective components, or aspects of the environment, in order to improve the overall state of affairs.

Self-reflective and self-regulatory thought. Self-reflective and self-regulatory thought belong to the “personal factors” component of the reciprocal triad. Bandura (1986a) states, “If there is any characteristic that is distinctively human, it is the capability for reflective self-consciousness. This enables people to analyze their experiences and to think about their own thought processes . . . People not only gain understanding through reflection, they evaluate and alter their own thinking” (p. 21). This evaluation and altering of thinking, positions the individual to appreciate their environment, adapt their behavior as needed to live in their environment, or influence the environment for change.

In agreement with cognitive information processing theory, Social Cognitive theory holds that humans create cognitive symbols which represent experiences and meaning they have drawn from their environment. These symbols can help one engage in forethought to construct goals, create guides for action, solve problems, anticipate the result of behaviors, regulate behaviors, and allow individuals to observe the behavior of others and then model the observed behavior. It enables one to learn from another’s

mistakes or successes (Bandura, 1986a). Symbolizing can facilitate gaining new knowledge, or the adjustment of old knowledge, through reflection. It makes a way for communication with others regardless of time and space distances (Bandura, 1986a).

Self-regulation provides the potential for self-directed change. Subfunctions in self-regulation include comprehensive, regular, proximal, and accurate self-observation. Also included are judgmental processes which involve personal standards; social norms; social, personal, and collective comparison, and; valuation of activity. Finally, self-regulation involves evaluative self-reaction, positive or negative, tangible self-reactions which reward or punish, or possibly no reaction (Bandura, 1986a). With regard to self-regulatory issues, Bandura (1986a) cautioned that dysfunction can occur in any of the self-regulatory subfunctions yielding self-dissatisfactions and dejection for the individual.

Self-efficacy. A prominent concept in Bandura's theory is the concept of self-efficacy. He defined self-efficacy as "people's judgements of their capabilities to organize and execute the courses of action required to attain designated types of performances" (Bandura, 1986a, p. 391). This is a generative quality rather than a fixed trait (Driscoll, 2000). Self-efficacy beliefs are affected by initial experiences centered in the family, relational experiences at school and with peers, and with other social interactions in general (Bandura, Barbaranelli, Vittorio-Caprara, & Pastorelli, 2001; Pajares, 2002, ¶ 21-22).

Four sources were clearly identified as producing and affecting self-efficacy beliefs: 1) mastery experience; 2) vicarious experiences; 3) social persuasions; and 4) somatic and emotional states. These sources are not directly translated into assessments

of competence, but are interpreted, and the interpretations provide information for making self-efficacy judgments (Bandura, 1986a, 1994; Driscoll, 2000).

Persons with high self-efficacy give their attention and efforts to the demands of a situation and are “spurred by obstacles to greater effort” (Bandura, 1986a, p. 394). “If self-efficacy is lacking, people tend to behave ineffectually, even though they know what to do” (Bandura, 1986a, p. 425). Higher self-efficacy beliefs are likely to produce serenity as one approaches a task. Lower self-efficacy beliefs may cause one to have a narrow perspective on how to solve a problem, to believe a task is more difficult than it is in reality, and to experience feelings of anxiety, stress, and depression (Bandura, 1986a). One’s self-efficacy beliefs have an effect on decision-making, motivation, effort exerted, perseverance, and resilience in the face of adverse conditions (Bandura et al., 2001; Pajares, 2002, ¶21-22).

Perceived self-efficacy also shapes causal thinking. In seeking solutions to difficult problems, those who perceived themselves as highly efficacious are inclined to attribute their failures to insufficient effort, whereas those of comparable skills but lower perceived self-efficacy ascribe their failures to deficient ability (Bandura, 1986a, 1994).

In relation to self-efficacy beliefs, Bandura observed that, “People’s level of motivation, affective states, and actions are based more on what they believe than on what is objectively true” (Bandura, 1997 as cited in Pajares, 2002, ¶16). This could lead to one taking on more than one is capable of accomplishing. Self-efficacy differs from personal competence, which forms the core constructs of other theoretical perspectives, in that self-efficacy judgements are more task and situation specific, and contextual in that

individuals make use of these judgments in reference to some type of goal (Pajares, 1996, ¶5).

Observational or vicarious learning. Bandura and his colleagues repeatedly demonstrated through a variety of experiments that the application of consequences was not necessary for learning to take place. Rather, learning could occur through the process of observing someone else's behavior. Such observational learning allows the observer to learn a novel behavior without the process of trial and error. In some circumstances it can allow the observer to forego mistakes which could cause injury, or even death (Bandura, 1986a). As one observes the behavior of another, and consequences of that behavior, the observer may be motivated to enact or avoid such behavior. Such motivators include vicarious reward, in which the action of the model produces good results, and vicarious punishment, in which the model is punished or experiences negative results for their behavior. Motivation and its strength may be affected by the frequency and magnitude of observed outcomes, model similarity, the comparative power of direct and vicarious outcomes, and the interaction of vicarious and direct incentives. The latter of these four may generate bases for hope, in that an individual, by observing others achieve (vicarious), may hold out hope that he may ultimately, or more often, achieve (direct), even though he observes achievement far more often than he achieves himself (Bandura, 1986a).

A four-step process is involved in observational learning—attention, retention, production, and motivation. Attention is given to a model according to its salience, affective valence, complexity, prevalence, and functional value. Attention also depends

on the observer's capabilities, preferences, and interests. The modeled event is then encoded and mentally rehearsed. The observer may then reenact the modeled event, and experience from the environment (consequences) may change the probability that the behavior will be enacted again (Bandura, 1986a). In addition, values and rules which underlie observable behaviors may also be extracted from the observation experience through a process Bandura called abstract modeling. The observation of a model may also lead to affective behaviors in the observer.

Agency. Self-regulation points to the issue of agency. Bandura described agency as:

. . . to intentionally make things happen by one's actions. Agency embodies the endowments, belief systems, self-regulatory capabilities and distributed structures and functions through which personal influence is exercised rather than residing as a discrete entity in a particular place. The core features of agency enable people to play a part in their self-development, adaptation, and self-renewal with changing times. (Bandura, 2001 , p. 2)

Personal agency operates within the broad context of the sociocultural environment. Social Cognitive Theory acknowledges three modes of agency—direct personal agency, proxy agency, and collective agency. Direct personal agency is the mode in which the individual intentionally acts to achieve desired outcomes. Proxy agency is the mode in which the individual relies on others to act on their behalf to achieve desired outcomes. Collective agency is a mode in which the individual acts in the context of social networking and interdependent effort to achieve desired outcomes (Bandura, 2001, p. 1).

Summary

These theories are presented as a framework for mentoring in religious contexts. The relationship between mentor and protégé can be mutually beneficial for lifespan development and learning. Successful resolution of psychosocial crises; reworking “The Dream;” and the cultivation of social cognitive growth can be most effective when the learning is situated and reflective; and the interaction with learning of culture, and environment, in general, is acknowledged and embraced.

Conclusion

This chapter has reviewed the literature on mentoring from the past 25 years. The literature demonstrates that little is known about mentoring and its use with and among pastors. Because of this lack of information, the present qualitative study poses the problem statement—The training of pastors for practical ministry could be better. The overarching research question is: What is the role of mentoring in the developmental experiences of pastors? From this larger question rises a number of related questions:

1. How do pastors view mentoring among other available developmental experiences?
2. To what extent do pastors use mentoring in their development?
3. When are pastors most likely to use mentoring for development?
4. What is the nature of the mentoring experience used by pastors in development?
5. What influences a pastor’s choice of mentoring as a tool for development?
6. What type of person would pastors most likely accept as a mentor for development?

7. What results do pastors expect from a mentoring experience?

The next chapter will present the research method used to discover insights into the above stated questions.

CHAPTER THREE

Method

Introduction

The research problem studied was the need for improvement in the training of Baptist pastors for practical ministry. Chapter One - *Overview of the Problem and Inquiry* established an intent to inaugurate an agenda to explore the problem by studying mentoring in religious contexts and posed the research question “What is the role of mentoring in the developmental experiences of Baptist pastors in Texas?” The research purpose was to discover if, and how, mentoring was used by Baptist pastors and, if used, what effect Baptist pastors perceived mentoring may have had on their professional development. The research question inquired into the role of mentoring as an ameliorative educational approach to the research problem, which pointed out the need to improve the training of pastors. The purpose of the research was stated and rationale was given concerning the need for, and the significance of, the research. Terms were operationalized and the research question was augmented with related questions used in the study. In Chapter Two - *Literature Review and Theoretical Framework*, a review of the literature on mentoring was offered. A theoretical framework for mentoring, from developmental and educational psychology, was explored as well, with a primary focus on situated learning.

In this chapter, the strategy for inquiry, the research method of grounded theory using multiple cases, the role of the researcher, sampling strategy, and data analysis

methods are described. Subsequent chapters will overview all cases and offer a brief summary of each individual case in this multiple case study, offer the results for the research questions, a discussion of the results and grounded theory in the form of propositions.

Why Qualitative Research Method?

This study is especially suited for a qualitative research design since the issue is exploratory and qualitative method will allow for the identification of important variables for future investigation. In addition, the focus is primarily on “processes and meanings that are not experimentally examined or measured (if measured at all) in terms of quantity, amount, intensity, or frequency” (Denzin & Lincoln, 2005, p. 10) and qualitative design allows for a rich and holistic account of the pastor’s thoughts and feelings regarding mentoring as a developmental experience. Given the field of study, and those who may be interested in such research (e.g., churches, religious groups, and religious workers), qualitative method and reporting may be more palatable than quantitative research. The researcher also desires to emphasize his role as an active learner rather than an expert who may be perceived as passing judgment on participants (Creswell, 1998).

Case study method was chosen because of the researcher’s interest in focusing on individuals with certain commonalities of life and experience. Also, case study is particularly useful for studying educational innovations and evaluating programs (Merriam, 2001, p. 41).

The research problem studied was the need for improvement in the training of Baptist pastors for practical ministry. The research purpose was to discover if and how mentoring was used by Baptist pastors and, if used, what effect Baptist pastors perceived mentoring may have had on their development. The intent of the study is to inaugurate an agenda to explore the problem by studying mentoring in religious contexts. The research question posed was “What is the role of mentoring in the developmental experiences of Baptist pastors in Texas?” The research question inquired into the role of mentoring as an ameliorative educational approach to the research problem, which pointed out the need to improve the training of pastors. Questions which further define the major research question are:

1. How do pastors view mentoring among other available developmental experiences?
2. To what extent do pastors use mentoring in their development?
3. When are pastors most likely to use mentoring for development?
4. What is the nature of the mentoring experience used by pastors in development?
5. What influences a pastor’s choice of mentoring as a tool for development?
6. What type of person would pastors most likely accept as a mentor for development?
7. What results do pastors expect from a mentoring experience?

Qualitative Method Employed in This Study

This research utilized grounded theory method and multiple cases studies, incorporating constant comparison as a strategy for data analysis (See Appendix A).

Grounded theory using multiple cases generated understandings which will hopefully help in the development of mentoring tools and approaches which are most effective in improving the training of pastors for practical ministry.

Role of the Researcher

The researcher became progressively aware of the research problem through 28 years of serving in various pastoral positions in the local church. Although I hold a Master of Arts degree and a Doctor of Ministry degree from the world's largest Evangelical theological seminary, I had to learn most of my skill from the school of "hard knocks." I was required to bridge the gap between theory and practice and fill the gaps for which I had no theory. I served under leaders who were also trying to bridge or fill the gaps and have suffered more than once, personally and professionally, as a result of their "gap" experiences.

Many of the needs exposed in Chapter One, though documented from other sources, were an integral part of my personal observations and experiences. Through the years, I have had the opportunity to observe others in pastoral leadership roles. In our commiserations with one another, the phrase, "They never taught me this in seminary," has fallen on my ears more times than can be counted. Interns and associates who have worked under my leadership confirmed the need. In my adjunctive teaching experience in a small seminary, I have heard the question about practical ministry, "Why don't they teach us that here?"

About eight years ago, I began to search for the "missing piece" that might make a difference—not work a miracle but "make a difference" in the training of pastors. As I

searched, I became painfully aware of the intense need for continuing professional development for pastors. This awareness has come through personal observation, interviews with denominational leaders, interviews with pastors, and personal study. From an amalgam of sources, I discovered that most of the ministries to pastors were palliative and not preventive, reactive rather than proactive, and few in number. It seemed the continuing professional development piece of the puzzle was missing.

I also began to explore how I could personally become involved in making a difference by improving the training of pastors for practical ministry. I have begun a business focused on addressing this problem. This is my passion, my mission. With this background, I developed this research study and the accompanying agenda and prepared to enter the field to study the question, “What is the role of mentoring in the developmental experiences of Baptist pastors?”

This background makes me a participant/observer in the study and vulnerable to numerous biases. As an interviewer I was able to listen with a caring, understanding, and sympathetic ear. At the same time, care was taken, in the interviews proper, not to assume that I understood their meaning if there was any hint of a lack of clarity in their responses. Great care has been taken to avoid reading my own biases into the study. Dialog with other pastors and individuals, who know me and my experiences well, have been a part of my bias checks. I have tried to report my understanding of the interviewees responses with the highest fidelity. I have tried to let the interviewees tell their own story of the role of mentoring in their professional development experiences.

The Sample

The field of study included 15 Baptist pastors, each being considered as an individual case. They served in the state of Texas, within a geographical boundary, described below.

The individual cases were bounded by the position of the individual as Senior or Lead Pastor of the church, an age range of 35-50 years, Sunday School/Small group or worship attendance of 150-350, and the individual believed he had experienced or was currently having an experience he described as mentoring.

The study used a purposive snowball sampling strategy for selecting a sample of Baptist pastors within the selected geographical region. An arbitrary geographical boundary enclosed the sampling region for purposes of convenience. The region included areas inside the boundary which began at the junction of Interstate Highway 20 (IH 20) with the Louisiana and Texas border and followed IH 20 to Abilene, TX. An imaginary line was drawn between Abilene and San Antonio. Interstate Highway 10 was the boundary joining San Antonio and Houston. Another imaginary line was drawn between Houston and the starting point of the boundary.

The sample will be fully described in Chapter 4. The description will be given by individual cases and, in addition to the case boundaries, all cases will be described as a group.

Entering the Field

The researcher contacted various denominational organizations, including the Baptists General Convention of Texas and several associational Directors of Missions for

assistance in identifying subjects who fit within the case boundaries. Once names were collected, the individuals were contacted, primarily by telephone (a few by email), to determine if they were qualified for the study and if they were interested in participating. If they qualified and were interested, an appointment was scheduled for an interview. At the time the appointments were scheduled, the interviewer invited any questions interviewees had about their interview specifically or the study in general. The interviewees were also notified that the interviews would be audio tape recorded.

The appointments were confirmed by email, if the interviewees had the service available, and they were directed to the researcher's curriculum vitae on the researcher's corporate web site. This was done in hopes of adding credibility to the study, allowing the interviewees to get acquainted with the researcher, and allaying anxiety in the interviewees by helping them to see the researcher was "one of them." The web site clearly states the corporate purpose and its focus on mentoring for staff serving congregations.

Data Collection

A structured interview format with question probes (also known as guided conversation) (Bogdan & Biklin, 2003) was utilized. The interview questions, were prepared in advance and related to the research question in a matrix format to ensure the integrity of the research (See Appendix B). The interviews were done by the researcher in person in a private setting, usually at the interviewee's church.

Before the interview began, the interviewer explained the purpose and intended use of the interview to the interviewee. Informed consent (See Appendix C) was obtained

from each interviewee. Each interviewee completed a demographic/personal information form (See Appendix D) and was allowed to ask any questions desired about the purpose or nature of the interview. The interviews were audio tape recorded. The interviewer kept written observer notes during the interview primarily for the purpose of keeping the interview on track and generating probes as needed. Tapes of the interviews were transcribed as soon as possible following the interview.

Instrumentation

Instrumentation consisted of questions, developed by the researcher, for guiding the interviews. Mirroring and probes were also used to assist in gathering information from the interviewees. The interview questions are listed below.

1. What have been the primary sources for your professional development?
2. What criteria have you used in choosing professional development activities?

The research definition for mentoring was given at this point in the interview.

Mentoring is an intentional process of whole-person development and learning in situation, facilitated through a relationship with an actively interested, more experienced, capable, and helpful individual, and which can be mutually beneficial, and primarily face-to-face in its interactions.

Interviewees were allowed time to read the definition, ask questions for clarification, and offer comments or critique concerning the definition.

3. What role has mentoring played in your professional development?
4. How many mentoring experiences have you had to this point in your career?
5. At what points in your life and/or career have you chosen to use mentoring experiences for professional development?

6. Why did you chose to become involved in a mentoring experience versus some other professional development activity?
7. Describe your mentoring experience(s)?
8. What qualities of the mentor were particularly helpful to you?
9. Would you characterize the relationship as formal or informal? Why do you describe it this way?
10. How would you characterize your mentor with regard to expertise or experience?.
11. What are/would be your expectations of a mentoring experience?
12. When have you found mentoring to be most helpful in your professional development experience? Why?

Data Analysis

The data was studied for major themes and constantly compared with other interview data. The transcriptions were made with line numbering and a data coding system. The data was first reviewed for themes (open coding). Using a spreadsheet, themes were indexed to transcripts and line numbers. The themes were then organized around an outline which included the stated research questions (axial coding). Initial propositions were developed and revised, as needed, to continue structuring theory. Comparison of information within the respective interviews and among all of the interviews served as a method of triangulation to ensure consistency of the research data.

Reporting Results

Results were reported around axes, utilizing quotes from the interviewees to substantiate the development of the axes and propositions developed. Propositions and

brief discussion of the results are presented in Chapter Five of the study. The results and propositions will be subjected to evaluation from the literature and theoretical framework outlined in Chapter Two.

Ethical Issues Related to the Study

Protection of Human Subjects

All plans, instrumentation, and consent forms were submitted to the Committee for the Protection of Human Subjects of the Institutional Review Board of Baylor University. These were approved with minor revisions required to the consent forms.

Subjects were treated with the utmost respect. Their cooperation in the study was sought and not coerced or manipulated in any way. Informed consent was requested and received from each participant. Each participant's person and rights were protected in accordance with the guarantees of the informed consent agreement.

Confidentiality

The information gathered during the study was carefully kept confidential and the participants were assured of such during the interviews. Names were guarded during data collection and changed in reporting to protect confidentiality. Informed consent was gained for all interviewees in the study.

Integrity in Reporting

The findings of the study were reported with integrity. The results of the study were reported truthfully and accurately regardless of the outcome.

Researcher Bias

The researcher, no doubt, brought biases to this study, especially after serving 28 years as a professional Baptist pastor in Texas. However, he attempted to control these biases by maintaining personal awareness of them, by multiple reviews of interview transcripts and notes, and by discussing biases with doctoral committee members, as needed. Interview questions were submitted to several faculty committee members for the purpose of minimizing bias in these tools.

Conclusion

In this chapter, the strategy for inquiry, the research method of grounded theory using multiple cases, the role of the researcher, sampling strategy, and data analysis methods were described.

Subsequent chapters will overview all cases and offer a brief summary of each individual case in this multiple case study, offer the results for the research questions, a discussion of the results and propositions generated from the grounded theory.

CHAPTER FOUR

Results

Part 1 - Research Questions 1-3

Introduction

The research problem studied was the need for improvement in the training of Baptist pastors for practical ministry. Chapter One - *Overview of the Problem and Inquiry* established an intent to explore the problem by studying mentoring in religious contexts, and posed the research question, “What is the role of mentoring in the developmental experiences of Baptist pastors in Texas?” The research purpose was to discover if and how mentoring was used by Baptist pastors and, if used, what effect Baptist pastors perceived mentoring to have had on their development as pastors. The research question inquired into the role of mentoring as an ameliorative educational approach to the research problem, that pointed out the need to improve the training of pastors. The purpose of research was stated and rationale was given concerning the need for, and the significance, of the research. Terms were operationalized, and the research question was augmented with related questions used in the study. In Chapter Two - *Literature Review and Theoretical Framework* the literature on mentoring was reviewed. A theoretical framework from developmental and educational psychology for mentoring was explored as well, with a primary focus on situated learning. In Chapter Three - *Method*, the strategy for inquiry, sampling strategy, the research method of grounded theory using multiple cases, and data analysis methods were described.

The following chapter presented in 4 parts, describes the research setting, each individual case in this multiple case study, overviews all cases as a group using descriptive statistics, and presents the results for the research questions. Chapter Five presents discussion of the results and grounded theory in the form of propositions.

Part One - Research Questions 1-3 includes an overview of all cases, a brief summary of each case in this multiple case study, and the results for research questions 1-3. Question 1 was related to the pastors' professional development experiences, in general. It was posed in the interest of setting the role of mentoring in a broader professional development context. Question 2 explored the extent to which pastors used mentoring in their professional development. Question 3 asks when pastors are most likely to use mentoring.

Setting

The sample consisted of 15 cases. Each case was identified through a snowball (or chain) sampling strategy (Creswell, 1998) according to the case boundaries (see below). A geographical area was chosen in the United States in the state of Texas. Arbitrary boundaries were drawn within the state, reducing the geographical area to the central area of the state and including most major metropolitan areas. The boundaries began at the intersection of Interstate Highway 20 (IH-20) and the Louisiana border and continued along IH-20 to Abilene. A straight imaginary line was drawn between Abilene and San Antonio with the boundary continuing along Interstate Highway 10 (IH-10) to Houston and then along another straight imaginary line from Houston to the starting point.

Case Boundaries

Each case was individually characterized as a Baptist senior pastor between the ages of 35 and 50 (inclusive) who was serving a church with an attendance of 150-350 in Sunday School/Small Group Ministry and/or worship. Each pastor had experienced or was currently involved in an experience they described as mentoring where they were the protégé. Aspects of individual case demographic profiles are shown in Table 1.

Table 1

Individual Case Demographic Profiles

Name	Age	Ethnicity	Education	Years Part-Time	Years Full-Time	Years current church	College GPA
Edward	40	Caucasian	M.Div.*	0	7	7	3.9
Alex	41	Caucasian	M.Div.	6	8	3	3.0
David	40	Caucasian	D. Min.†	3	13	10	3.0
Mike	45	Caucasian	Ph.D.‡	9	10	1	--
John	46	Caucasian	Post-Grad Study No Diploma	0	17	5	--
Paul	50	Caucasian	M.Div.	2	25	6	3.0
George	37	Caucasian	M.Div.	5	9	5	2.5
Don	40	Caucasian	M.Div.	0	7	1	3.6
Richard	40	Caucasian	Post-Grad Study No Diploma	5	15	3	2.9
Joe	43	Caucasian	Some College	0	23	10	--
Pete	36	African-American	Post-Grad Study No Diploma	7	3	3	3.0
Roger	36	Caucasian	M.Div.	0	6	6	4.0
Keith	36	Caucasian	M.Div.	6	9	8	3.5
Robert	50	Caucasian	M.Div.	5	20	8	2.8
James	50	Caucasian	Ph.D.	20	7	7	--

*M.Div. - Master of Divinity †D.Min. - Doctor of Ministry ‡Ph.D. - Doctor of Philosophy

Multiple Case Demographics

Demographics were collected from each subject for the purposes of enhancing understanding of the interview responses. The demographics also contributed to the development of categories in the constant comparative analysis method used (Creswell, 1998). Responses could be compared and contrasted in light of age, ethnicity, education, mentoring experience, and ministry experience. The focus of this research was on “processes and meanings that are not experimentally examined or measured (if measured at all) in terms of quantity, amount, intensity, or frequency” (Denzin & Lincoln, 2005 , p. 10).

All of the pastors were male. As a group, their ages ranged from 36-50 years with a mean age of 42 (SD = 5.13). Twenty-seven percent of the group was under the age of 40, 27% of the cases were 40 years of age, and 20% of the cases were 50 years of age. The remainder of the group was evenly distributed between the ages of 41 and 49 years. Fourteen were Caucasian and 1 was African-American.

The subjects were serving congregations ranging in size from 150 to 475 in worship and 90 to 350 in Sunday School/Small Groups. The size set for the boundaries of the cases specified 150-350 in Sunday School/Small Groups and/or worship. Therefore, the church with 475 in worship appeared disqualified, but they qualified according to their Sunday School/Small Group Ministry size of 270. The church with a Sunday School/Small Group size of 90 qualified on the basis of their worship size being 200.

Among the cases, 6.7% had some college but no degree. The remainder had a college degree. Twenty percent had post graduate study but no associated diploma. Fifty-three percent had a masters degree and 20% had doctorates. Their performance in

college yielded grade point averages ranging from 2.5 to 4.0 with a mean GPA of 3.2 (SD = .48).

Part-time service by the group ranged from 0-20 years with a mean of 4.5 years (SD = 5.2). Their years in full-time ministry ranged from 3-25 years with a mean of 12 (SD = 6.6).

As a group their service to their current congregation ranged from 1 to 11 years with the mean time of service being 5.6 years (SD = 3.0). Three of the subjects (20%) indicated that they had resigned at least one position due to intolerable circumstances associated with the position. None had ever been asked to resign or been fired.

Interviews

Face-to-face interviews were conducted with each subject. The interviews were structured with 12 questions and probes as needed. Questions 1 and 2 addressed professional development activities in general, in order to set the context for the role of mentoring among other professional development options (Kram, 1985). Between questions 2 and 3 the research definition of mentoring was introduced, in writing, to each subject. The research definition is as follows:

Mentoring is an intentional process of whole-person development and learning in situation, facilitated through a relationship with an actively interested, more experienced, capable, and helpful individual; and which can be mutually beneficial, and is primarily face-to-face in its interactions.

The subject retained and was able to refer to the written definition through the remainder of the interview.

Tables 2-7 and Table 13 display the research questions for this study and the interview questions related to each research question. Following each table are themes and responses to the interview questions as related to the research questions.

Table 2

*Research Question 1:
How Do Pastors View Mentoring among Other Available Developmental Experiences?*

Related Interview Questions:

1. What have been the primary sources for your professional development?
 2. What criteria have you used in choosing professional development activities?
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Professional Development Activities

In the present study, each individual was qualified for the study by his statement that he had experienced or was currently involved in an experience he described as mentoring. Given that mentoring is only one of many avenues of professional development, it was important to know how subjects viewed the role of mentoring in relation to other professional development opportunities.

To identify the sources for professional development of which the subjects were aware and/or had used, they were asked about the primary sources of their professional development (See Table 2). None used a single source as primary. Rather they used several sources from time to time. The primary sources mentioned (not listed in rank order) were formal education, reading, conferences, formal and informal mentoring, on-the-job training, and observation (i.e., vicarious learning; Bandura, 1986). Two subjects

highlighted the interrelatedness of their sources of professional development and their respective experiences.

All but two of the subjects mentioned formal education as a primary source of professional development. All subjects had some formal education beyond high school and appreciated its contribution to their professional development in varying degrees.

Seminary was referenced more often than undergraduate education. Edward, now age 40 with 7 years in full-time ministry hated college, dropped out, and got married. After 12 years away from school he returned to seminary and described it as “intimidating” but “just like hand in glove. I loved school.” David, age 40 and holding a doctor of ministry degree, expressed, “Seminary was good for me.” Others spoke positively of their seminary and post-baccalaureate experiences.

In comparison, Alex , age 41, stated that, “Seminary covers all the generalities . . . but when you get out on the field you discover there are gaping holes and a few blank spots that need to be filled.” Bemoaning the paucity of practical courses offered in his seminary experience, Don noted that, “there were actually some courses that were very practical that I took . . .” Roger, a 36 year old with 6 years in full-time ministry and a 4.0 college GPA, stated emphatically, “I could have left 3/4 of my seminary behind, and I don’t feel like I would have missed much.” He went on to tell of a mentor (who held a doctorate) who tried to talk him out of attending seminary because of the poor experience had there by the mentor. These types of experiences were referenced in Chapter 1 as creating a need for the present study on the role of mentoring in filling the “gaping holes” and “blank spots” found in practice after seminary.

Also speaking of seminary, Robert a 50 year old, with 20 years of full time experience says, “Face it, all that stuff you learned at the seminary . . . the majority doesn’t relate.” He believed it gave some resources most of which were outdated. He continued, “I learned how to pastor in the village. So I had to forget all that junk I learned in the seminary. Because they don’t teach you how to be a village pastor. They teach you how to pastor a mega-growing, city church.”

The responses referenced in the previous two paragraphs resonate strongly with Schön’s (1983) epistemological theory. He holds that technical rationality (learned in formal education and applied in practice) is not the way professionals learn. Knowing-in-action from reflection-in-action is the way learning takes place in the complex, unpredictable, and “messy” modern workplace (Schön, 1983).

Four of the subjects recalled formal mentoring experiences associated with their seminary experience. All four spoke very highly of the experience and believed that it had contributed significantly to their ministry today. Some interviewees also acknowledged that a number of their peers, unfortunately, had starkly lower quality mentoring experiences than the interviewees experienced.

Although the subjects attended conferences, they did not speak as glowingly of these experiences as expected by the researcher. The researcher’s experience had been that some pastors are given “conference time” away, by the church, during which they are allowed to attend conferences of their choice. These pastors evidently had “conference time” and did not always use it. When asked about helpful conferences, few, overall, could be recalled. Several referred to conferences as mediocre experiences, citing a variety of reasons, including the amount of time required and a considered inadequacy of

focus in content. John, a 46 year old, with some post-graduate education but no graduate diploma, expressed his opinion related to conference content when he said:

I don't have time for "fluff" seminars. I don't have time for just spending my time and the church's money on seminars that are not going to deal with . . . where I think we are, where we need to go or a problem we have.

With reference to conferences, Edward asserted:

. . . the speakers make or break it to me. I want to know something about that person before I just go to a conference . . . I have had a few denominational people come through here [to lead a conference] and . . . I won't ever do that again.

Edward also told of his using conference attendance as a networking tool; this may allude to the skepticism younger generations have for denominational institutions and their efficacy, referenced in Chapter One (*Why Research this Problem and Question? Institutional Skepticism*).

Alex thought conferences to be too much like the classroom, of which he believed he had had enough. Others were limited in conference attendance by finances. Joe relied on conferences since he did not have a college diploma. Robert, a 50 year old, told that he used conferences as a time for reflection away from the telephone and demands of the field. Pete, a 36 year-old African American pastor with post-graduate study but no graduate diploma, indicated he used some conferences for the "fellowship" available there.

James reflected on his conference experiences in this way:

I would say this. Just from experience. Some of the events that I have gone to. You know, I have paid a premium price to go to a conference, and I would have to say, the majority of them I have come away from feeling like I've been robbed or it has been a waste of time. . . . you pay \$100, and you feel like you've left with \$10 [worth].

Eleven subjects mentioned the use of books for professional development. When probed about their criteria for choosing reading material, they mentioned referral from a trusted source, having been impressed with the author at some time, their personal list of favorite authors, or book jacket appeal.

Some of the subjects had been involved in long-term training experiences, post-formal education, which had a mentoring component as followup. They spoke highly of these experiences and each believed they had been significantly affected by them.

Robert, highlighted a source of professional development that would likely have resonated in the experiences of most, if not all, of the pastors interviewed. He noted that a portion of his professional development had come through “the school of hard knocks.”

Among the sources of professional development mentioned, were formal and informal mentoring. The mentoring included the influence of parents, grandparents, pastors, youth pastors, other church staff, professors, Baptist Student Ministry Directors, and numerous other mentors. It should be noted that the subjects were aware that the topic of the interview was primarily mentoring. As a result, they were likely primed to introduce mentoring as being among their professional development experiences in the answer to the first question. These mentoring experiences were explored further with the subjects in subsequent questions.

Overall, when choice was an option, the subjects chose a particular developmental experience because a trusted individual had recommended it; it was financially affordable; it was a source in which they had a measure of confidence; and the topic appeared to be relevant to, and needed, in his present situation. George, a 37 year old, summed up his criteria as “[the source] would have to be in alignment with my beliefs . . .

[the originator would have] similar passions . . . it is not just laboratory or mind . . . but a proven track record.” Most of the cases approached their professional development on an as-needed, somewhat reactive basis as opposed to a planned, proactive approach. In comparison, Don, a 40 year-old in his first year on the field, said he would look for “something that would open my eyes to ways to build relationships . . . with people who are successful with what they do . . . that I can learn from and do what I do better.”

Roger stated that his number one criteria in choosing professional development activities was “creativity.” He likes authors who are “still not 100% sure about what they are writing. Cause it tells me they are still thinking and learning.” Keith, a 36 year-old serving a metropolitan church plant said that in choosing his professional development activities, he asks, “Will it benefit me personally, professionally, help sharpen my skills, and is it . . . something I can learn and teach to somebody else?”

James was unique among the cases in that he appeared to be a true pastor-scholar. He senses the study of ancient languages to be a part of his calling and translates biblical text from the original languages for 90 minutes each day. Given his report of the church’s mission activities, and the equipping and sending of his people to other places of service, James is leading his church to fulfill its responsibility to make disciples (Matthew 28:18-20). He is tightly focused on these two issues—language and Christian disciple-making. If a professional development activity has something to do with these two things, he will consider participating in it.

When the pastors were enlisted for an interview, they were asked if they had experienced or were now experiencing something they would call mentoring. In each case the answer was “yes.” However, three others were disqualified from the study on the

basis of their statement, during their enlistment contact, that they had never used mentoring, nor were they using it now for their professional development.

As a result of the subjects' responses to the first interview question, we now know more surely that mentoring has played some role in their professional development. We also know something of the criteria they use for choosing professional development activities. Their criteria for their choosing mentoring over some other professional development activity, if they did, will be explored in more detail in subsequent questions.

Table 3

*Research Question 2:
To What Extent Do Pastors Use Mentoring in Their Development?*

Related Interview Questions:

3. What role has mentoring played in your professional development?
 4. How many mentoring experiences have you had to this point in your career?
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Before asking the remainder of the interview questions, each subject was given a written definition of mentoring developed by the researcher which read:

Mentoring is an intentional process of whole-person development and learning in situation, facilitated through a relationship with an actively interested, more experienced, capable, and helpful individual, and which can be mutually beneficial, and primarily face-to-face in its interactions.

Responses, critique, and questions were invited from each subject regarding the definition. In direct response to the definition, all believed it to be a good to excellent operational definition of mentoring. Their estimations of the qualities of their mentoring experiences were free responses and were not chosen from a forced choice scale of any kind. One interviewee suggested that some concept related to longevity of relationship

should be added. After reading the research definition of mentoring, most of the interviewee comments about the definition itself were intermingled with their responses to interview questions 3-12. In addition the interviewees reflected on their own experiences with mentoring, as mentor or protégé, through the lens of the definition. Most agreed that their experience with mentoring had most, if not all of the qualities stated in the definition.

The Role of Mentoring

As the question, “What role has mentoring played in your professional development?” is explored (See Table 3), it should be noted that the career and psychosocial functions of mentoring, outlined by Kram (1985) clearly surface. In some cases, both functions surface in relation to this question, while in others, more of one function is noted than the other. Some cases hint at one function and clearly state the other.

John, age 46, a former missionary with 17 years in ministry (7 at his present church) gave an interesting illustration of the career and psychosocial purposes of mentoring when he said:

it has . . . released me from the stress that I don't have to know everything. I think it releases for me that stress to call [a mentor] and say 'You know I don't know how to handle this situation. I really am at, you know, at odds with what to do here.' It helps me feel mature in myself, growing in my own self . . . it is not like someone wiser telling me what to do but someone who . . . gives me the tools, but expects me to do the work.”

With a Doctor of Philosophy degree, Mike, a 50 year old pastor of a traditional church, once thought he would be teaching in higher education. But, a point came when the calling to congregational ministry was stronger than the call to teach in higher

education. Concerning the role of mentoring in his professional development, he stated “Mentoring in different contexts played a role in my calling and then helping [sic] to solidify some of the character of my style and my approach to the office of pastor.”

Edward who has successfully led a church to transition from traditional to contemporary worship stated, “I feel like it has made me who I am . . . I had no idea how hard it [the transition] would be, but it has really been some of the relationships with pastors and [their] encouragement that helped me to persevere to the point where basically the vision became a reality.”

David, with a Doctor of Ministry degree and pastoring a church in a small town, stated, “I see mentoring in a large part for me as being more of a safety net . . . But a lot of that has not necessarily been specific conversations as it has been knowing that I have people I can rely on [if I need them].” Richard, age 40, said, “I was around some men at different times that saw gifts in me that maybe I didn’t even recognize and who pointed them out to me and then helped me develop them by giving me opportunities to exercise them.”

Throughout the interview with Roger, his responses to the questions clearly indicated that he was looking for the psychosocial aspects of mentoring. Knowledge and skill he believed he could find elsewhere. He stated, “I think there is a big difference in the exchange of knowledge and mentoring. For me, exchange of knowledge can come from books, a conference, individuals. What I find in mentoring is ‘people don’t care how much you know, until they know how much you care.’” He further held that a relationship between the potential mentor and protégé must be strong before mentoring can begin.

George, age 37 and pastor of a new church start for the past 5 years waxed, almost poetic as he struggled to express his enthusiasm for the role of mentoring in his life and career:

. . . it's crucial. It's vital. . . to me it's like oxygen to a body or food or a balanced diet or something. I don't know how to emphasize how important it is. We have a relationship with God and that is going to be critical and just as important, but on the flip side of that coin, is our relationship with other people. And you know, it's just two parts that make a whole. Just a part of a coin, or a part of a cross. We need both so much. And, I don't think we can be all that God created us to be without these intentional processes, without people to mold us and form us and help us and encourage us and inspire us. We would be lost without it.

Paul, 50 years old and the pastor of a new church start, stated, "I really wish that I had had more of those mentoring experiences throughout the years. I think they are absolutely invaluable and something that a premium is not placed on."

Others held the role of mentoring in high esteem making statements such as "[it] makes me who I am" (Don) and "It's probably the biggest role in your personal development I would think" (Keith) and in comparison, "It kept me from crashing and burning" (Roger).

Joe, interpreting his mentoring experiences strictly by the research definition, soberly stated that the role of mentoring in his early professional development was:

. . . limited, in that I never really had anybody to take me under their wing . . . and mentor me. I never had the pastor that said, 'Hey let me invest my life in you.' So, I was pretty much on my own. And it is a difficult road to travel. I learned from so many mistakes that I probably could have avoided if I had had a mentor, but I never did.

Who Needs Mentoring?

Some opinions were offered about the relative need for mentoring as a consideration for ongoing professional development in the experiences of pastors.

Richard, who held numerous other staff positions before entering the senior pastorate said this about the need for such, as well as something about whether and how he could see himself involved:

I think probably guys . . . who have gone into some church ministry without having served on staff . . . There's a lot of things they haven't had experience doing. And I could see that [mentoring for continuing professional development] being beneficial in a more formal type setting. At the stage I'm at now, I don't think I would be interested in that because you get so busy and I would be real hesitant to . . . as a matter of fact if I were mentoring somebody that was just getting started in ministry maybe I could see doing that maybe once a month or something like that.

Isolation is a significant issue among pastors, as was presented in Chapter 1 of this writing (Wind & Rendle, 2001). George and Joe specifically mentioned the issue of isolation and the development of mentoring relationships. George told this from his personal experience. Alex mentioned isolation, as well, in connection with his experience, and his belief that mentoring could be an ameliorative process for those isolated:

One thing I would say, I think the more isolated the minister is as far as location is concerned, the more important intentional mentorship is. If it is a church setting where that person is isolated, it is more important for them to have a relationship established and that may mean something more formal. I know for me when I pastored my first church, [connection with someone in town] was really important. . . . [since I was] a kid that had grown up in the suburbs . . . I think that [connection] is important. I remember being in a very rural setting, which is certainly not uncommon. It can be a challenging situation . . . The pressure of ministry in an environment which is somewhat foreign to you, if you are not accustomed to a rural environment . . . I think that only increases that sense of isolation. And that is part of where a mentor relationship can really be a blessing.

How Many Experiences?

All of the subjects had a mentoring experience at some point to date in their life and career. The number of mentors, frequency of mentoring, and intensity varied greatly. When asked to estimate the number of mentors they may have had during their career, the estimates ranged from Joe's "0 by the definition" to 21. James, age 50, saying it would be hard to number, indicated he had 200 mentors—"opportunities to sit down friend to friend"—including his academic and professional mentor (Phillips-Jones, 1982). Of these experiences James said:

. . . when someone is willing to give me their time, and make themselves available and show their heart, you know, for me . . . that's their mentoring me. And I listen. And I gain great wisdom from it and it's [sic] not all been academic. In fact, probably more of it has been about life than it has been about anything else.

Table 4

*Research Question 3:
When Are Pastors Most Likely to Use Mentoring for Development?*

Related Interview Question:

5. At what points in your life and or career have you chosen to use mentoring experiences for professional development?
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When Mentoring Was Chosen

A number of the interviewees stated they chose to use mentoring experiences when they needed help with practical aspects of ministry such as business administration, program administration, bridging the gap between theory and practice, times of rapid congregational growth, times of transition or change, problem solving in general, and in

dealing with conflict in the congregation. Common were the phrases “sense incapability,” “sense lack of knowledge,” or “challenge over my head.”

Paul gave this response when asked about the points or times in his life when he would choose mentoring for professional development:

I think probably in my life the times that I have been most open to that, or I have sought after that have been the times when I felt least capable of handling the situations I was in. Or I felt like, a lot of the theoretical answers that I thought that I had did not necessarily translate into the practical day-to-day occurrences. And especially, in the area of ministry, because even though, you know college and seminary tries to give you a real wide-eyed view of what ministry is going to be like, I think anybody and everybody gets into ministry thinking it is going to be just peaches and cream all the way. We’re just going to love God and they’re going to love us and we’re going to love them and everybody is going to have a good love fest. And there is that to it, but it is not always that way.

This response points to the gaps in formal training which was mentioned by a number of the interviewees, church planters and those in older traditional churches alike. These gaps and the need for bridging between theory and practice were highlighted in Chapter 1 as generating the overall need for improvement in training for pastors and justifying the investigation of the role of mentoring, suspecting that it might be a tool for answering the need.

When asked what would prompt him to choose mentoring as a professional development experience Don said:

Well, anytime you are in uncharted waters (laughs). Anytime you are in a situation that you don’t know about or haven’t had the experience in, is a good time to get some mentoring help. It may not be a formal mentoring, but even in an informal mentoring, you could benefit. You may come against situations that you don’t know about and that would be a definite time.

Richard indicated that when he sought mentors it was at times when he was looking more for personal affirmation than information. In addition to some of the issues

above, Mike sought mentoring when he needed help with personal spiritual formation. Keith observed that he sought mentoring when he sensed himself in a personal “growth mode.” Joe said he would like to ask a mentor some questions about administration and “How do you stay with it? You know, what keeps you going?”

James sought mentoring on a serendipitous basis. When the opportunity to “pick someone’s brain” presented itself, he took advantage of it.

It appeared that most of the subjects sought mentoring reactively based on need rather than proactively based on a personal and professional growth plan. Robert highlighted this in picturesque terms when he said,

You know, I have to admit and this is probably the reason . . . I usually seek them after the fact, you know? You know, when the train wreck is over? Then I will find somebody and ask them how to fix the trestle. But I am hoping that I am getting better. Instead of being a reactive person I will be more proactive. I am getting better. When I see something developing, you know, kind of Murphy’s Law comes to my mind. . . . I’ve learned as a pastor . . . to trust your gut feeling.

. . . used to, it was after the fact . . . After they jerked the rug out from under my feet. But now, if I feel the rug moving, I go find, try to find out what is going on, either through someone else or get on the internet and look up who’s doing what, what’s going on, ask around, you know.

Making the Mentoring Connection

Initiative is an issue in making the mentoring connection. Who takes the initiative, the protégé or the mentor? The interviewees told of occurrences of both.

Protégé initiative. During the interview with Edward, the following exchange took place:

Interviewer: . . . you have taken the initiative in terms of getting a mentor? . . . would you describe it that way?

Edward: Yes. Like I said, when I am looking to develop in an area, I see who is doing it well and I will go and meet them. I will call them or ask them to come to our church. So I've always got the antennae up about somebody I really connect with, I will think in terms of either somehow starting to communicate with them or talk with them. That's kind of the way I go about it.

George told of his sensing a call from God to plant a church and was inspired by a particular individual in the process. This individual was successful in a number of the areas in which George would need to be successful. George told of his recognition of the fact and relates his pursuit of the mentor as follows:

When he spoke he mentioned something about planting churches. And so, I told my wife and she said, "Well, call him". So, I called and said "Hey my name is George. I heard [you] speak at _____. I hear you plant churches. Is that true?" "Yeah." And so we set up an interview . . . he asked me a series of ten questions . . . I guess he was just . . . seeing . . . if I would be qualified to plant a church that he would want to support and back, or help. So, I guess I passed all ten questions, because he invited me back [I started the church under their sponsorship] . . . In fact, I met with [him] each week.

John was a former missionary to another country. While a missionary, John asked a pastor, who was a citizen of the country, to be his mentor and teach him to start cell groups in the context of the national culture. This is an example of situated learning in one of its purest forms (Lave, 1988, 1997; Lave & Wenger, 1991):

. . . the pastor I was the closest to . . . I went to him and said, "I want to just come and learn from you. That's all I want to do." I wasn't a member [of his church] at that time and I said, "I just want to come and learn from you." He said, "Be glad."

In this exchange with the interviewer concerning the research definition of mentoring, Keith expressed that he believed that type of mentoring was and is unavailable to him and his generation:

Interviewer: So, do you, do you see this [type of mentoring] as something a pastor needs?

Keith: Oh yeah. I don't think any pastor gets that. (Laughs)

Interviewer: What if they could though?

Keith: Not of my generation.

Interviewer: What if they could though?

Keith: Well, I think they would like that. I think pastors would enjoy something [like that] . . . most pastors my age . . . are hungry for mentors and never received them. I am 36. I mean my age, you know, never received mentors. We just never received mentors. I never had mentors per se.

Commenting on the issue of seeking mentoring, Joe said:

. . . my wife has been on me pretty hard about [getting a mentor]. She wonders sometimes if it is a pride issue. You know, is it just that I don't think anybody is good enough to help me. And so, you know, I've prayed through that and I was like, "No"—because every time she mentions somebody I'll say "No." And I don't want to elaborate because I don't want to just bad mouth them . . . Some of the things they say . . . I don't agree with, I don't care what size church you are pastoring. And this is not a personality thing. This is a spiritual thing. And so, I just struggle with that. I'm not bold enough to pick up the phone and say, "Hey _____, you know we sat at the table together and you offered you know to talk to me. Would you do that?" . . . I'm just too insecure to do that. . . . nobody wants to mess with me. I'm a nobody from nowhere and so I don't have the guts to do that. And she's encouraging me. She says, "Well how do you know until you ask them?" And it is just, to me, such an imposition on them. Now, if it was fostered through a third party? I would jump on it in a heartbeat. But, me being the instigator. You know I have this ascetic view of life where you know I have to be the martyr, the self-sacrifice. I can't have anything good in my life. You know? That's just the way I've been. Which is not biblical and I know that . . . but that's just the way I feel. I am a little bit hesitant to call somebody up and say, "Hey, give me some help." And it is not a pride issue. It is more of an insecurity issue.

Which came first, the above referenced feelings or this experience, is unknown. But, Joe chose a pastor of a large, growing church who he respected, prepared some questions, and offered him \$100 for an hour of his time for Joe to come to the pastor's office and ask his questions. The secretary to the pastor of the mega-church declined the offer in the pastor's behalf.

Keith had a struggle remembering exactly whose initiative began a mentoring relationship between him and a seminary professor. He said, "But, that was my first . . . exposure [to mentoring]."

When asked about choosing a mentor, Roger commented, “I never chose to.” Several times in the interview, he expressed his belief that the connection just happens. The mentoring relationship grows out of friendships. Roger and Joe both believed that authentic mentors who care are scarce.

Alex and David in particular expressed some discomfort at the prospect of “formally” asking someone to be their mentor and more discomfort at “formally” offering to be someone’s mentor. This seemed more related to the formal “out of no where” invitation, approach they thought might be needed rather than their willingness to mentor or interest in doing so. Alex and David stated that they were able to choose their mentor for their formal mentoring experience related to his seminary education and they choose their mentors today.

Richard and a number of the other interviewees mentioned time as a problematic issue in seeking mentoring. It was mentioned in terms of whether the protégé had time, or would schedule time, to seek and be involved in mentoring.

Related to the mentoring experiences of his past Mike said, “I welcomed them. From experience, I know that not everybody does. . . . I think it is the insecurity that keeps people from wanting to hear somebody else’s opinion.”

Mentor Initiative. Concerning mentor initiative in making the mentoring connection, Mike asserted that for him, “. . . really significant mentoring relationships . . . were initiated from the mentor side.” Paul noted his perceptions regarding the lack of mentor initiative:

Paul: I really wish that I had had more of those mentoring experiences throughout the years. I think they are absolutely invaluable and something that a premium is

not placed on. There is not a great deal of encouragement. At least in my realm, I haven't found this great encouragement from people that I know and love that have done ministry before I did that say "Hey this is really something that you need to involve yourself in."

Interviewer: Do you have any idea why that might be?

Paul: I think there is probably a number of reasons. One of them may be, I would think, because guys that went before me may have never been involved in anything like that. They are certainly not going to encourage you to be involved in anything like that because they don't know its value. I just think guys in ministry, they don't know what to do. They don't know. They've never mentored themselves and they just don't feel like they have the time. So much is poured into my church and my responsibilities. I've got all this here. I don't need to be taking responsibility for somebody else's stuff.

Concerning mentor initiative Mike told of this experience with a lay person in his first congregation who initiated the mentoring experience, "I didn't initiate it, but I did not reject _____'s initiation to help me and give me some time, so in that sense, I chose to accept mentoring and I was glad for it." He also tells of an experience in high school when his youth pastor initiated a mentoring experience by involving him in an "event in the youth group that obviously lends itself toward preaching or in some way communication of the gospel or Christian message of some kind." Mike seems to view this, and related events, as being among the crystalizing experiences of his ministry calling.

Paul related how his pastor initiated a mentoring relationship with him when he was a teenager. He stated, "I guess the training I received when I was a teenager . . . wasn't something I sought out. It was more he sought me out." He also describes an early experience which he realized, in retrospect, was mentoring:

I was at my very first pastorate at a little town called Smalltown, Texas and there was one flashing light in Small Town . . . and about six miles away was Othertown and that was where the closest funeral home was. . . . most of the funerals that I presided over were done there. . . . there was a funeral director there and he was a really nice guy and he would always say, "Why don't you ride in the

car with me?” And the whole time I was in the car he would say things like “Yeah, listen to you.” He was back there listening to whatever funeral message I gave. And he would say, “I really like what you did here” or “I like this”. “I think you need to do more of that”. Well, okay. And then the next time I would do a funeral he would pick me up and I finally figured out that this guy was really teaching me how to do funerals without ever saying, “I want to teach you something.”

Joe lamented about his lack of early mentoring experiences when he said:

I never had the pastor that said, “Hey let me invest my life in you.” My very first church was a church that ran about 900 in Sunday School and he just didn’t have time. I started out as an interim position and they offered me a full-time position and . . . he never had time to mentor me.

He continued the lament about his present circumstances without a mentor:

I don’t know anybody that is actively interested in me. You know, and I don’t know that if I went to them and said “Hey, I would like to be mentored” if they would be doing it out of an active interest. I don’t know if I can go ask or if that needs to develop. And it is just difficult to develop that kind of relationship outside of here. Me going to somebody else because you know we are so busy. They are busy with their own churches and with their own ideas that they are trying to implement . . . And hopefully busy mentoring people in their own congregations.

A number of other interviewees shared Paul’s concern, mentioned earlier, about the mentor’s time, and questioned whether a mentor had time or would schedule the time to work with them. Pete, spoke to the time issue in poignant terms when he stated:

I think the person has to be willing to make the investment . . . not everybody is willing. You know pastors, got meetings, got budgets, got ministries to deal with of their own. But to be willing to make the investment and willing to spend the time or take the time. Our pastor always says it’s not always so much making the time as it is taking the time. None of us have the time. We just have to take it and do what you’re going to do.

Summary - Part 1

In *Part 1*, individual case and multiple case demographics were presented which provided a finer focus within the predetermined case boundaries, and provided additional

helpful demographic information. The demographic information assists in the interpretation of the qualitative data from the interviews. Insights into the role of mentoring in the professional development experiences of Baptist pastors in Texas were presented in the context of the pastors' experiences with other professional development options. No single professional development source was primary. Seminary education was seen as helpful but inadequate by all who mentioned it. The pastors seemed to prefer sources which provided a tight focus on their need at the moment. Informal mentoring and books were the developmental experiences of choice. Recommendation from a trusted source was the most common reason for choosing a particular developmental experience.

The pastors believed that mentoring played an essential role in their professional development. Formal mentoring experiences related to seminary and other structured educational experiences were cited as helpful. Some had formal mentoring experiences followed by informal experiences. Some had only informal mentoring experiences. They chose to use mentoring on a reactive basis rather than proactive, and usually when the times were rough or they believed they lacked the skill or information to address the situation at hand. In most instances, the relationship was initiated by the protégé. Sometimes it was initiated by the mentor.

Part 2 presents more results of the qualitative research into the role of mentoring. There, the pastors' own description of their mentoring experiences will be given.

Part 2 - Research Question 4

Introduction

Part One - Research Questions 1-3 included an overview of all cases, a brief summary of each case in this multiple case study, and the results for research questions 1-3. Question 1 was related to the pastors' professional development experiences, in general. It was posed in the interest of setting the role of mentoring in a broader professional development context. Question 2 explored the extent to which pastors used mentoring in their professional development. Question 3 inquired about when pastors are most likely to use mentoring. *Part 2 - Research Question 4*, is a presentation of the results of study related to the nature of the mentoring experiences used by pastors. Subsequent parts of Chapter Four will present results for the remaining research questions. Chapter 5 will offer discussion concerning the results and grounded theory in the form of propositions.

Table 5

Research Question 4:

What Is the Nature of the Mentoring Experience Used by Pastors in Development?

Related Interview Questions:

9. Would you characterize the experience as formal or informal? Why do you describe it this way?
 7. Describe your mentoring experience(s).
-

Describing Mentoring Experiences

Most subjects had difficulty separating the telling of their actual personal mentoring experience(s) and what they would expect of a mentoring experience. Most would intermingle “what it had been” with what they believed “it should be.” In the process of seeking fidelity to the subjects’ meaning I have tried to separate the two. In organizing the themes around axes, the categories of career development, psychosocial support, processes, and outcomes will appear in this section containing retrospectives on their past mentoring experiences and in the section related to the interviewees’ expectations of future mentoring experiences.

The interviewer described formal and informal mentoring experiences to the interviewees as being on a continuum from highly structured in all aspects to loosely structured. Their experiences in mentoring were mostly informal since they were loosely structured and usually involved occasional contact. Many of these continue to date. Six of the interviewees described a formal mentoring experience as one of their mentoring experiences. These experiences were usually associated with their formal education experiences or a training program they entered. The mentoring was more highly structured, usually with a prescribed schedule, curriculum, and responsibilities.

Situated Learning in Mentoring Experiences

Situated learning (Lave, 1988; Lave & Wenger, 1991) clearly surfaced as a quality of the mentoring experiences in all but two of the cases. If pastors, as a group, are seen as a community of practice (Wenger, 1998, 2003; Wenger, McDermott, & Snyder, 2002; Wenger & Snyder, 2000), it is apparent that the interviewees are in various stages of

progression into the community. Most of the interviewees who clearly had situated learning experiences seemed to remember more about their time as legitimate peripheral participants and as inbound participants in the community of practice than any beyond those respective points.

Edward had an older, more experienced pastor as his mentor. He had also joined a well-defined group of pastors, all more experienced than he, and led by a highly experienced, older pastor, who were working on developing their preaching models and schedules.

Both Alex and David were taken under the wings of older, more experienced pastors during their formal mentoring experiences associated with their seminary education. The older, more experienced pastors accepted them as legitimate peripheral participants (Lave & Wenger, 1991) and taught them the practice of the trade in the context of the culture of the churches they were serving at the time, and the pastorate in general. Alex speaks of other mentors, retired pastors, who also enhanced his progression into the community. Interestingly, Alex was also coming from another denominational background into the Baptist denomination and as such was moving deeper into two related communities at once.

Mike tells of going to a new pastorate, while working on a doctorate at the seminary, and of a church member who was very familiar with the community and ministry there. According to Mike, this church member, “went with me to make the first few pastoral visits to the people . . . He sort of just let me go to school . . . He was just a great sort of companion in ministry.” He relates similar stories concerning his academic career, particularly during his undergraduate experience.

George spoke several times of the importance of context and its inseparability from the teaching/learning experience. He said of the mentors in his context, “the older more experienced have traveled those waters before. They are kind of like a guide . . .or a coach.” When probed about whether they were usually on target with their guidance/coaching, he said “for our context which is important. Because we are in a similar boat.” He indicated that mentors alien to their context “are more likely to be amiss because the context is different.” Knowledge and the cultural context are co-constituted (Lave & Wenger, 1991). Don and Keith told of similar convictions about the important relationship between learning and cultural context.

Paul and Robert told of experiences as teenagers when their youth pastor or senior pastor recognized their potential or became aware of their sense of calling. The older, more experienced recognized these legitimate peripheral participants and began the process of induction into the community of practice by giving them opportunities to preach and minister in other ways. James does this with members of his congregation now, whether they are teenagers or older. As a result, an extraordinary number from James’ church have been licensed or ordained and are serving in other churches, chaplaincies, or other ministries.

Pete told of how the older, more experienced members of the community of practice provided him with “tools” of the trade (knowledge) which allowed him to progress further into the community. He recognized that “Someone has taken the time to invest in me.” John also referred to tools when he said, “It is not like someone wiser telling me what to do but someone who is [wiser] giving me the tools, but expects me to do the work.”

Mike described his entry and progression into the community of practice with a theatrical metaphor. Of his mentor he said, “He would always ‘part the curtain’ and let you look in the wings a little bit as you made it along.” This is consistent with situated learning theory in that knowledge is parceled out to the learner only as they are ready to receive it and use it in the community of practice (J. S. Brown et al., 1989a; Lave & Wenger, 1991; Wenger, 1998).

Networking with others in the community of practice took place in Mike’s formal mentoring experience. His mentor introduced him to a number of other pastors in the area who Mike interviewed concerning needs in their churches and partnerships. Mike said it gave him some “good insight” into the uniqueness of different churches. He described it as “a very enlightening thing for me.” Mike also recounted his experience with one of his seminary professors, an old timer in the community of practice (pastors), who provided valuable, practical “tools” in the classroom which Mike readily applied in the congregational setting in which he was pastor. He said, “I really feel a bond with [my professor] over that and his wonderful work [in the pastorate].”

Reflective Practice in Mentoring Experiences

Don sees reflective practice (Schön, 1983) as a needed but often unused discipline:

. . . if we would reflect on the experiences that we have, we would come to a realization that we need help in certain areas. I think a lot of times we miss out because we don’t reflect. We don’t understand that the situation that just went on in business meeting last Sunday night or whenever is a symptomatic problem of a bigger problem that maybe we’re not equipped to deal with. And so, we should get help. But when we reflect on that, then we’ll see it.

In his formal mentoring experience related to his seminary studies, Alex experienced a form of reflective practice which Burns and Cervero (Burns & Cervero, 2002) refer to as “reflection-on-action.” Alex recalls a group meeting which used this reflection as a basis for learning in practice:

Sometimes, it was a bit more informal and a bit more of a just a round table kind of thing. A “what happened to you this week?, What situation did you find yourself in that you felt unnerved by or unprepared for? How did you handle it? As you look at it back, what would you do differently? When you were put in a situation, how did you handle it? Did you think you did a good job of handling that? Do you feel good about that? What did you learn that you may want to apply in maybe a broader sense? Those kinds of reflective, probing questions really help you to set some stones.

George noted the importance of honesty in reflective practice and his thinking about the role of the mentor in reflective practice (Schön, 1987):

I think that [reflective practice] would be an essential part of learning. I think it would be an excellent tool of learning. I think people do reflect upon what they've done. I think they do reflect upon their work. . . . most people who are successful do. I think the problem most people find is that they are not willing or capable of being totally honest with regard to themselves. And that is where an outside source [a mentor] probably needs to come in.

Richard, who enjoys being alone, comes by reflection somewhat naturally by his account:

Interviewer: Do you feel like it [reflective thinking] is a pretty natural thing for you?

Richard: Yeah. To a degree. I mean I think it is not a difficult thing for me to do. I have probably learned to be more disciplined in it by taking action by not thinking reflective and paying the consequences. (Laughs) So, it certainly heightened that in me as a result of not thinking in that manner. It is probably half and half. Half natural and half learned I guess.

Relationships in Mentoring Experiences

Rising as a most prominent thematic category among all was that of relationship. A positive, collegial relationship between mentor and protégé was seen as essential for the mentoring experience to be helpful or even exist. The relationship factor is consistent with the literature (Daloz, 1999; Kram, 1985; Levinson et al., 1979; Roberts, 2000). Roger strongly asserted that the mentor and protégé must first be friends and then the mentoring aspects of the relationship may grow up around the friendship. For Roger, the friendship and caring are so high a priority that he states, “Know you first. Then things can happen . . . a mentoring relationship. . . you know, it just happens. It just happens . . . You can get knowledge from anywhere . . . But where do you find someone who really cares?” Robert told of a mentoring relationship that began when “We kind of just made friends . . . Everybody needs that relationship.”

Edward and Alex both held that forming healthy relationship with the mentor is important. They referred to relationships with some of their mentors being formed because “. . . you just connect” or “You just kind of click with some folks.” Alex said:

What has been most important for developing me as a pastor has been people. The relationships that I have had with mentors [and others] have done more to equip me than books per say. And I don’t mean to denigrate the importance of academic pursuit and learning in that. I realize how invaluable the education has been. Sort of like having the raw stone and having the polished stone. I think the polishing and so forth has come through the mentorship.

In reflections on his mentoring experiences Keith pointed out, “The relationship has to be strong for you to have those [ah-ha] moments . . . which that can’t happen unless you are meeting on a regular basis. It won’t happen in a vacuum.”

Pete was emphatic in his thoughts about the importance of relationship:

You know, I want somebody who I can look at, so to speak. You know, don't leave me notes and e-mails and faxes. You know I do want someone who can look at me and if I am wrong, say I am wrong and if I am right can say I'm right. So, I certainly like that. Face to face. The relationship. You know, I really feel that you have to develop a relationship you know.

All other subjects described having or desiring a strong interpersonal, collegial relationship with the mentor. However, Richard explained that the relationship was not as important to him as it might be to others:

I enjoyed the people that mentored me, but I didn't have real high expectations about you know time spent together. I tried to be pretty respectful of their schedules and when I did meet with them, I tried to get to the point and live and learn something. To me, [the relationship] probably not quite as important as it might be for some.

Regarding entering a mentoring experience, Edward said, "I wouldn't necessarily pursue one just to know somebody . . . my wife and kids, that's my relational center . . ."

Mike explains that he would add the importance of longevity of relationship to the mentoring research definition. In his experience, this quality had been important. When asked if longevity of relationship was important in mentoring, John said, "You bet. I think the longer you can stay with a mentor . . . the more trust you have . . . it takes a while to build trust." Richard concurred stating that "a sense of comfort and trust develop over time."

Commenting on longevity in a mentoring relationship, Don explained his view:

You've got to spend a certain amount of time and get to know that person for trust to develop, for the relationship to develop, for things to happen . . . I think maybe quality over quantity would be more important, but I don't think there is a certain amount of time. But the more that you are in proximity to that person, the more relationship, the more mentoring, molding can take place I guess.

John thought longevity to be good but not essential. George thought the relationship should continue only as long as the mentor had something to offer. Keith and James believed the longevity needed depended on the purpose of the mentoring experience.

For Roger, who said, “Know you first. Then things can happen,” longevity of relationship “is probably more about the length involved before mentoring really even begins. . . . If mentoring was like this short-term thing, and then I never gave a thought to the person again, I don’t know if that is what I would call my mentor.”

It may be recalled that cross-gender, cross-racial mentoring, as well as mentoring of other marginalized groups present special problems for the corporate world. To date, there may be no place where groups are marginalized more than in the “community of the redeemed.” Of special note in this section on the importance of relationships in their mentoring experiences is a serendipitous cross-racial mentoring relationship that occurred in Don’s experience. Don lived in the northeastern United States and there met an African-American Baptist pastor from Texas. Subsequently Don moved to Texas to attend college and seminary in an area near the church where this African-American pastor served. This pastor and his church helped Don’s family in numerous ways, provided a mentoring influence for Don, as Don served another Baptist church (mostly Caucasian in membership) in a rural setting in the same general geographical area as the African-American Baptist church. Ultimately, this African-American Baptist church ordained Don—“in a 3-hour service,” Don said chuckling—to the Gospel ministry. Don reflects on this as an important time of mentoring in his life and encouragement in his life and ministry when he said:

It was a wonderful piece of what God has called me to do in being not only generational in my calling, but also racial in building bridges across racial lines, denominational lines, generational lines, all of that. To be ordained in an African American church has been a wonderful thing. So, when we talk about mentoring there is much more than a set mentoring process. It's been an ongoing process through many different avenues, through many different people.

Spiritual Factors in Mentoring Experiences

A topic for future study (see Chapter Five) was discovered, somewhat by surprise, in the course of the interviews. Given that pastors made up the sample, there was a relative lack of specific reference, or even allusion to, the presence and working of the Divine in any and all aspects of mentoring; nor was there much reference to mentoring for spiritual formation by the respective pastors. A search of all the interviews for the words “God,” “Jesus,” “Christ,” “Lord,” “spiritual,” “pray,” “outcome,” and “process” revealed a significant number of these spiritual references, but mostly in areas other than mentoring, such as God’s direction, God’s call, or Jesus’ model.

Five of the interviewees expressed that God had brought just the right mentors into their lives at just the right time. Five of the interviewees expressed a desire for a general spiritual quality in the life of the mentor (e.g., imitator of Christ; faithful; spiritual giant) and none mentioned the same quality as the others. Two suggested that there was a particular spiritual gift (Romans 12; 1 Corinthians 12) mix that made a mentor. Among those qualities of the mentor mentioned as most helpful, 10 mentioned no spiritual qualities or made any reference to the mentor’s personal spiritual influence on them. Related to the mentoring process, 12 mentioned no spiritual qualities, and 8 mentioned no spiritual formation for the protégé as an outcome of mentoring. Four mentioned the discipline of prayer as a part of their mentoring experiences. Particularly, notable was a

lack of mention of the use of a mentor in personal spiritual formation of the pastor. Only 1 of the interviewees had a concept of mentoring that appeared infused throughout with the work of the divine and an interest in spiritual formation. The predominant terminology and mental models related to mentoring were secular.

Some strongly alluded to the work of the Holy Spirit as a reality and a metaphor for mentoring, though the term “Holy Spirit” never appears in the interviewees’ responses. The background for this allusion may be the report in the Christian scriptures that Jesus Christ sent the Holy Spirit as a helper to be with His disciples in His absence. This Holy Spirit was described as the *paraclete* (παράκλητος), literally “one called alongside to help.” He lives perpetually in all those who put their faith in Jesus Christ (John 14:16-17). He “helps” the believer in Christian living and service (Erickson, 1985). Through the Christian’s service, the Holy Spirit - the helper - helps still others. Those interviewees alluding to the Holy Spirit and a “coming along side to help” related this to their mentor “coming along side to help.” Edward specifically used the word *paraclete* in reference to a mentoring relationship. Alex noted, “It is great to have somebody alongside to be an encouraging [influence] to you.” Don said, “I want somebody to come alongside me . . . to help”

The Mentors

The mentors identified by the interviewees ranged from relatives to college professors and pastors at their home churches. They also mentioned pastors in the areas where they were currently or had served, Directors of Missions, and lay persons in their congregations. Most could name multiple mentors in their experience over the years.

Several of the interviewees acknowledged profound respect for their mentors. They saw their mentors as powerful influences in their lives. Warmly recalling one mentor, Alex acknowledged, “In my sermons . . . and other places, there are times that I reference him and pearls of wisdom that he shared with me. He was a great influence on my life.” Both Edward and Alex cite times when they mentally “hear the voice” of their mentor. Edward noted:

I still remember one of the first things he told me when I came here. He said, “[Edward], don’t be a perfectionist.” And I don’t know how many times I have heard in the back of my mind whenever I am getting like “This isn’t good enough.” I tend to be a perfectionist. Just little things he would say like that in the midst of just talking to him. I can still hear in the back of my mind.

Alex recalled the voice of one of his mentors:

I didn’t realize at the time how much I was learning from him. I realized I was learning a lot, but I didn’t realize the magnitude of what I was learning from him. Only after he passed away, and only as I continued in my ministry down the years and realized how many times I would hear his voice say, “Now, [Alex].” (Laughs), did I realize how much I got from him. I knew it was a lot. I didn’t know how much. That was critical for me.

Among the more frequently mentioned issues related to their mentors was modeling. This is consistent with Bandura’s Social Cognitive Theory and specifically, observational learning, personal agency, self-efficacy and their impact on the reciprocal triad (Bandura, 1986a).

One of Edward’s early references to the mentor’s model was the old saying, “More is caught than taught,” which he repeated spontaneously later in the interview.

About one of his mentors he noted:

One of the things he said that kind of became inspiration for me whenever I got into the ministry is he said he never had a day that he dreaded going to the office . . . here is a guy that had been in it for over 30 years, and just such a positive, optimistic example . . . his attitude was a great example for me. And I can say at

this point, even though there have been some very difficult days and hard changes that we have made that I have always been able to maintain a positive [attitude].

Whitaker (2000) notes the importance of the positive attitude mentioned by Edward regarding his mentor.

When he reflected on the mentor's model, he also mentioned a type of dissonance that occurred in the presence of the model. This dissonance prompted him to reflect "maybe my attitude [toward this] is wrong. Maybe I am just being too serious . . . just need to lighten up. And I have done that."

Alex alluded to observation in his formal mentoring experience which was also a situated learning experience (Lave & Wenger, 1991):

I learned a lot from these guys, from going on hospital visits with them, doing outreach and canvassing and those kinds of things, visiting with those that had visited the church - perspective members and so forth and those kinds of things. It really was a great help to me to get to walk alongside those guys.

In still another mentoring experience Alex recognized that he learned from observation (Bandura, 1986b, 2001):

. . . in dealing with personalities, and certainly in the church environment, that is so vitally important . . . People are so dynamic and diverse, so different. In dealing with those, that is one thing I have gleaned by watching how guys have done that . . . with all these different kinds of personalities to work together in a congregational setting? I learned a lot just by watching how other men have done it.

David concurred by saying:

I guess the way I have depended on those guys [mentors] is they have done what I am about to do before I did it. And so, since they have done it first, I can learn vicariously through their experience. "Before I screw up, tell me what to avoid."

Mike indicated his interest in vicarious learning, "My philosophy [is to get] from somebody else to save me from having to reinvent the wheel and save me the trouble of

having to learn from the school of hard knocks, I am all for that.” Even more significant, it seems, he said:

. . . some of the best things I have learned from mentors . . . is that none of us is perfect and how to come back from a [moral] lapse of some degree or another. . . . when somebody [through moral lapse] throws you off balance in your confidence [in them] for a while, but then come back around and then model for you how you handle something like that [a lapse], that is valuable.

John told of pastors in another country (and citizens of the country) who mentored him through their model. “[He] just taught me about loving people. I’ve never seen another pastor like him. He would give you the shirt off his back. He just loved you.” Early in another mentoring relationship in the United States, he told of being, “just under [the mentor’s] wing watching him. I just watched him . . . I guess I learned more from him than I really realized.” He still consults this mentor today.

James told of an uncle who had a mentoring influence on him at an early age. “. . . even though I didn’t serve under him or I was never in his church as a member, just watching him as a boy and just seeing the fortitude and how he trusted God in everything was just amazing and it was a great development for me.” Speaking of the mentoring influence of yet another uncle who ran a gasoline service station, James, now 50 said:

I watched my uncle do a lot of things for free when people came in and they just couldn’t afford it. When he retired, he had two file folders of money that he was owed because people never paid him. And never complained and never regretted it because the people that he helped were always people in great need. And he knew when he did it that they couldn’t. You couldn’t learn that reading a book. You’ve got to watch that. You’ve got to be a part of someone else’s life to see how that works.

Joe referenced the “model” of Christ of mentoring for contemporary mentors. He suggests that mentoring takes place in the regular experiences of believers in the living of life as a model is placed before them.

One interviewee urged that “mentoring means, I want to be like you . . . A mentor for me is someone who . . . if I had a lot of their character traits, it would be good. That would be good. I would like that.” Another noted that, in one of his mentors, he “saw somebody I wanted to be like.” The question may be raised whether this is appropriate admiration, or is expressive of a lack of appropriate boundaries or a lack of a clear sense of personal identity. From a Christian worldview, the question may rise as to whether the goal of Christlikeness is fully in sight.

Modeling in mentoring, “practicing what you preach” seems essential. Some things may be learned only through observation which reinforces the statement of a principle or observation alone.

The Protégé in Mentoring Experiences

As protégés, a number of the interviewees recognized that they were allowed to see and experience more than they may have otherwise. Pete believed he “was allowed in on some of the more intimate personal things” in the lives of his mentors. As mentioned previously, Mike believed that his mentor had pulled back the curtains and let him see the backstage workings.

George, a 37-year-old church planter on the edge of a metropolitan sprawl, pointed out the importance of initiative, attentiveness, and willingness to learn on the part of the protégé when he said:

These guys [other church planters] were . . . ahead of me here six months to a year and to hear their stories, their advice, what they would do, wouldn't do differently . . . I took notes like crazy, listened and evaluated, really built what I did on what they had previously . . . what they told me when I actually sat down with each of them, one-on-one, several times, and just picked their brains.

James reiterated the importance of protégé learning through mentoring and applying what is learned in this challenging statement:

If you are forever learning and never putting this knowledge of truth, never putting it into application, then you are just making, as Tom Watson the Puritan said, “You are making wise devils.” They are more educated, but their behavior . . . nothing’s changed.

Don credited his seminary training with an interest in learning as a protégé.

I think there’s a vast need [for continued professional development through mentoring]. Now, there may be an issue with people that don’t want to learn. Okay, you can’t help those that don’t want to be helped . . . if we’re not life-long learners, then we’re missing the boat. I think . . . for the [sake of the] congregation, we need to continue learning . . . that’s been one of the big values I’ve learned in seminary is to be a life-long learner . . .

Pete, a 36-year-old African-American pastor described a uniqueness in mentoring among African-American pastors. He described a type of sponsorship and acceptance into the African-American clergy community of practice he experienced as a protégé:

Interviewer: Do you feel like among the African-American clergy that you have access to mentors? Ready access?

Pete: I feel that I have been blessed by it, but . . . everyone has not been privy to that. For whatever reason . . . and I guess I can contribute it back to starting out with [Rev.] _____, being such a senior [elderly] pastor, being sickly, and I think the fellows [other clergy] saw me work with him. And that kind of opened the door. They said, “well, if he didn’t do nothing crazy under old sick man, you know, then maybe there is some worthiness to this young fellow.” Because from that here in the city, a lot of doors have been opened.

Mentoring Process Experienced

The interviewees told of having multiple mentors, some simultaneously, over the course of their lives. At least five of those interviewed told of using different mentors for different areas of need. These mentoring networks are explored in the literature by de Janasz (2003). Pete, age 36, described the use of mentoring networks this way:

[I would go to] My pastor, administratively. Rev. Johnson for preaching. Rev. Dawson for Christian education, you know getting your church excited about coming to Sunday School and coming to Bible Study. And so, I guess . . . I've learned . . . to get out of the individuals what I need. And one person may not be able to . . . it may not be a one stop shop."

Robert, age 50, said "Mentoring initially was for information. How to's. Now, mentoring to me is for relationships. Who cares? You know?" Edward stated, "I guess where I am today professionally is a result of a lot of different men that God put in my life at different times that I needed." James believed:

As far as academic [mentors], even if I don't like their character, if it is academic and they excel in my field, I will sit and listen because I know that I have something to gain from them. For personal, spiritual development, again, I am looking for someone who is honest, with that kind of integrity. Just, I mean, plain, straight honest. Will let you know, "I struggle with this. I don't have it all together." But I love God enough and I know God well enough to know that God is going to take me through this.

These experiences are consistent with the literature concerning multiple mentors and a variety of mentors used throughout the career (Kram, 1985; Peluchette & Jeanquart, 2000).

Because of their strong emphasis on relationships the interviewees also had some strong ideas about the face-to-face idea in the research definition of mentoring. Don remarked, "It's hard to mentor somebody long-distance. You have to rub up against them. You have to be there. You have to sit down. You have to look them in the eye. I mean all of that is part of the mentoring process." Referring to his mentoring of others, Joe said, "I don't classify myself as an expert, but in the number of people that I have mentored, face-to-face is the absolute best way to do it." Pete said, "You know I do want someone who can look at me and if I am wrong, say I am wrong and if I am right can say

I'm right. So, I certainly like that. Face to face.” Roger will settle for no less, “If it weren't face-to-face . . . yeah, I wouldn't be interested in anything less than that.”

All acknowledged the use of telephone, e-mail, letters and other forms of communication in their mentoring experiences. However, these were all built on the foundation of strong relationships which were built, face-to-face, at a time in the past.

Group mentoring was experienced by 6 of the interviewees. This was in a context in which there was a mentor with several protégés. The group mentoring was usually focused around a particular field of interest in Christian ministry (e.g. church planting, transition and change, preaching). Group mentoring is noted in the literature by Dansky (1996) and others.

Several of the protégés described an experience where the mentor was engineering the experience to his own benefit in his writing and program development. This is addressed in the literature by Scandura (1996) and Ragins (1994). Allen, Poteet, and Burroughs (1997a), in a qualitative inquiry, described the motives for mentoring others as either self-focused or other-focused. One of the interviewees stated, “. . . he kind of took a group of us pastors and we were kind of the trial run, the guinea pigs.” David told of friends who during their formal mentoring associated with their seminary experience had been given less-than-satisfying responsibilities benefitting the mentor, “I knew some of my peers, you know, they wound up being “go-fers” where they were just kind of supposed to show up and make copies or whatever. Mentor use of the protégé for his/her benefit is documented in the literature of organizational behavior (Allen et al., 1997a). However, since the word protégé means “to protect” and the mentoring relationship is directed toward the protection and development of the protégé (Carruthers, 1993;

Phillips-Jones, 1982), it would seem that the mentor, ethically, would be straightforward with the protégé about what they could expect, or not expect, from the mentoring experience and their intentions for personal benefit prior to entering the relationship.

Outcomes of Mentoring Experiences

All of the interviewees clearly and enthusiastically told about, or at least clearly alluded to, being helped by a mentor. The times they believed they were most helped will be explored in *Part 3* of this chapter.

Some of the interviewees mentioned other ways they had been helped through mentoring. Pete explained that mentoring among African-American pastors generated networking which provides important information about the community of practice and opportunities available for learning and fellowship. James told that an important outcome of “the mentoring process here is to find out who God has called.”

Most of the interviewees had experienced and desired a very pragmatic approach to mentoring. They wanted to know how to improve their practice. They had little interest in theory and the greatest interest in “is the recommended approach working.”

Alex explained:

[formal education or conferences are] like being in the lab. A lot of the things that happen in the lab, man it clicks great in the lab. You get it out in the real world and you discover all the problems with it and how it doesn't work. The unknown variables that enter the equation in the real life that are not a part of the sterile laboratory environment. I was looking for something that was more ongoing, much more relational. And I think that [mentoring] fit the bill.

Protégé Becomes Mentor

Several of the interviewees told not only of experiencing mentoring as a protégé but also as a mentor. Paul told of playing a “very very informal and unstated mentor role” with a group of pastors he meets with each Tuesday. He also said:

There have been times when I would, and I don't at this point right now, but I had a group of men within the church that I met with every week. We had lunch one day a week, every week, and really dealt with issues in our life and in our work, in our family, in our marriage, in our spiritual life. I really think I served in a mentoring role with those guys, during those times.

Edward, had transitioned his church from an older, more traditional model to a contemporary model of worship, and was continuing the transition in other areas. He described a type of socialization that was a part of the purpose of mentoring the church's volunteer leadership team:

. . . we will go as far as training these guys on a particular philosophy of ministry that I believe in. . . . for instance, one thing that concerned me a year ago was that if I were to die, that this church would fall in total disarray. We had made all the changes. We were functioning one way, but our by-laws and structure was a total different animal . . . if I died, the document that would dictate the way the church would run [and it] would revert back to the old system. So, one of the priorities that I had was changing the by-laws and the structure of the church where this group of men I had personally invited to be a kind of a accounting board for me in the changes, we were implementing are now officially recognized as a leadership team. We basically restructured the church. So now, if I were to leave or die, these men are indoctrinated in such a way there wouldn't be confusion - maybe a little, but before, we had this body that was the old power brokers that were down here as far as the church was concerned, that would have filled my void in my absence and could have done who knows what. So, basically, I have been trying to train these men and we're like-minded.

Joe told of mentoring members of his congregation and sending them out to serve in other ministry settings. Pete is mentoring other African-American pastors. Others have mentored youth, their leadership teams, congregation members, and other pastors.

Some describe their mentoring as a generative experience (Erikson, 1982). Don told of an experience, while serving a church and attending seminary, in mentoring a younger staff member which he intended as, and hoped would be, generative:

. . . a youth pastor that I mentored at _____ Baptist Church. He is now their interim pastor. And for five and a half years, I poured into his life everything I knew about pastoring, . . . as quickly as it was coming in [to me], it was going out [to him]. [I] would become a conduit rather than a reservoir and to me there is great satisfaction in seeing him succeed and wherever he goes, whatever he does, I am going to be a part of his ministry. . . . I am going to be curious as to how he's doing and what's going on . . .there is an investment that comes in mentoring.

About generativity, he also said:

. . . I will probably always be in mentoring. . . . I feel like it has been vital in who I am and my formation. . . . I know there are others out there, not unlike me that need assistance and help. [From the time of my previous secular profession] I've always had a "promote within" mentality. And would pour into those and move them up the ladder, and as I moved up the ladder, I moved them up the ladder and just really continued to pour in. . . . that has carried over into my ministry as a pastor as well. Those who have surrendered to the ministry and are under my shepherding are ones I continue to pour into. . . . there's been three that have surrendered to the ministry and another that is in the ministry

Joe described his view of generativity through mentoring in this way:

. . . in this mentoring deal what I've seen, at least what I teach, is that I try to have somebody more capable - using your words - more experienced in my life at the same time that I have somebody less experienced and less capable. So, I believe that everybody ought to have those two kinds of people in their life at all times.

Dysfunction in Mentoring Experiences

Scandura (1998) stated that a mentoring relationship is dysfunctional when it is not working for one or both members of the mentoring dyad. She also stated that the participants may stay in a dysfunctional relationship because of the mutually reinforcing elements of the relationship.

Edward stated that a mentoring relationship would become dysfunctional for him when the relationship is “without a clear reason, agenda, a purpose for the mentoring.” He also speculated that dysfunction in the relationship could be recognized when it became “something you dread or it is an irritation in your schedule when you have more important things to do. No fruit from it . . . What have I learned? What is different about me?”

David explained, “I can see that if the mentor said, “this is how you do life,” but then lived a different way, then the protégé would wind up with real confusion or resentment and the relationship would be more harmful than good.” This would be dysfunction in a mentoring relationship.

Mike told, “Obviously, the worst thing that can happen is if your mentor has a serious, serious moral lapse . . . if you are at a vulnerable stage in you mentoring relationship, that can be a very disillusioning, depressing kind of situation.” However, he goes on to say that observing a mentor’s recovery from a moral lapse can be a real learning experience in itself.

Mike also described one who served a mentoring role for him as being “prone to sort of being overbearing about things, but you know and contentious. . . . as a mentor goes, he could be a little overbearing.” Mike does describe this individual as one of his helpful mentors.

Roger told of a situation that became dysfunctional where Roger was a lay leader and the church’s pastor (Randy) was his mentor. Roger explained that the church was disconcerted with certain perceived weaknesses in Randy, of which Randy was unaware or unwilling to recognize:

I spent lots of time with Randy. And we have very similar personalities and I learned good and bad. Ultimately I actually had to facilitate a meeting between the church and him where they were eventually probably going to ask him to leave. It was very difficult and very painful.

Roger confronted Randy about some of the perceived weaknesses and Randy was apparently unwilling to receive the confrontation. The mentoring relationship did not end well, according to Roger.

Summary - Part 2

In *Part 2*, insights into the role of mentoring in the professional development experiences of Baptist pastors in Texas have been presented from their own description of mentoring experiences, past or present. Their experiences were mostly informal though some had had meaningful formal mentoring experiences. Principles of situated learning principles (Lave & Wenger, 1991) and reflective practice (Schön, 1983) clearly surfaced in their descriptions of their mentoring experiences in general.

Positive, collegial relationships between mentor and protégé was seen as essential for the mentoring experience to be helpful or even exist. The intensity of the relationship desired by the interviewees was on a continuum from strictly professional to dearest friends. By far, more weight was given to the friendship side of the continuum.

Spiritual factors were raised as issues in the mentoring relationship. This was especially true in the sense of the mentor being “one called alongside to help” similar to the role of the Holy Spirit as described in Christian scripture.

The interviewees had mentors from a variety of sources and acknowledged profound respect for them and appreciation for their help. They specifically pointed out the fact that they learned vicariously from their mentor through observation of their

model (Bandura, 1986a, 2001). They used a variety of mentors for various individual situations and a variety, generally, throughout their careers to this point. A number of the interviewees described themselves as privileged to have had the experiences facilitated by their mentors. Some of the interviewees, at one time, or currently protégés, described their efforts at mentoring the leaders at their churches. These were clearly experiences related to generativity (Erikson, 1982).

The issue of dysfunction in mentoring experiences was also surfaced in the interviews. Often this was due to failure on the part of the mentor or disappointment with the experience in general.

Part 3 presents results from the interview questions related to the pastors' reasons for choosing mentoring. Also presented are their ideas concerning helpful qualities of the mentor, including mentor experience and expertise.

Part 3 - Research Questions 5-6

Introduction

Chapter Four, *Part One - Research Questions 1-3* included an overview of all cases, a brief summary of each case in this multiple case study, and the results for research questions 1-3. Question 1 was related to the pastors' professional development experiences, in general. It was posed in the interest of setting the role of mentoring in a broader professional development context. Question 2 explored the extent to which pastors used mentoring in their professional development. Question 3 asks when pastors are most likely to use mentoring. *Part 2 - Research Question 4*, presented results of study related to the nature of the mentoring experiences used by pastors. Chapter Four, *Part 3 -*

Research Questions 5-6, presents the results of research related to influences on the pastors' choice of mentoring as tool for development, and the type of person a pastor would most likely accept as a mentor for development. Chapter Four, *Part 4 - Research Question 7*, presents results for the final research question. Chapter 5 will offer a discussion of the results and grounded theory in the form of propositions.

Table 6

*Research Question 5:
What Influences a Pastor's Choice of Mentoring as a Tool for Development?*

Related Interview Questions:

6. Why did you chose to become involved in a mentoring experience versus some other professional development activity?
-

James, had "327 undergraduate hours," holds a Ph.D. in ancient languages, translates from the languages 90 minutes daily, is writing biblical commentaries, has submitted over 200 articles for publication, and taught in adult education settings. He responded to the "why mentoring" interview question with the following: "Because it comes from experience. I don't slight education at all. But I am not the product of education alone." He then recounted a number of experiential learning experiences and stated, "You couldn't learn that reading a book. You've got to watch that. You've got to be a part of someone else's life to see how that works." His explanations clearly fell within the frameworks of situated learning (Greeno & Moore, 1993; Lave & Wenger, 1991) and observational learning (Bandura, 1986a, 1989). He concluded his response with the following:

Just being involved and them teaching me in that relationship and then, really, I guess for the most part, outside of academics, that is how life is learned. Is in a journeyman/apprentice relationship. And I really think that is the heart of mentoring . . . is that you are taking someone with skill in life, skill in learning, [and] that has achieved some mastery of education, but they are able to teach those skills to someone else, to help them to be able to do the same thing. And I think that is why I would choose mentoring vs. the academics.

Commenting on the choice of mentoring as related to other professional development activities, Robert explained about focus as a strength of mentoring:

. . . I think there is one thing to stand with binoculars and see out there. It is another thing to focus in with a scope you know? But with personal mentoring, things become more crystalized. You can be more specific . . . I think that's a strength in it. Now, not everything can be answered with a big—"now sometimes"—the general questions can, but there are some specific things, particulars that sometimes you just can't get at a conference.

Edward was asked about a particular mentoring experience he chose to improve his preaching preparation and why he chose this mentoring for this as opposed to other options such as books or conferences. He responded:

Well, because I have read the books that tell me how to do it. And like I said it's more, I believe it is more caught than taught . . . the pragmatic side of me that says "Who's doing it? And how's it working?" Because I knew in my head I just needed maybe the accountability and the deadlines and the environment that would force me to do what, for some reason, has just been a barrier in my ministry.

Earlier Alex likened an academic or conference setting to a lab where everything "clicks" and in the "real world . . . you discover all the problems with it and how it doesn't work." He went on to state additional reasons for choosing mentoring over other professional development options:

I really had a desire to go deeper . . . I was looking for something that was more ongoing, much more relational. . . . I think again the positive for mentoring is it is relational. It is real world. It is not abstract. It is living. It is vibrant. It is dynamic. And as long as you live or as long as your mentor lives, you have all of that background together that you can draw from at any moment. It is like having

a best friend from college. You may go six months, a year, a year and a half, without being able to see that person . . . but you know, you get together even on the phone or in person and in a minute or two you are picking up right where you left off, because of all of that you have shared, all the comradery and so forth that you have shared in the past. My experience has been that it has been the same with the mentor kinds of relationships. It allows for an ongoing blessing that is easy to continue or to pick back up on at any point.

Keith, a 36 year old church planter in a metropolitan setting with 9 years of full-time pastoral experience, had a number of responses to the question about choosing mentoring over other professional development options:

Well, it's all been good for me. I mean, I would do all of them [professional development options]. But I always choose a mentor because to me that is the most concrete and the mentor can give you something those others can't. That's feedback. (Chuckles) There's . . . a lot of affirmation . . . accountability . . . all the feedback you get from a mentor, you don't get from a book or a conference.

. . . there isn't always a lot of people you can talk to about things . . . Of course you don't go tell your wife everything, because . . . you don't want to scare her to death. (Laughs) You know? . . . there are times . . . I would tell a mentor something even before I tell her.

. . . A lot of times it is just liberating, you know? Getting something out. It is . . . most of the time, it is extremely helpful . . . being able to . . . to process out loud..

If you have a mentor in your own community, it is very contextual . . . problem solving is more reliable because they are so close to where you are . . . So that's proximity. Why would you trust, you know go to a mentor instead of a book or a conference? Because they are right there where you are. And they know what you are going through, you know?

Roger was also a 36 year old church planter in a metropolitan setting with 6 years in full-time pastoral ministry, a 4.0 college GPA, and a Master of Divinity degree. He ranked mentoring as number 1 among all professional development options:

As an overall experience, [I rank mentoring] number one. As much as I love reading, because in general I would often rank reading number one . . . it's not a two way relationship. It's not necessarily about caring. You cannot have the same level of trust with an author that you can with a best friend. Or a great friend. Or a good friend.

Don was a 40 year old pastor of a traditional Baptist church in a rural town. He had recently graduated from seminary and was still in his first year at the church. When asked why he might choose mentoring over other professional development options, he said:

I would prefer one-on-one. I like to read, but I gain insight in other ways as well and for me to talk to someone who has done it . . . to talk to someone who has been there. They can talk more freely, if you will, than the written word. You can gain insights and nuances that you may not pick up from the black and white page of the book. There's a feeling . . . there is a side of emotional that books don't bring. There's things we encounter in life that are more than just logic . . . you've got . . . psychological, emotional . . . sides to life that our being can't really comprehend on the printed page. . . . if I'm going to find out about something . . . I may read about it. But I may also go talk to somebody who has done it or been there or has experience with it because they round out the picture for me. And so, to me, I prefer that over just book learning. I love books. I love reading. I love learning new things, but I think that [mentoring] adds to what I do tremendously.

. . . why would I pick the mentoring process . . . people (laughs). People and relationships. It's an opportunity to build yet another relationship and anytime we can do that we're going to . . . it's going to benefit us to build relationships. I think it has to do with eternal perspective as well, you know.

David had been the pastor of a small town church for 10 years. He had a Doctor of Ministry degree and is 40 years of age. He stated:

I need the two way communication. The book is going to tell me what the author thinks I might need, but he can't ask me questions and I can't ask him questions. Same thing with a conference leader. Conferences, they take questions, but they are going to answer what they have prepared to answer regardless what the questions are. [I can go to another person] . . . and they can ask me questions to make me think it through and so that they can make better decisions [to help me] based on the information. So, there needs to be, is it reciprocity? We need that two way communication.

Pete was a 36 year old African-American pastor in a traditional church in a depressed area of a major city. Earlier he said, "don't leave me notes and e-mails and

faxes” and had this to say about why he might prefer mentoring over other professional development opportunities:

[Referring to the research definition] I think . . . and you said it here . . . face-to-face. Face-to-face. Because you can see the flaws, especially if you get a person [mentor] that is real. You know, a conference . . . you’ve been educated in school, you see a lot of fellows who have all these alphabets beside their names . . . they are good in the classroom setting, but you take them outside that setting . . . The stuff that they are teaching you, they can’t do. (Laughs) And I think . . . a new thing . . . is coming in the ministry to where we almost have to be transparent. You know, every now and then on Sunday, I just kind of let them know . . . I struggle. [some] appreciate the realness and certainly in mentoring. I think in the mentor aspect, when it is face-to-face, kind of hands-on, you will be able to see these things . . . I’ve read material. I’ve taught it. I’ve used it. . . . but for me I need more hands on. I want to see it. I want to see it.

Joe had some college education and had pastored a church in a large town for ten years. He was 43 years old and had 23 years in full-time pastoral ministry, with some of those years in age-group ministry. Why would Joe choose mentoring over other professional development opportunities? He answered:

Personalization. One-on-one interaction. Face-to-face to use your definition. . . . it’s just much more helpful when you can dialogue. And it is not an open discussion, it is genuine dialogue. . . . that’s what I would do rather than a conference. A mentoring deal because it is just more personal. You can ask questions that are prevalent to where you are . . . You know, you can go to a conference. You go to a two-day conference and if you get 20 minutes worth of new material, that’s a successful conference. I don’t think mentoring would be that way . . .

Richard had served in a number of church staff positions and had been the Senior Pastor of a contemporary style church for 3 years. Although the church was located in a rural setting it was very close to several towns and about 30 miles from a very large metropolitan area. Richard had a somewhat different opinion concerning a choice of mentoring over other professional development opportunities:

I will seek as much information as I can from different sources whether its from books or [other] . . . cause one of the cautions I guess to mentoring is knowing somebody else's situation or what they've gone through. But it may not translate directly to yours. And so, you hear about guys getting in trouble all the time because they have gone to their friends and they say "Oh you've got to do this or get control of the church and do that." and they go back and try it in their place and end up unemployed. So, I think whenever you hear advice from a mentor, you know the Word says "an abundance of counselors" so I think you need to use more than one source whether it's finding some books and obviously getting in the Word and talking to more than one person, I think it is a lot easier to find the definitive answer that way.

Mike was a 50 year old pastor of a First Baptist in a county seat town. He held a Doctor of Philosophy degree from seminary. He thought he would teach in higher education until he sensed God redirecting his call toward the pastorate. When asked about choosing mentoring over other professional development options, he replied:

Mentoring in my experience is about passing on character and integrity and attitudes and wisdom. You can't get that from a conference. You can get more information than you can possible apply in life. You can't get that in a course in seminary. It comes a little closer if you have got a professor and a relationship develops there, where, it is a seminar where there's a small group. There are invaluable contributions to my ministry that have come through professors in college and in seminary in terms of character and integrity and learning to handle the scriptures and practical advice. . . . the most memorable were the times that were one on one with that professor.

John served in a moderate size town where agriculture was a primary industry. He was a former missionary, 46 years old, had 17 years of full-time ministry experience, and had been the pastor of his current church for 5 years. He was said to be a fine man and a fine leader by some who knew him. When asked why he might choose mentoring over other professional development options he said:

Because I think . . . the bridge of trust is not there enough in a conference. I don't know this guy. Is this just . . . is he selling his product? You know, I don't know him really. He doesn't know me. He doesn't know my situation. I can't catch him afterwards and sit down and just talk to him . . . your opinion is good, but it is the same as mine unless I know your heart. That's who I am. I need to know your

heart. There are a lot of smart people out there, but I want to know who you are and why you are telling me what you are telling me. So, I think the main reason is trust.

Paul was 50 years old. He had served in various pastoral positions, including age-group pastorates, for 25 years in a full-time capacity. At the time of the interview, he was the pastor of a church plant in a suburb of a very large city. Paul gave his thoughts about choosing mentoring versus other professional development experiences:

Chances are, I might choose a conference or a classroom setting or something like that. But, I think the time that I would choose a mentoring experience would be more when I don't want something off the rack. I want something tailor-made. I don't want the person that I am going to be listening to, to dictate what the curriculum is going to be and dictate what the subject matter is going to be. I've got something right here on the front burner and I don't want to talk about x and y and z. I just want to talk about a, because that is where I'm at. And I don't want to hope that he gets around to that. I want to focus in on it. Put it in the cross hairs let's say. Here's where I'm at, tell me what I need to do. Or tell me what I did wrong. Or tell me what I'm doing right. Or tell me if you ever did this, how I am going to get out of this. That would be a why.

Table 7

Research Question 6:

What Type of Person Would Pastors Most Likely Accept as a Mentor for Development?

Related Interview Questions:

8. What personal qualities of the mentor were particularly helpful to you?
 10. How would you characterize your mentor with regard to expertise or experience?
-

The interviewees' responses to interview question 8 (See Table 7), were offered in free response to the question with no list from which to work or forced choices. As a result, the responses were numerous and varied. The personal qualities of the mentor mentioned were grouped into broader categories of 1) mentor character qualities, 2)

expertise in the field of interest, 3) experience in the field of interest, 4) qualities of the mentor in the mentoring process, and 5) mentor psychosocial qualities and skills. The responses are listed in Tables 8-12 along with the number of times they were highlighted among all interviewees. For example, in Table 8, integrity as a character quality was mentioned by 9 of the interviewees as a character quality among those most helpful in a mentor.

Qualities related to expertise and experience listed in Tables 9 and 10 were given specific response to this question. Issues of expertise and experience will receive more extensive treatment in relation to interview question 10 in the next section.

Not all interviewees commented on the quality(ies); some only verbally listed the quality(ies). In the reporting of results, all qualities mentioned by the interviewees are listed in the Tables 8-12 along with the respective frequencies with which they were mentioned. Comments from the interviewees were presented only in relation to those qualities mentioned more than once. The other qualities were no less important, particularly to the individual interviewees who offered them, but in the interest of an economy of words the limitation was applied.

Character Qualities

The interviewees expressed their desire for a number of character qualities in their mentors that were particularly helpful to them (See Table 8). Some noted that qualities of character were most important among all qualities of the mentor and even essential if the mentoring experience was to be successful or even exist. This interest in quality of character is consistent with the scholarly literature on mentoring (Levinson et al., 1979).

Table 8

Mentor Character Qualities Mentioned as Particularly Helpful

Quality	Freq	Quality	Freq	Quality	Freq
Integrity	9	Courage	1	Love for People	1
Trustworthy	5	Forgiving	1	Patient	1
Christlike	4	God-honoring	1	Prayerful	1
Helpful	2	Godly wisdom	1	Sensitivity	1
Humble	2	Love for Christ	1	Truthful	1
Willing to Help	2				

Integrity was mentioned by 9 of the interviewees as among the most helpful qualities of the mentor. Two of the 9 only referenced the quality, while the others gave some exposition in relation to the quality:

Alex: First and foremost, they are men (sic) of integrity and of great Godly character in my mind. . . . you observe people. You see them in a variety of situations and circumstances and I think when you are looking for someone to be a mentor for you, not just for clergy but for everybody, you want it to be a person of integrity and character. That is so important.

David: I think integrity. [The concept is] Based on the same word as integer. It is a wholeness where what the mentor said to me was the same thing that I saw when he was transparent. I can see that if the mentor said, “This is how you do life”, but then lived a different way, then the protégé would wind up with real confusion or resentment and the relationship would be more harmful than good. And so I appreciated the integrity in those men.

Mike: One of the most beneficial things that a mentor can pass along . . . character, integrity. Obviously, the worst thing that can happen is if your mentor has a serious, serious moral lapse. . . . particularly if you are at a vulnerable stage in your mentoring relationship, that can be a very disillusioning, depressing kind of situation.

Joe: Integrity. Just knowing that the person was genuine in their walk.

Pete: I think being real.

Roger: Real. Real. Authenticity.

Robert had a particularly interesting story regarding integrity or being real. He drew it from his experience of working in a mental hospital. He stated and recalled:

Number one is integrity. I know that we always go for the . . . as pastors we go for those that are real pulpiteers. But it's not so much what you say as how you live what you say. And integrity means a lot to me. I mean it's . . . of the leadership traits, I think it is the strongest leadership trait - integrity. You are who you say you are. You are real.

When I worked in the mental hospital, most of our patients were there because of drug abuse. This was late '70's. Most of them were speed freaks or acid heads, you know? And there were two young men [who] were to be released you know within the week and go back into the job world and school world. I had just gotten out of the Marine Corps and was . . . going to school. And I was quitting because I had found another job. One of the boys said, "I hear you are quitting." I said, "Yeah. I've got another job." . . . He said, "Are you still going to school?" I said, "Yeah, I am still going to school." . . . he said, "What's your degree plan?" I said, "Well, I am planning on going into the ministry. And I remember him saying this: "You know, I don't see you as a minister. . ." (And I told myself, "This is a crazy person.") He said, "Because you are too real." That's always stuck with me.

Trustworthiness was mentioned by 5 of the interviewees. John, in particular, used the word "trust" extensively in his responses throughout the interview. As a response to this question he reflected on two long-time mentors of his and said:

I trust them to give me good advice and I feel like they will hold me accountable if I tell them how I am handling it. I think they will shoot straight with me if that might not be right. And I trust their advice. I trust exactly what they think is best for me. Not trying to prove who they are and not trying to manipulate the situation. And I will ask them straightforward "Do you think I am handling this right? Do you think it is the right thing to do? I need to know." And so I have to have a real trust factor and so I do that.

About the trustworthiness of his mentors David noted, "they were people that I felt comfortable being completely open before because I had discerned that they were

trustworthy. If I didn't trust them, I couldn't be as transparent." Keith simply stated, ". . . But I will say, it [mentoring] does not happen unless there is a trust in the mentor." Joe and Robert also mentioned the issue of trust.

John and George mentioned the quality of helpfulness in their mentors. George went on to say, "I think that they're blessed in knowing that they are helping someone." All interviewees implied helpfulness as a needed quality and an expectation of the mentor throughout their interview. Mike, Joe, and George alluded to "willingness to help" on the part of the mentor. A mentor may be willing to help but be unable to do so. These interviewees valued the willingness.

All mentoring may have a measure of generativity in its outcome. However, this willingness of the mentor to help may be related to the resolution of the generativity vs. stagnation psychosocial crisis described by Erikson (1982). The idea of generativity or leaving a legacy is mentioned in other literature as well (Kram, 1985; Levinson et al., 1979). James hinted at this generative aspect of mentoring when he stated:

. . . when someone is willing to give me their time, and make themselves available and show their heart, you know, for me, that's their mentoring me. And I listen. And I gain great wisdom from it and it has not all been academic. In fact, probably more of it has been about life than it has been about anything else.

Edward described his personal willingness to be a generative mentor:

I feel like that is part of my calling - to mentor and pass on everything I can. Especially any church that is transitioning like this, going from traditional to contemporary. Really it is more than style. It is the whole philosophy of ministry that it is a change of. It is a changing of values. If some pastor was in the process of doing that, I would feel a calling and a responsibility to pass it on because I have benefitted from other guys who have helped me through it. I would enjoy passing that on.

This comment on generativity is reminiscent of a passage from the Christian scriptures:

Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God. (2 Cor. 1:3-4)

Alex described his mentors as having a “very gentle Christlike nature and character.” Pete mentioned “character” as the primary quality among all of those most helpful in a mentor. Mike and Pete also mentioned “character” as a highly important quality.

John named, “A sense of brokenness and humility” as helpful qualities in his mentors. About humility, Robert said:

I don't like anybody condescending me. I always said that if the Lord ever blessed me to be the big shot pastor in a little bitty town, that I wanted to be the pastor that any pastor could come and sit down and drink coffee with. You know, the ones that you could come in and sit down and they would ask you, “How it's going?” They've been in the small churches. They got started 25 years ago, you know? . . . those are the guys that they've been in the trenches. Those are the ones. But they haven't got to the point that they've left the trench and are on a pedestal.

Qualities of Expertise in the Field of Interest

From their responses to interview question 8 and addressing the research question 6, Table 9 lists the qualities of expertise in the field of interest considered among the most helpful by the interviewees.

The responses for “capable” were given primarily in affirmation of that portion of the research definition:

Mentoring is an intentional process of whole-person development and learning in situation, facilitated through a relationship with an actively interested, more experienced, *capable*, and helpful individual, and which can be mutually beneficial, and primarily face-to-face in its interactions.

Table 9

*Mentor Qualities of Expertise in the Field of
Interest Mentioned as Particularly Helpful*

Quality	Frequency
Capable in the area of interest	5
Growing expertise or mastery	4
Practitioner versus theoretician	3
Able in navigating change	2
Strengths needed by protégé	1

Mike mentioned that a particular mentor, who was a fellow staff member “was more experienced and capable. Roger responded, “Capable. Absolutely!” John and Keith also mentioned that they perceived their mentors as capable. Joe had an interesting statement regarding a “generative capability.” He said:

. . . what I teach, is that I try to have somebody more capable - using your words - more experienced in my life at the same time that I have somebody less experienced and less capable. So, I believe that everybody ought to have those two kinds of people in their life at all times.

It is of interest that he had no mentor and had not had one as described by the research definition.

Growing in expertise or mastery is a collective phrase for what the interviewees describes as “knows subject matter,” “growing expertise,” or “mastery” in the field of interest. This was a quality of the mentor’s expertise that was seen as among the most helpful by four interviewees. Richard said, “that is always a real key is when I go ask someone’s advice, I want to know if they know the subject matter.” Pete had recognized such knowledge in his mentors. George asserted that, “most important would be that they

[the mentor] are . . . growing in that field of ministry expertise.” Regarding the expertise of the mentor, James, a pastor with a Ph.D. in ancient languages stated:

I would have to say that they would have to have some mastery of skills. You know, the nicest guy, if he can't do what he is trying to teach you, is not going to be very effective. You like him. You like the friendship, but it won't be a mentoring experience because he has to achieve some kind of mastery in his own field. He has to have put that effort forth. He has to have expended himself somehow or another to be able to gain that level of respect in his own field. And I really think that is necessary.

Four of the interviewees specifically mentioned their desire for a mentor who was a practitioner versus a theoretician. Pastors are practitioners and much of their progress depends on ‘getting things to work.’ People, who are the church, create a dynamic and complexity which can make ‘getting things to work’ even more challenging or much easier, depending on the issues at play, which in themselves are dynamic and complex. The interviewees seemed to indicate that the expertise of a “practitioner” was a helpful quality of the mentor and was joined with the mentor’s experience of success in the field of interest.

Edward explained, “I know there are good people out there, but like I say, I want a practitioner. I don't want a theoretician. I can read their book. I want to spend time with somebody that has done it.”

Roger hints at his interest in practitioners as mentors by reflecting on his seminary experience and mentors there. Seminary extension classes are often taught by pastors with terminal degrees currently serving churches in the extension area:

I hated [main campus] seminary environment . . . but the [extension campus] I liked because all those guys were in ministry. In fact, I could learn at the [extension campus], not just in class . . . the professors had a different approach to class, too, at [the extension].

Robert remembered times when he needed help that a mentor could provide. He went to people “who’ve done it.”

. . . the guys that I went to when I was [in need of help] . . . the ones that you could come in and sit down and they would ask you how it’s going. And these are men who’ve done it. . . . those are the guys that they’ve been in the trenches.

Each of these pastors was facing change at some level in a highly complex cultural context. A complex, dynamic mentoring experience can assist people in remaining effective in face of cultural complexity (Alred & Garvey, 2000; Garvey & Alred, 2001). A mentoring approach that is situated, holistic, and reflective is recommended by complexity theorists (Stacey, 1995, 1996). (See Chapter 2, *Mentoring and Learning* section for a more complete presentation of the literature on this topic).

Two of the interviews specifically noted “able in navigating change” as a helpful quality of their mentors. Edward was in the process of leading transition in his church from a traditional approach to ministry, which had grown stale in itself, to a vibrant, growing, more contemporary model. He stated:

I was resolved enough to go through the difficulties of the change. Again, [my mentor] was a huge influence in that area of helping me navigate through those changes. We wouldn’t be where we are today without his influence in my ministry.

Alex hinted at uncertainty and change when he referred to the teaching and relational aspects of mentoring:

In life, in whatever profession you are in, you are dealing with situations and circumstances. You are stepping into the unknown a bit. You are blazing a new trail at least for yourself. It is great to have somebody alongside to be an encouraging coach to you. You can do this. You don’t get that from an outline off the page. You don’t get that from a classroom lecture. You get that through relationship.

Experience in the Field of Interest

Overall, experience and expertise were seen as equally important among the interviewees, as will be demonstrated in a following section which addresses expertise and experience as desired in a mentor. Table 10 includes responses from interviewees concerning experience directly related to interview question 8 and research question 6.

Table 10

Mentor Qualities of Experience in the Field of Interest Mentioned as Particularly Helpful

Quality	Frequency
Successful in the area of interest	5
Similar experiences to protégés	3
Continuing learner	2
Balanced life	1
Passionate about area of interest	1

Some of the interviewees mentioned specific areas in which the experience of their mentors had been particularly helpful. Others spoke of the quality in more general terms. Edward stated, “I sound like a broken record, but immediately I am going back to successful experience in a particular area.” Success in his mind was broadly defined as making progress in the church or moving the church forward over a period of time.

George is a 36 year old church planter whose church is on the growing edge of a sprawling metropolitan area. He told about success as a helpful quality in his mentors:

... I think ... God calls us to be successful. So someone I would want to be aligned with or be associated with or mentor me is someone that is actually successful at what they are doing. It is not just laboratory or mind, but they have a

proven track record of themselves. . . .They used what they've talked about and it has worked. So I think success is important. Or you know God's blessing on that person's life or ministry.

Don was 40 years old and in his 1st year at his current church and 7th year of pastoral ministry. He had a broader view of success, than most, which included the spiritual and success in ministry effort. He related:

I like to hear and visit with people who are successful with what they do. And, I am constantly looking for people that I can learn from and to do what I do better. . . . People that have, I would say acumen in the field who are . . . I worked at a _____ as a _____ and there was a fellow in the sales department. He said, "Don, if you want to learn how to make \$100,000 a year, you need to learn from somebody that makes six figures, because . . . you are not going to learn how to make \$100,000 a year from somebody that makes \$60,000. And so, as I internalize that principle, the people that I want to learn from are those that I would look up to . . . as people of integrity. People who are spiritual giants. People that I know walk with God and to me that is where I want to be. Those are the people that I want to learn from. And so, you seek those out. I mean, those are qualities that you want in that mentoring. . . . they also have to have something to give. I mean, they need to have some experience . . .

Pete was a 36 year old African-American pastor. He indicated his mentor's experience in preaching and administration was helpful to him. Robert explained, ". . . I want to find somebody that knows what they are doing. I want to do what's right. Do it right. You know, accomplish the task the best way."

Roger was 36 years old and the pastor for 6 years of a church he planted. He shared his convictions about the helpful quality of his mentors having had similar experiences to his. He stated, ". . . let me learn from some people who started from the bottom. Like me. You know, move to a town where you don't know anybody and start a church and then tell me how you did things."

Edward, who went through some very difficult times and the threat of termination, tells of the helpfulness of the mentor having had similar experiences to his:

And I just know that the help and encouragement that other pastors gave me helped me persevere. Gave me wisdom on things to do to help change our situation. If nothing else, just knowing their similar experiences. . . . stuff like that helped me tremendously during darker times until now . . . I can just sit back and relax and enjoy. If I would have left, I guess I would have never enjoyed what I get to enjoy now . . . every week new people joining, baptizing more and more people, and so . . . I guess just where I am today professionally is a result of a lot of different men that God put in my life at different times that I needed.

Robert appreciated his mentors because “these are men who’ve done it. They’ve been in the small churches. They got started 25 years ago, you know? . . . those are the guys that they’ve been in the trenches.

Continuing to learn was considered a helpful quality in the mentors of two interviewees. George explained his view about this helpful mentor quality:

. . . they are continuing to want to learn . . . grow. So, an intellectual nature to them, to where they are constantly seeking, constantly evaluating, constantly asking questions. . . . It is fresh . . . what is going on in their minds. . . . it’s not stagnant. They are continuing to develop themselves. So, a sense of personal development, I guess intellectually. . . . in a mentor you seek after them, usually in a certain field. And so . . . if they’re not seeking to better themselves in their diet or whatever, that’s not as important to me as that they would better themselves in the area of ministry or something like that. I guess the thing I would rely on them for most, I would want them to be bettering themselves in that area.

Roger was emphatic in his thinking about this helpful quality of his mentors:

A learner. . . not having learned, but a learner, an ongoing learner. The most useless people to me in this world are those who are not interested in learning. . . . you know you see Christians who . . . [believe] they’ve got it all? That’s the day you become totally ineffective in my mind.

The mentor’s skill in the actual process of mentoring was considered in the interviewees’ answers to question 8 related to research question 6. The qualities were offered in free response to the question with no list from which to work, or forced choices. As a result, the responses were numerous and varied (See Table 11).

Qualities and Skills of the Mentor in the Mentoring Process

Eight of the interviewees were in agreement that the mentor is particularly helpful if he or she is skillful in the use of questions for teaching and guiding reflection-in-practice (Schön, 1983, 1987) and reflection-on-practice (Burns & Cervero, 2002) (See Table 11).

Table 11

*Qualities and Skills of the Mentor in the Mentoring Process
Mentioned as Particularly Helpful*

Quality	Frequency
Skillful with questions	8
Able to be open, transparent, and vulnerable	7
Insightful	4
Vibrant relationship with God	3
Able to keep confidences	2
Non - directive	2
Creative	2
Familiar with the protégé ministry setting	1
Not a peer	1
Willing to be challenged	1

None of the interviewees had a desire to be told what to do. They welcomed, however, the skillful, direct, sometimes painful questions of the mentor which generated new thinking, deep reflection, and fresh ideas. The interviewees' interest in "non-directive" mentoring was so closely related to this issue that some of their comments on "non-directive" approaches were co-mingled with their comments on the use of questions.

Edward was leading a church transition from a traditional approach to a more contemporary, culturally-relevant ministry. Concerning his mentor's ability to use questions, he said:

You know it is almost scary. You know I listened to this guy [mentor], because you know he would say, "Edward, if you will do this, this will happen, but [do] whatever you feel like you want to do. . . . Can you live with these results?" . . . You know he kind of leaves it . . . my thing to pray about and . . . I have come to the conclusion a lot of times "You know, I can't live with this."

Alex told that in his formal mentoring experience the mentor used "reflective, probing questions that really help you to set some stones." John mentioned Christ's use of questions with his disciples as a model for mentoring. George recalled a future mentor interviewing him with piercing questions, most of which he cannot remember today, but he does remember there were 10 questions. The questions may have been asked in a context so emotionally charged that he struggles now to remember the content.

Paul spoke in no uncertain terms when he summarized the helpfulness of a skillful use of questions by the mentor. He stated:

. . . one of the greatest, most positive aspects of good mentoring is a person who a) listens and b) asks good questions. Don't necessarily have to have all the answers . . . because sometimes people don't want answers or people can find their own answers. So, sometimes, somebody who is definitely a good listener . . . supportive, and they ask some good pointed questions (cause we have a tendency to keep things very, very superficial) . . . and if somebody can ask probing questions that make you be honest with reality, then that is a good quality, good enough.

Joe responded that he was looking for someone to ask hard questions of him which would help him reflect on the spiritual aspects of his life as well as his pastoral ministry and leadership.

Roger expressed that “. . . the two strengths of a mentor to me, that I would look for, are someone who asks questions and doesn't tell you what to do. . . . it's not just divulging knowledge, it's about getting you to think.” About his current mentor he says, “. . . I trust him and he never sits around and says, 'I've got the answer.' . . . the key to a mentoring relationship for me is to ask the questions. Ask the questions. Helping me discover on my own.”

Keith has changed in what he desires from the mentor. He now says he prefers questions to direction:

I used to like somebody . . . to just tell me what to do, but [my mentor] is a master of questions. And, the good thing about questions is . . . it will draw stuff out of you. . . . I have really appreciated the quality of someone who doesn't just tell me to do something, but just draw things out of you. . . . that gives you more direction if you know what is inside of you, and what you are dealing with.

When asked about the most difficult question his mentor ever asked him, he responded, “Oh, gosh. I don't know. (laughs) Every time we meet, he will ask me something I don't like.”

Related specifically to the quality of being non-directive, Richard explained his position clearly. He has served in multiple church staff positions over the past 15 years and has been the pastor of his current church for 3 of those years:

I think one of the best, the most important qualities to me is when somebody is giving me advice in that kind of mentoring relationship, I don't want to hear “Hey, this is exactly the way you need to do it.” I want to hear more you know “Here are some principles that I have found. . . . I guess I am not really looking for somebody to give me a definitive absolute answer about how to handle a situation or how to work through the problem. I want someone who is going to contribute information, but do it in such a way (brief pause) the only thing I don't like hearing is “here's what you need to do.” (Laughs) Because then it is “You can take my advice or you don't.” And I always prefer, “Well, this has worked for me. You look at it and see if it works for you.” That's always been my personal preference.

The interviewees were interested in questions which challenged them to personal reflection and reflection on practice. But, they were also interested in the qualities of openness, vulnerability, and transparency in the mentor. They wanted the mentor to be appropriately open and honest about thoughts, feelings, failure, and successes. This tied in closely with their desire for a mentor with integrity—who is “real.”

David, who had a formal and numerous informal mentoring experiences, explained that he appreciated this quality most in two of his mentors:

Probably what I appreciated the most was when [mentors] kind of said, “I am going to let you see me and who I am.” And there was more of a kind of a “let down of the facade.” . . . A certain transparency that allowed me to understand that one doesn’t have to be super human to be in ministry. . . . That God is able to use our personalities and our faults and weaknesses as well as the strengths. So, as these guys would be willing to be themselves with me, I was able to learn some of that and be more comfortable with who I am.

John, in speaking of a long-time mentor, speaks of vulnerability and also the mutuality that can be a part of the mentoring experience:

You know I, from day one, was chewing on this guy’s ear, you know? And every time I call him, I say, “I know, the only time I call you. . .” And I asked him one day, “How come you don’t ever call me?” . . . one day three or four weeks ago, we sat down. And I said, “Listen I’ve got a situation in my church . . . How would you. . .?” And for the first time, he talked with me a little bit and released some stuff. And I didn’t tell him anything he didn’t already [know] . . . But . . . now the bridge is built and I am not the only one going across the bridge. And he just shared and asked me a question. That made me feel like, you know, the trust now is not so much as I’m a greenhorn, but there is enough now that he can ask me [for counsel].

Don pointedly stated that personal transparency is one of the helpful qualities of a mentor for which he looks:

Transparency. Being able to see their heart and know that they walk with God are people that I would seek out on a personal note. When I see integrity, transparency, a vibrant relationship with God. Those are going to be people that I seek out in the mentoring relationship.

Pete told of his sense that vulnerability and transparency were being expected of him as a mentor for the members of his congregation. This seemed to be a relatively new thing for him, though not a struggle. Roger openly, vulnerably, transparently, and emphatically stated:

I am very open and transparent. And if a mentor can't be open and transparent . . . has shared his [struggles] with me and that goes a long ways to being a true mentor. I see a lot of pastors or other folks who might be mentors, who are not transparent. And I don't know how you can truly be mentoring. How can I emulate you if I don't know your travails and challenges as well as your successes. So, that would be number 1.

Mike stated in a very relational, relaxed tone:

You know as much as anything, it [mentoring] is companionship and willingness to talk deep . . . somebody who can initiate soul talk with you. . . . assuming that . . . they have expertise, so they can . . . tell you that "I did this one time and I regret it. I wish I had done it like this." . . . in the process there has got to be some vulnerability there.

Another quality believed by the interviewees to be helpful in their mentors was insight. This included their ability to recognize or perceive "danger zones" and "protégé potential."

Referring to "danger zones," Mike remembered the helpful insight of a mentor who was a lay person in one of his early pastorates:

[the mentor] very much loved the church and [was] concerned about people. He could see potential land mines with things and he would just sit down and offer insight particularly about [these] early on in the relationship . . . local customs and how not to be misinterpreted about things and what people were used to . . . You know the classic line from that is, one of the first things he told me was "Don't ever talk about anybody in this town, because whoever you are talking to is related to them."

Edward said he had experienced some helpful guidance along these lines as well.

Several of the interviewees appreciated the helpful insights of the mentor with regard to the protégés' potential. This is substantiated in the literature by Stanley (1992). Mike told about a mentor who saw potential in him, told him about it, and when Mike agreed, the mentor helped him realize some of that potential. This mentor was known, by Mike, to do this with others as well. Pete told about mentors who saw potential in him which allowed him to enjoy privileges that other young African-American pastors had not enjoyed as fully in the community of practice (Lave & Wenger, 1991).

Only 3 of the interviewees mentioned the mentor's relationship to God as helpful. This is interesting, given the nature of the sample interviewed (i.e., pastors). Much of the interaction in the interviews was related to "church incorporated" and terminology from the world of business was tightly woven into the fabric of the thinking expressed. An example of such rose when one of the interviewees indicated that "God calls us to be successful . . ." which, depending on his definition of success, may be questionable biblical interpretation (Hauerwas & Willimon, 1989).

One might be surprised if all of the interviewees were not concerned about confidentiality in the mentoring relationship. Two of them specifically mentioned it—Robert and Keith. Robert gave a most interesting description of when confidentiality is not maintained. He said:

And there's nothing that hurts worse than you to vomit your soul in confidence and you hear about it at the coffee shop, you know? Or read it in their newsletter. Now, they didn't mention your name, but you want to call that fellow and say "Thanks, a lot!" So, that just makes you crawl under your desk. The guy is already tempted to crawl under his desk and now he just gets in that fetal position. Gets up under his desk and says "I'm not coming out until I have to."

Two of the interviewees stated that creativity was among the most helpful qualities in mentors. Roger said creativity would rank before experience among helpful qualities of a mentor.

Mentor Qualities and Skills–Psychosocial Aspects

Consistent with the work of Kram (1985) the interviewees considered the psychosocial support of the mentor to be a major aspect of the mentoring process. See Table 12 for their responses regarding qualities of psychosocial support which were especially important to interviewees.

Table 12

Mentor Qualities and Skills Mentioned as Particularly Helpful in the Psychosocial Aspects of Mentoring

Quality	Freq	Quality	Freq	Quality	Freq
Available	6	Approachable	2	Empathy	1
Encouraging	4	Positive Attitude	2	Excellent People Skills	1
Genuinely Interested	4	Collegial	1	Sense of humor	1
Affirming	3	Commitment to Protégé	1	Perspective	1
Nurturing	3	Compatible personality	1	Values Protégé	1

The interviewees considered personal availability to be a very helpful quality of the mentor, contributing to the psychosocial aspects of mentoring. David explained:

I have more confidence just knowing someone is available. In other words, mentoring has played a big part in my development. But a lot of that has not

necessarily been specific conversations as it has been knowing that I have got people I can rely on.

Tom mentioned that a certain amount of availability on the part of the mentor was important. Referring to his mentors in church planting, George said, “I could contact them at any time.”

Joe described the lack of availability of mentors to him:

I’ve pretty much, [learned by] the school of hard knocks. And I don’t know that I haven’t been able to access [a mentor] is the right word. Haven’t been able to gain the attention of the right person [may be a better description]. You know there are several people around here that would love to help [me], but like I said, you know [in] thirty years and [they are] Monday, Tuesday, ABC scheduled. I’m just not that way. I mean I have very set times for everything, but when somebody walks in my office with a need, I am not going to say, “Well, it’s my study time.” I’ll stop what I’m doing and deal with it.

Whether the mentor was unavailable or Joe is unwilling to structure his schedule and draw boundaries remains a question, which may be one of style preference.

Roger also described the lack of availability of a seminary professor who he would have enjoyed as a mentor. He stated, “I would have loved to have gotten to know him more, and . . . I would say he wasn’t available to us. He was one of my greatest teachers ever. But he wasn’t available.”

Roger later described his current mentor’s availability:

Number 3 would probably be availability. I know if I call _____ right now, if he’s not in an appointment . . . that he will take my call and say, “What’s up man?” And if I tell him, “We need to go meet.” He’ll just say, “Let’s go meet at _____ or lets meet at the office.” I know he is available any time, any place. . . . I can call him at 2:00 in the morning at his house.

James described a relationship with one of his Bible college professors who was a native of London, England. He recalled, “I worked on his home. I knew his wife. I

know his children. He just . . . made himself available as a friend . . . And [we] have a really close friendship and [I] have always sought advice from [him].”

Roger told about one of his mentors and the encouragement he offered, “He would say, ‘Go for it, Roger! You can do it. That’s great!’ I know this, [he] was behind me every step of the way. Richard related the quality of encouragement in a mentor to his pastoral counseling:

. . . when people come to us for . . . a lot of times they already know the answer. They just need to talk through it. Sometimes I think mentors would be the same way. But I mean, we are all in here . . . at some point when we don’t think we’re on the right track. Probably more affirmation and encouragement than answers.

Don noted that one of his mentors demonstrated a “spirit of being an encourager.” He went on to say, “I want to pass that on.”

Alex recalled a balance related to encouragement from his mentors:

the guys that really brought me along and really were important for me . . . were all strong encouragers. I never left with a feeling of “I can’t do this” or “I have blown this”. It always was “Yes, you can. Keep on. We’re going to get there. Don’t give up the ship” and those kinds of attitudes, you know? And I don’t think that those things were just simply manufactured. I think if there was a situation or circumstance that they thought “You can’t handle that. You shouldn’t handle that.” they would have told me. . . . “You’re over your head. You can’t do that.” But in all the areas, they had discerned a competence and I just needed an extra “Yes, you can. Come on!” . . . That part was very encouraging and nurturing.

Four of the interviewees specifically noted that the mentor’s genuine interest in them was of psychosocial importance. Paul related:

The people that I think of that have been the most beneficial and have served the greatest role in my life for one thing, they had the capacity to make you, to make me feel like they were honestly, sincerely, and intimately concerned about my well-being . . . About my life.

Joe was concerned about the lack of interest from potential mentors:

I don't know anybody that is actively interested in me. . . . and I don't know that if I went to them and said "Hey, I would like to be mentored" if they would be doing it out of an active interest.

While reflecting on the research definition of mentoring three of the interviewees offered responses. Joe stated, "It is just a matter of getting into their life and being interested in them." Keith stated of his mentors, "I wouldn't necessarily say, they were actively interested." Pete, also reflecting on the definition stated:

I really feel that you have to develop a relationship . . . And I think here you put it, actively interested. So, they are interested in me just as much as I am interested in getting out of them all I can.

Three of the interviewees specifically mentioned the affirmation offered by their mentor to be psychosocially helpful to them. Alex stated, "I think the affirming nature of it [mentoring] is very important." Richard agreed, "we are all in here . . . at some point when we don't think we're on the right track. [I need] Probably more affirmation and encouragement than answers." Keith told of the affirmation of a past mentor and then of how important he believed the quality to be in a mentor:

. . . I would go talk to him and we would go on retreats together and he said some affirming things to me . . . very affirming things. And, I didn't have that in my biological family. He was kind of a spiritual father in some ways to me.

Affirmation, you know. If it needs to be affirmed. I mean obviously not false affirmation. Not just warm fuzzies. But the ability to affirm and to confront.

Alex, Paul, and Pete all thought nurturing of the protégé by the mentor was a helpful psychosocial quality in the mentor. Pete recounted this experience related to one of his mentors:

And after Pastor Carlson retired, I was even considered as pastor at 17. Thank God for Mom. She stepped in and said, "No, ya'll would kill my baby!" But the next pastor, Rev. Anderson, he came in and he didn't come in bashing. He came

in with a mentoring, nurturing spirit and that just has helped me . . . excel even further.

Edward and Alex both mentioned the positive attitude of the mentor as a helpful psychosocial quality. Edward, at a particularly formative time, was affected by the positive attitude of his mentor. He stated:

One of the things he said that kind of became inspiration for me whenever I got into the ministry is he said he never had a day that he dreaded going to the office and I have known too many pastors that you know they whine and complain about ministry and about how hard it is and here is a guy that had been in it for over 30 years, and just such a positive, optimistic example. . . . his attitude was a great example for me. . . . And I can say at this point, even though there have been some very difficult days [in the transition] and hard changes that we have made that I have always been able to maintain a positive attitude. I still feel like I don't deserve to be a pastor because I get so much fulfillment. It is like I really get paid for this, you know? I feel like his attitude was very infectious on mine about my attitude about ministry.

Approachable. Able to Connect. This word and phrase was used by interviewees to describe a quality of their mentor that was helpful to them psychosocially. Keith said this toward the top of his listing:

So, a personal quality [of the mentor] would be "I want to be approachable to others. I want to help those who are in the trenches or those who are following you know the similar path that I am on." They are approachable.

Edward said:

You know how you see someone, hear someone speak, you just connect? . . . I've always got the antennae up about somebody I really connect with . . . I will think in terms of either somehow starting to communicate with them or talk with them.

Roger and Paul spoke of the importance of the mentor's valuing the protégé as a helpful psychosocial quality in the mentor. Roger said:

[experience level of the mentor is] not most important to me. That's not most important to me. I don't even care if you would consider yourself more intelligent or less . . . that's not what is more important to me. It's the fact that he knows me, cares about me, he will tell me the truth . . .

Paul described this valuing as highly beneficial:

The people that I think of that have been the most beneficial and have served the greatest role . . . They valued me as a person and they valued my role and that they were sincerely interested in my success and not just in how I could be involved in their stuff.

Experience and Expertise in the Mentor

When asked, “How would you characterize your mentor with regard to expertise or experience?” the responses were varied. Most of the respondents gave a direct answer to the question. Some indicated their bias in relation to other questions. Some projected what they would prefer in the future concerning expertise and experience.

Some of their mentors were experts, some were experienced, and some were both in the minds of the respective interviewees. Three respondents preferred experience over expertise. Five respondents preferred expertise over experience. Five respondents preferred more of a balance including relative measures of both, often depending on desired outcomes of the mentoring experience. Keith did not give a direct response to the question but the remainder of his interview seemed to indicate a desire for both depending on desired outcomes. Joe did not have a mentor and did not address the question. Some of these preferences from the interviewees are:

Edward: . . . successful experience in a particular area. So, the experience would be the big quality that I would look for in a mentor.

Alex: I think the other thing that was probably critical for me and I think would be for anybody, is in that mentoring relationship, there is that level of expertise that the mentor has. So that they have something to offer.

David: Expertise is difficult for me to define in ministry. I would say that he [my formal mentor] was an expert at what he did. How do you define that though as a pastor? Preaching was effective. The church was growing and was effective one-on-one in a pastoral sense. There was a certain amount of selfishness in that

original request that he would serve [as my mentor]. I mean I was trying to get the best that I could get. And I respected him at the time and felt that he had a lot that he could teach me. Expertise and experience too, although . . . I think this was probably his third church. . . . he was forty at the time. So, I don't know that he had had a whole lot of experience necessarily.

Mike: . . . expertise . . . that is what distinguishes a mentor from a pushy friend. When they actually have got something to contribute. That is something you want to look for.

John: I think mainly for all those guys [my mentors], it is just experience. . . . They all went to college. They all went to seminary. They had been trained, trained, trained with certificates all over the wall . . . but mainly it was just experience. . . . So, I listen more to that experience probably.

Paul: The guys who stand out . . . that I would identify as mentors . . . were experienced in different areas. But at the time that they were my mentor, they were fully experienced in all that I needed them to be experienced in. . . . at each step along the way, that person that served as a mentor was one who had all of the expertise that I needed for that particular time.

George: . . . most important . . . that they are . . . growing in that field of ministry expertise.

Don: And I think that we should constantly be looking to learn from others that have particular expertise. [He also told anecdotally of mentors who taught from much experience]

Richard: Both of them . . . were pretty experienced at the point that I knew them. I would say they were pretty competent in what they did. They would still be people who I think could provide answers or help in certain areas where I am at right now.

Pete believed his mentors were "very good" in both experience and expertise.

After some "thinking out loud," Roger came to the conclusion expertise was important, but more important than all was that the mentor care and be a friend whether they had expertise or experience. For Roger, caring and friendship were the most important characteristics of the mentor he currently had. Roger's interest in a caring mentor is

consistent with Daloz (1999) though not to the almost exclusive degree to which Roger carries the issue.

Robert: I would go more with the guy with experience than expertise. Expertise has the fundamentals, but the man with experience may not have all the fundamentals.

James: . . . those on the academic level, I would say were at the top of their field. If it is in ministry, [bypassed the experience question] then it is someone that has shown integrity and it is not necessarily the large church. Because I have seen some folks that have lacked integrity in every area and they've for some reason had large congregations (laughs). I am looking for someone that I . . . you know, that is . . . at the end of the day, they can lay down their head, and say "God, I have honored you in every way." And that is what I am looking for.

Summary - Part 3

In *Part 3*, insights into the role of mentoring in the professional development experiences of Baptist pastors in Texas have been presented from the responses to interview questions related to the pastors' reasons for choosing mentoring, their ideas concerning helpful qualities of the mentor, and mentor experience and expertise.

Pastors generally chose mentoring over other professional development activities because of the quality of teaching in relationship; the opportunity for greater focus; the need for modeling; relationships (mentioned 5 times); real-world setting, the concrete nature of mentoring; the opportunity for feedback and dialogue; the opportunity to process aloud and to vent emotions; the face-to-face experience; the emotional elements; understanding of context by the mentor; interaction; the unique suitability of mentoring for passing on character and integrity and attitudes and wisdom; the opportunity to develop trust; and the desire for a tailor-made experience.

The interviewees desired such characteristics in the mentor as qualities of character, expertise in the field of interest, experience in the field of interest, specific qualities and skills in the mentoring process, and particular psychosocial qualities. They also stated their preferences regarding experience and/or expertise in the mentor.

Part 4 will present the results from the interview questions related to the pastors' expectations of a mentoring experience, and their reflections on the times they found mentoring to be most helpful.

Part 4 - Research Question 7

Introduction

Chapter Four, *Part One - Research Questions 1-3* included an overview of all cases, a brief summary of each case in this multiple case study, and the results for research questions 1-3. Question 1 was related to the pastors' professional development experiences, in general. It was posed in the interest of setting the role of mentoring in a broader professional development context. Question 2 explored the extent to which pastors used mentoring in their professional development. Question 3 asks when pastors are most likely to use mentoring. Chapter Four, *Part 2 - Research Question 4*, was a presentation of the results of study related to the nature of the mentoring experiences used by pastors. Chapter Four, *Part 3 - Research Questions 5-6*, presented the results of research related to influences on the pastors' choice of mentoring as tool for development, and the type of person a pastor would most likely accept as a mentor for development. Chapter Four, *Part 4 - Research Question 7*, presents results for the final research question dealing with the results pastors would expect from a mentoring

experience. Chapter 5 will offer a discussion of the results and grounded theory in the form of propositions.

Table 13

*Research Question 7:
What Results Do Pastors Expect from a Mentoring Experience?*

Related Interview Questions:

11. What are/would be your expectations of a mentoring experience?
 12. When have you found mentoring to be most helpful in your professional development experience? Why?
-

Most subjects had difficulty separating the telling of their actual personal mentoring experience(s) and what they would expect of a mentoring experience. They intermingled “what it had been” with what they believed “it should be.” In the process of seeking fidelity to the perceived subjects’ meanings I have tried to separate the two. The themes will be organized around axes including expected learning approach as adult learning; expected mentor role in career development and psychosocial support; and expected processes and outcomes of mentoring will appear in this section related to the interviewees’ expectations of future mentoring experiences.

Adult Learning

Consistent with Knowles’ (1998) assumptions of andragogy, the interviewees were interested in very practical learning which could be readily applied to their role as pastor. George alluded to this when he said, “It has to be something I would say would

be useful. I think every time we meet . . . we want to take away something we can use that is valuable to our life, that is helpful.”

They were also interested in their own experience being integrated into the tailor-made mentoring experience versus receiving some kind of packaged approach from the mentor. The issue of “tailor-made” mentoring experiences was specifically mentioned twice by Paul and alluded to by others, like Keith and George, as they pointedly referred to the importance of adapting the training to their context. Paul went on to say:

. . . I just don't feel like the mentor could bring to the table a canned operation. . . . There would have to be the freedom for the one receiving the mentoring, to a certain extent, [to] say what they did. And rather than the mentor deciding what the recipient needed, it would probably be more the recipient. Now, honestly, from time to time, the recipient may think he knows what he needs and that may not be what he needs. And the mentor would have to be able to say, “Okay, we're going to have to go around. We're going to have to cut through that.”

Self-directed learning was integrated throughout their professional development experiences, and they seemed to desire that the mentor would join them by facilitating continued self-direction. As mentioned in the previous chapter, a non-directive approach guided by questions and allowing the protégé to make the decisions was preferred. Roger said his mentor, “is mentoring me in . . . not how to go do it, but how to think. I look for new ways of thinking.” Pete described an experience he desired that is consistent with the literature in mentoring and adult education (Daloz, 1999, 2004; Knowles et al., 1998):

One of the things I would be looking for is things I've never thought of. You know, for somebody to be involved enough in my life to say, “This is what I think you need to do.” And I am going “Man, I've never thought of that.” That's what I would look for in a mentor. Not something that I could help develop and I agree with the changing it if it needs to be changed, but I would be looking for someone who could teach me things that I don't know. Things that would never occur to me. The goals and self-motivation are already there.

George said:

[Mentoring] would have to be . . . shining some light on something I didn't know, giving me some new insights, some new information, challenging a preconceived notion that I had, just making me think. You know, I don't ever want to come away with "I already knew that" or "Come on, that's old". It has to be fresh. It has to be new.

When asked about the possibility of using mentoring as an ongoing option for professional development, Richard reflected a number of the assumptions of andragogy when he said:

I [would] have to know pretty detailed, up front, how I felt like it was going to benefit me, what the time requirements were going to be and those type of things before I . . . I'm not saying I wouldn't. It would probably be more for a specific area than just a general kind of thing.

Expected Mentor Role

Tables 14-16 present the various roles of the mentor expected by the interviewees if they were the protégé. The roles were offered in free response to the question with, no prompts, no list from which to work, or forced choices. As a result, the responses were numerous and varied. Some of the interviewees listed numerous roles without additional comment. Others listed roles, commenting as they desired. All listed multiple roles which they expected the mentor to fill.

In reporting the results, all expected roles mentioned were listed in the Tables 14-16, along with the respective frequency with which they were mentioned. Comments from the interviewees were offered only in relation to those expected roles mentioned more than twice (Table 16). The expected roles mentioned two times or less were no less important, particularly to the individual interviewees who offered them, but in the interest of an economy of words the limitation was applied. A number of these roles are

consistent with the literature (Carruthers, 1993; Clutterbuck & Megginson, 1999; Cohen, 1995; Levinson et al., 1979; McManus & Russell, 1997).

Table 14

*Mentor Role Expectations Mentioned**

Adapts mentoring to the needs of the protégé	Helps the protégé with goal development
Confronts the protégé as needed	Helps protégé with issues of perspective on various situations
Critiques protégé and performance as needed	Prays
Directs protégé to resources	Recognizes gifts and abilities of protégé
Father figure	Teaches how to think critically
Helps the protégé avoid pitfalls	Shares personal experiences
Helps protégé weed out “bad” ideas	

*Note: Each item was mentioned one time.

Table 15

*Mentor Role Expectations Mentioned**

Be interested in the protégé	Help the protégé advance in his/her career
Give honest feedback	Encourage
Coach	Serve as a sounding board for protégé

*Note: Each item was mentioned twice

Table 16

Mentor Role Expectations Mentioned

Quality	Frequency
Ask questions that prompt reflection	8
Support	6
Guidance	5
Listener	4
Challenges to move out of comfort zone	3
Facilitates learning	3

As mentioned in the previous chapter, eight of the interviewees were in agreement that the mentor is particularly helpful if he or she is skillful in the use of questions for teaching and guiding reflection-in-practice (Schön, 1983, 1987) and reflection-on-practice (Burns & Cervero, 2002). The comments of these interviewees and the context of their response also indicated that this was expected of the mentor in the process of the mentoring experience. Interviewee comments related to this were cited in the previous chapter.

Six of the interviewees stated their expectation of support from the mentor. This is consistent with the literature. Psychosocial support is one of the two chief functions of mentoring mentioned by Kram (1985). Regarding the expectation of support, George told of how two Directors of Missions and a pastor took him under their wings and encouraged him as he started a church. They also supported his work financially and materially. He also told of several church planters in the area who freely welcomed him

into their group and allowed him to benefit from their knowledge and fellowship. Paul spoke of questions and support when he said:

[Mentors] Don't necessarily have to have all the answers. . . . because sometimes people don't want answers. Or people can find their own answers. So sometimes, somebody who is definitely a good listener, who like you said, supportive, and they ask some good pointed questions.

John told of struggling to face a difficult situation. In relating this story, he indicates his appreciation for and expectation of a mentor's support through honest interchange and encouraging words:

The honesty [of counsel from the mentor] was a support that [said] "Not only is this what you need to do, this is what I think is the right thing to do." So I understood it as support. And I think it was a way of saying "You can do this, and you will get through this. You can do this." So it was one of those where I faced the thing I didn't want to face most which was conflict. "You've got to face it and you can handle it." . . . it was just the support that "You can do it." Because when you face your weakness, there is always the fear of failure. And so, when [the mentor seems to say] . . . "You know this is the honest thing you need to do and you can do this. I really believe in you. You can handle this. You're going to be alright. It's going to hurt, but you're going to be alright in the end. You'll live through this. You'll grow through this, so that when you face it again, you'll be a better man for it. A better minister for it." So that's what I think - that honesty and support. I need that support in my time of weakness. I need someone in my corner that says "This is how you do it. Get on out there. You'll be all right."

David, a pastor of a small town church, told of how he needed a mentor who could also be his pastor. He had a person such as this in his life at one time, and the person was no longer in that role. David was also the only interviewee who mentioned his wife as playing a role of support in his career.

Alex told of a retired pastor in his congregation who served as his mentor for a time. Alex related this story which described his appreciation for the role of this mentor:

. . . any time that I would go to him, he was always ready to listen and always ready to give feedback and always concluded by saying, "But remember, you're

the pastor, and you need to take any advice that I have given you before the Lord and whatever decision you decide, I am behind you and I am in your corner.

Reflection on the role of his current mentors, Alex said he typically heard this:

Listen, as you walk [through] this, I want to be there with you. I want to be there for you. Let's kind of make it a point to get together, not every week or every other week, but have lunch and sit down. I just want a time with you. A time together. I want to be there to support you. I want to be a listening ear for you.

Edward spoke of leading his church in transition, and about the role of support his mentors played, he said, "And I just know that the help and encouragement that other pastors [who were his mentors] gave me helped me persevere."

Edward also told of the guiding role his mentors played as he led the transition. He said, "A lot of , most of the time it was probably more affirming where I thought God was leading and maybe fine tuning it rather than "Hey, what do I do?"

David primarily expected his mentors to serve the role of guide and counselor. He said most of his consultations went something like, "Here is one issue or situation that I don't know how to deal with, so give me some advice." So I wouldn't say that is really career development as much as it is advice and support. [My contact with them] . . . is usually to confirm that either I am on the right track or I am not."

George described the guiding role expected of his mentors. He said:

They are kind of like a guide. They've seen those situations. Or a coach. They know what happens when this happens. They know what happens when that happens and they are going to be able to say, "Yeah, I advise you to do this, or watch for this."

Roger explained how the guiding role of two mentors influenced his decision to become a pastor. He said:

[Mentor A] helped influence the beginning of the transformation of who I was into a pastor. [Mentor B] has probably filled more of the role of guidance along

the way. Man, I clearly . . . don't believe I would be a pastor today . . . I have a hard time seeing myself as a pastor if I had not had that mentoring role. I really don't.

Keith told of his expectations regarding the role of his mentor as guide. He said, "you want them to counsel you in the right direction, ethical, those kinds of things."

Four of the interviewees explained that they expected their mentors to be listeners. Some even mentioned that both the mentor and protégé should be listeners.

Alex recalled the role of listening carried out by a mentor of long ago when he stated, ". . . he was always ready to listen . . ." He went on to describe the role of other mentors as listeners when he recalled, "I would say the one thing that the guys that were really strong mentors to me were strong listeners." Of his current mentors and their role of listening he stated:

If you have a question or a concern that you are dealing with, you can say "Hey man, can we go grab some lunch? I want to bend your ear a little bit. I want to get some feedback." That is so tremendous for me.

Paul told of his expectation of the role of mentor in listening. He clearly stated, "one of the greatest, most positive aspects of good mentoring is a person who a) listens and b) asks good questions."

Pete recalled the role of a present, listening mentor when he said, "And then I think just being there. Just being there, you know? Someone to talk to." At a later point, he said:

I think when you are going through a struggle because one of the tricks of the enemy is to isolate you. And make you start thinking that either everybody is against you or everybody is looking at you or everybody knows about it. It can be magnified in your mind and in your imagination. To be able to have somebody who you can go to and sit down with and just kind of say, "Hey, you know, this is this. What do you think about it?" . . . sometimes just to be able to share. I've had situations where you know, they will be like, man I don't know, but I'll be in

prayer for you. Couldn't really say what to do, but they will be prayerful. I think in just being able to share sometimes is [a type of support].

Robert told of his expectation of himself in the role of listening mentor when he said, "I made my mind up I want to be a mentor to some . . . you know I want to be . . . not just a mentor, but to be there for someone. Just listen, you know and be there with them."

Three of the interviewees expected the role of the mentor to be one of challenging the protégé out of his comfort zone. This idea hinted at situated learning and the Vygotskian elements there, including his theories related to the "zone of proximal development" (Vygotsky, 1986).

Edward described the experience of being challenged out of his comfort zone by a mentor and subsequently helped along by him:

You know I listened to this guy, because you know he would say, "Edward, if you will do this, you know this will happen, but you know whatever you feel like you want to do. Can you live with these results?" You know he kind of leaves it [for me] to pray about and you know I have come to a conclusion a lot of times, "You know, I can't live with this." I will have to risk being terminated or being labeled as a heretic or whatever but in good conscience, I know this is not kingdom thinking. I know this [current situation] is more like let's play comfortable so . . . Navigating through changes and the transitioning that we have done has I guess to date been my most beneficial, most fruitful mentoring relationship, I guess really would be with [my mentor].

Situated learning experiences take place in communities of practice when "old timers" (the more experienced) transfer "tools" (knowledge) to those in the community of practice who are legitimate peripheral participants or not yet "old timers" (Lave & Wenger, 1991; Wenger, 1998). David described situated learning experiences such as this with his mentor:

. . . I guess a lot of the mentoring thing that I remember the most . . . was in the car when we were driving to the point of ministry. We were going to the hospital. But it takes 20 minutes to get there and so there is a lot of time that I am able to pick his brain and ask questions. He is able to challenge me and that kind of thing.

Thinking of his current mentor, George highlighted his role in challenging the protégé out of the comfort zone:

The fact that I know where he's been, what he's done, the studying that he's doing, the way that he is making us think, the way that he is kind of challenging us with our preconceived notions and getting us out of our comfort zones, things like that, [are] very important.

Three of the interviewees stated the expectation that the mentor serve in the role of learning facilitator. Roger told of the role one of his mentors played in facilitating learning and how he (Roger) is doing that in his church today:

. . . I told [my mentor] I felt like God was calling me to be a pastor and [He] said, "Well, we need to have you speak from my pulpit." And he did. I've made sure I've done that . . . for some folks in my church.

Regarding the mentor fulfilling the expected role of learning facilitator, Pete stated:

One of the things I would be looking for is things I've never thought of. You know, for somebody to be involved enough in my life to say, "This is what I think you need to do." And I am going "Man, I've never thought of that." That's what I would look for in a mentor. Not something that I could help develop and I agree with changing it if it needs to be changed, but I would be looking for someone who could teach me things that I don't know. Things that would never occur to me.

In this exchange between George and the interviewer, George expressed his expectation that the mentor would facilitate learning

Interviewer: What would the mentor ideally try to produce? What's the mentor trying to do?

George: I think he provides an opportunity. An opportunity for learning to occur. I mean, I see Jesus being the same way . . . he walked along, he taught.

Sometimes they observed him doing miracles. It was different. It was varied. So, I think it's the same way with our mentors. It is very varied in what we are doing. Walking, talking, sitting, eating, watching, observing, helping.

Expectations of the Mentoring Process

When asked about their expectations of a mentoring experience, the researcher attached a probe "What would you expect in terms of process?" George did not believe the process really mattered as long as information was being transferred and learning was taking place:

I think the main process would be what we call the dissemination of information. It would be getting across an idea that you didn't previously know or have. Being educated. Being challenged. It doesn't matter the format, whether it's lunch, e-mail or phone call. But just access to the information that you need.

Because he had experienced a variety of processes, Paul believed there could be a variety of possibilities for process. He said, "I am not sure that there is just this one animal. I am not sure that it looks like 'this' or like 'that.'"

Richard said he would expect no regular meeting times but that the mentor could touch base with him and he would be able to call the mentor. He stated:

Probably more of an informal you know a mentor would touch base over a period of time where I would have the freedom in the meantime to call about specific things that came up I suppose. I know some people can abuse that, so I don't have a problem with . . . limits or . . . I'm not going to be one to call somebody everyday as opposed to are we going to meet every third week or being able to say, this week may not work for me. . . . I enjoyed the people that mentored me, but I didn't have real high expectations about . . . time spent together. I tried to be pretty respectful of their schedules and when I did meet with them, I tried to get to the point and live and learn something. To me, [the relationship is] probably not quite as important as it might be for some.

Alex preferred a mentoring process that was not "contrived or forced" but would be "comfortable, free, open, honest, transparent." He noted that, ". . . as a good Baptist

(grins), if a meal is involved, so much the better. You know? It may be over coffee. It may sitting down over lunch, what have you. But, something about food together facilitates.”

On the other end of the spectrum of structure in the mentoring process, Keith said:

I think I would probably need to meet at least once a month. I would say, probably about 2 hours or maybe more in that meeting. Re-evaluating the goals that were set, you know. Kind of a check-in time. Here’s what you wanted to do. How’re you doing? What’s going on? Are there any barriers? Talk about moving the barriers through readings or you know. . . then accountability. That’s the issue is you having the accountability. (Laughs). I mean I deal with that with my guys. “Hey you are not meeting this goal.” The next month, “Hey, you’re not meeting that goal.” The next month, “you’re not meeting this goal.” . . . but the point is having the accountability in place to talk about those things and to say “Hey, you can do better than this” you know. I think it is a missing dynamic in discipleship groups, accountability groups. Accountability is only good if you are willing to communicate with people. . . . in terms of process, there has to be a full disclosure. There has to be honesty, you know. Because you can fake people out. So, honesty, then having some accountability that is helpful, you know. To help move you down the road

Others expressed, as did Keith, that the process should involve honesty from both parties (Paul); honesty from the mentor about his/her failures (George); that the mentor would help (Edward); and that the protégé would receive tools for his work and recommended reading (Don). Rick wanted the process to include modeling by, and help from, the mentor for managing emotions in times of difficulty and modeling of appropriate attitude and character. He said:

I am going to want a model or even some help in managing my own emotions in a tough situation. Somebody who can just grab me by the collar and say, “Let’s go fishing.” and just kind of get me out of whatever is about to the boiling point and giving me that objective [viewpoint]. . . .

Since the interviewees had already given strong emphasis to the importance of positive relationships in mentoring, one might suspect that their expectations regarding

process would include related categories. Mike, Joe, John, and Roger described the need for trust between the mentor and protégé in the process of mentoring. However, mentioned more than any other single category related to the mentoring process, were issues of relationship. Interviewees were looking for a “shared walk,” someone with whom to “do life together,” a sense of companionship and fellowship with the mentor.

Expectations of Mentoring Outcomes

The expectations of the interviewees concerning mentoring outcomes were consistent with the categories of career development and psychosocial support established by Kram (1985). Some did have a more holistic view of expected mentoring outcomes and some did include spiritual aspects of life in those outcomes. Four of the interviewees said that the expected general outcome of mentoring was that the protégé was helped.

With regard to career development as an outcome of mentoring, individual interviewees mentioned a desire to improve—as a pastor; in ministry in general, in preparedness for future challenges, and in career skill proficiency in general. Avoidance of career and job mistakes was also mentioned as an expected outcome. Other specific career skills mentioned as desired outcomes of mentoring experiences were improved people skills, and help in dealing with decisions which were “tough calls.”

A number of individual interviewees mentioned cognitive outcomes related to career development. Among those outcomes mentioned were learning something valuable, gaining “know-how,” gaining new insight and understanding related to various ministry situations and issues, that their “preconceived notions” would be challenged, and

that critical thinking would be prompted. Also mentioned was that a mentoring outcome would be transfer of knowledge and skill from the mentor to the protégé.

With regard to psychosocial support as an outcome of mentoring, individual interviewees mentioned their hope that the mentor would be able to identify with their situation. About mentor support in the face of discouraging or difficult situations, Alex said:

. . . you discover, hey it is not just you. Everybody in ministry goes through this to one degree or another and there is a lot of freeing that comes from understanding, from your understanding, “Hey, it’s not just you. You’re not by yourself.” You’re not off the mark. There is nothing deficient with you, and you know those things. Oh man, (laughs). One of my favorite phrases is “you are encouraging to me just because you can show me that you have lived to tell about it.”

Specific spiritual issues were mentioned as expected outcomes of the mentoring experience. Those mentioned were “deal with sin issues,” see the church’s health improve, see the church’s potential fulfilled, and that the individual’s potential be fulfilled for the kingdom of God.

Mike had a clear opinion about character development as an outcome of the mentoring process:

Character development. You know when you’ve got that, then you get to the point where you learn how to apply out of that center. Then you apply whatever is needed for the practical problems as they come up.

Some of the expected outcomes pointed to a more holistic view of mentoring experiences. Among these expected outcomes were, personal fulfillment, improvement in every facet of life, and improved relationship in marriage and family life. Keith said:

Your whole self would look different in the end. You know? I would hope that I would have dealt with some sin issues you know, that would be a good outcome. “As long as it’s secret, it’s sickness”, they always say, you know? As long as it’s a secret, it tends to be a sickness. You’ve got to get it out and deal with it. So, a

sin issue. Having helped your relationships, you know marriage, parenting. Balance in general. A more balanced life. Then obviously there is the church aspect.

Once again, mentioned more than any other single outcome, were outcomes involving relationships. Edward acknowledged, “I wouldn’t necessarily pursue one [a mentoring relationship] just to know somebody.” However, six desired that a relationship would be an outcome of the mentoring experience and Roger would expect, “a life-long friend.” Mike said:

Initially, what you are looking for is somebody who has had similar experiences and they can share with you what to expect. But ultimately, what you come away from these relationships with is a somebody whose person has kind of been added to your perspective and who you are.

About relationship as an outcome of mentoring, Don said:

I would also say that a relationship is an expected outcome. And I would say also a never ending resource. . . . Because if you are going to invest the time now and energy and all of that, then make it something that lasts. Not just something that is over and done with. . . . Every program and seminar and things that you purchase these days has tech support with it. And so, if we are going to do mentoring, then we need to be available [to the protégé] down the road when there’s questions or things they are trying to put into practice that they’ve learned.

When Mentoring Has Been Most Helpful

The interviewees believed that mentoring was most helpful when it focused on issues they were facing and the stakes were high. They specifically noted times which involved high-stakes decisionmaking, transition and change, personnel crises, conflict, financial decisionmaking, new endeavors, start of a big project, times of challenge and struggle, and the first few years of ministry. George said this about the most helpful times being when the stakes are high:

. . . when I am fixing to enter into an area that I am very uncomfortable about, or that I am unsure about, or that I feel that could just be, something that could be harmful, so, you know, in relationships, with financial decisions, or in ministry decisions, or in directions that our church or ministry should go. These types of things that, I guess they have more of an emotional toll on you. Or they have . . . negative results that could be felt by many people. . . . policy decisions, procedure decisions, money decisions . . . church discipline, exclusion . . . things that become more serious. So, I think that those things are. . . when the stakes are high.

Others spoke of its helpfulness when times were not quite so intense. Among these times were teachable moments, when both were seeking greater understanding together; when the mentor guided the protégé away from “bad decisions;” when the mentor’s had strengths in areas where the protégé was weak; when the mentor provided sponsorship for career advancement, and; when they needed access to information and people. Edward told specifically of how mentoring helped him stay in his job:

. . . my wife was begging me. She said, “You are wasting your time and talent and ministry here in your prime.” And I just know that the help and encouragement that other pastors gave me helped me persevere. . . . stuff like that helped me tremendously during darker times until now it is I can just sit back and relax and enjoy.

Some of the interviewees were confessional about the most helpful times as they acknowledged times of weakness, lack of experience, times of denial of their need for mentoring, times when they were “clueless,” and times when they felt isolated and lonely. All of these were mentioned among the times that mentoring was most helpful.

Paul gave an answer to this question that was, in a sense, unique among the others. He said:

I think in my particular case, I have found mentoring to be the most practical and the most successful when it is dealt, not with the “whats” of life but with the “whys” behind the “whats.” I think most of the answers that we get in life are extremely superficial. Mentoring has been one situation where, in my own experience, when it has been the most beneficial is when it’s not just dealt with

“Well, you shouldn’t have done this” or “You shouldn’t have done it this way” . . . but when it went further than that and said “Okay, let’s ask why did we do it that way?” Why did you do it that way? Why did you feel compelled to do it that way? Do you find yourself in a lot of those kinds of situations? Rather than dealing with a panorama of experiences, [deal] with the why behind the what and until you . . . you expose that [the “why”] and can deal with it. All these other things [the “whats”] . . . they’re just going to keep on going and changing faces and changing times and changing situations.

The reasons the pastors gave for the “why” portion of the question clearly demonstrated that they desired, and sensed a need for, more information, skill development, guidance, or psychosocial support. This is consistent with the literature from organizational behavior (Kram, 1985), learning (Cohen, 1995; Daloz, 1999) and human development (Levinson et al., 1979; Levinson & Levinson, 1996).

Summary - Parts 1-4

In *Part 1*, individual case and multiple case demographics were presented, which provided a finer focus within the predetermined case boundaries, and provided additional helpful demographic information. The demographic information assists in the interpretation of the qualitative data from the interviews. Insights into the role of mentoring in the professional development experiences of Baptist pastors in Texas were presented in the context of the pastors’ experiences with other professional development options. No single professional development source was primary. Seminary education was seen as helpful, but inadequate, by all who mentioned it. The pastors seemed to prefer sources which provided a tight focus on their need at the moment. Informal mentoring and books were the developmental experiences of choice. Recommendation from a trusted source was the most common reason for choosing a particular developmental experience.

The pastors believed that mentoring played an essential role in their professional development. Formal mentoring experiences related to seminary and other structured educational experiences were cited as helpful. Some had formal mentoring experiences followed by informal experiences. Some had only informal mentoring experiences. They chose to use mentoring on a reactive basis, rather than proactive, and usually when the times were rough or they believed they lacked the skill or information to address the situation at hand. In most instances, the relationship was initiated by the protégé. Sometimes it was initiated by the mentor.

In *Part 2*, insights into the role of mentoring in the professional development experiences of Baptist pastors in Texas have been presented from their own description of mentoring experiences, past or present. Their experiences were mostly informal though some had had meaningful formal mentoring experiences. Principles of situated learning (Lave & Wenger, 1991) and reflective practice (Schön, 1983) clearly surfaced in descriptions of their mentoring experiences in general.

Positive, collegial relationships between mentor and protégé was seen as essential for the mentoring experience to be helpful, or even exist. The intensity of the relationship desired by the interviewees was on a continuum from strictly professional to dearest friends. By far, more weight was given to the friendship side of the continuum.

Spiritual factors were raised as issues in the mentoring relationship. This was especially true in the sense of the mentor being “one called alongside to help” similar to the role of the Holy Spirit as described in Christian scripture.

The interviewees had mentors from a variety of sources and acknowledged profound respect for them and appreciation for their help. They specifically pointed out

that they learned vicariously from their mentor through observation of their model (Bandura, 1986a, 2001). They used a variety of mentors for various individual situations; and a variety of mentors, generally, throughout their careers to this point. A number of the interviewees described themselves as privileged to have had the experiences facilitated by their mentors. Some of the interviewees, who were at one time protégés, or were currently protégés, also described their efforts at mentoring the congregational leaders and other pastors of their churches. These were clearly experiences related to generativity (Erikson, 1982).

Dysfunction in mentoring experiences also surfaced in the interviews. Often this was due to failure on the part of the mentor or disappointment with the experience in general.

In *Part 3*, insights into the role of mentoring in the professional development experiences of Baptist pastors in Texas have been presented from the responses to interview questions related to the pastors' reasons for choosing mentoring; their ideas concerning helpful qualities of the mentor; and mentor experience and expertise.

Pastors generally chose mentoring over other professional development activities because of the quality of teaching in relationship; the opportunity for greater focus; the need for modeling; relationships; real-world setting; the concrete nature of mentoring; the opportunity for feedback and dialogue; the opportunity to process aloud and to vent emotions; the face-to-face experience; the emotional elements; understanding of context by the mentor; interaction; the unique suitability of mentoring for passing on character and integrity and attitudes and wisdom; the opportunity to develop trust; and the desire for a tailor-made experience.

The interviewees desired such characteristics in the mentor as qualities of character; expertise in the field of interest; experience in the field of interest; specific qualities and skills in the mentoring process; and particular psychosocial qualities. They also stated their preferences regarding experience and/or expertise in the mentor.

In *Part 4*, insights into the role of mentoring in the professional development experiences of Baptist pastors in Texas have been presented from the responses to interview questions related to the pastors' thoughts about mentor roles, their expectations of a mentoring experience in process and outcome, and their thoughts about the times they found mentoring most helpful.

As the interviewees described their expectations of a mentoring experience, Knowles' (1998) assumptions of andragogy were clearly integrated into their expectations. They wanted mentoring experiences which took their experience into account and provided practical learning which could be readily applied to their role as pastor. The term "tailor-made" was used by one interviewee. The concept of self-directed learning was also a part of their desire for the mentoring experience.

The interviewees had a number of expectations of the mentor. The desired mentor roles mentioned most often were (in rank order) that he/she: 1) asked questions that prompted reflection; 2) lent support; 3) offered guidance; 4) was an able listener; 5) challenged the protégé to move out of comfort zone; and 6) facilitated learning.

When asked about the mentoring process, the interviewees preferred an informal approach. They preferred a relaxed atmosphere and meeting occasionally. The priority of relationships rose again during this part of the interview.

When asked about mentoring outcomes, the interviewees were looking for skill improvement in their career, more know-how, and help in learning to think in new ways. They also wanted psychosocial support and role modeling on the part of the mentor.

The interviewees believed mentoring was most helpful when it focused on issues they were currently facing and the stakes were high. They specifically noted times which involved high-stakes decisionmaking, transition and change, crises with personnel, conflict, financial decisionmaking, new endeavors, start of a big project, times of challenge and struggle, and the first few years of ministry. Others spoke of helpful mentoring in times when the stakes were not so high. Some were almost confessional about the most helpful times as they acknowledged times of weakness, lack of experience, times of denial of their need for mentoring, times when they were “clueless,” and times when they felt isolated and lonely.

The following chapter will present a summary discussion of the results. In addition grounded theory in the form of propositions and an agenda for future research will be suggested.

CHAPTER FIVE

Propositions and Discussion

Introduction

The research problem studied was the need for improvement in the training of Baptist pastors for practical ministry. Chapter One - *Overview of the Problem and Inquiry* established an intent to explore the problem by studying mentoring in religious contexts, and posed the research question “What is the role of mentoring in the developmental experiences of Baptist pastors in Texas?” The research purpose was to discover if, and how, mentoring was used by Baptist pastors and, if used, what effect Baptist pastors perceived mentoring may have had on their development. The research question inquired into the role of mentoring as an ameliorative educational approach to the research problem, which pointed out the need to improve the training of pastors. The purpose of research was stated and rationale was given concerning the need for, and the significance of, the research. Terms were operationalized and the research question was augmented with related questions used in the study. In Chapter Two - *Literature Review and Theoretical Framework*, a review of the literature on mentoring was offered. A theoretical framework from developmental and educational psychology for mentoring was explored as well, with a primary focus on situated learning. In Chapter Three - *Method*, the strategy for inquiry, sampling strategy, the research method of grounded theory using multiple cases, and data analysis methods were described. Chapter Four presented the results of the research. Chapter Four, *Part One - Research Questions 1-3*

included an overview of all cases, a brief summary of each case in this multiple case study, and the results for research questions 1-3. Chapter Four, *Part 2 - Research Question 4* reviewed interview results related to the nature of mentoring experiences used by pastors. Chapter Four, *Part 3 - Research Questions 5-6* presented the interview results related to the pastors' choices of mentoring experiences over other professional development experiences, the personal qualities of a mentor they believed to be most helpful, and their characterizations of their mentors in terms of experience and expertise. Chapter Four, *Part 4 - Research Question 7* presented the interview responses concerning thoughts about mentor roles, their expectations of a mentoring experience in process and outcome, and their thoughts about the times they found mentoring most helpful.

This chapter will provide discussion of a somewhat surprising result of the research and grounded theory in the form of propositions (Creswell, 1998). A discussion of the practical significance of the study and suggestions for future study will also be presented.

It should be recognized that the nature of the research method does not allow these propositions to be generalized to populations other than those surveyed. They may however, provide insights which can guide approaches to professional development among pastors and generate future research.

Propositions

Proposition 1: Pastors used multiple sources for post-formal professional development which they preferred to be highly focused on the needs at hand, in line with their personal preferences, and from a trustworthy source.

Some pastors had post-formal training which was more structured, over a period of days, months, and even years. Some of these experiences had formal mentoring experience associated with them. However, the most common post-formal education experiences mentioned were books and short-term informal mentoring experiences. The easiest access was to books, and this approach could be self-directed and self-scheduled. They determined which books to use primarily 1) according to focus on immediate needs; 2) from the recommendations of trusted friends; 3) the authors' reputation; or 4) all of the above. Informal mentoring was unstructured and short in term. Conferences were a least preferred option for professional development, primarily due to their lack of the desired level of focus, although some were seen as helpful. Conference choice was determined through the same filters as were book choices. In addition, financial issues were a consideration for conference attendance.

In Chapter One the section on *Why Research this Problem and Question? (Evaporating Resources for Training and Support)* it was noted that desirable, focused training resources were more limited than in previous years. The research appeared to support that assertion. Both Edward and Robert specifically spoke of their wariness to use denominational training and support.

These preferences were consistent with the assumptions of andragogy (Knowles et al., 1998) in that the learner brought their life experience to the learning experience; desired the material to be immediately applicable to their social roles; and were able to be

self-directed in their learning experiences. Cohen (1995) stated that mentors can help others develop “their own unique personal education and career potential” and enhance their development. Such uniqueness was not seen as available through conferences and books.

Proposition 2: Pastors saw seminary education as helpful for generalities, but lacking in courses covering the practical aspects of ministry.

The pastors interviewed freely acknowledged that when they entered the field after seminary, they discovered “gaping holes” and “blank” spots related to their seminary education. Some told of struggling to make their seminary education relevant to their responsibilities in their field of service (See Chapter 4, *Part One*). The research demonstrates that the stated need for the study—the training of pastors for practical ministry could be better—as outlined in Chapter One (*Problem Statement and Research Question and Purpose*), was present. Robert acknowledged a common source of the “gaps” and “blank spots” among pastors. He called it “the school of hard knocks.”

This is consistent with the literature. These “gaping holes” and “blank spots” have likely been the source of many forced terminations of pastors (Basden, 2005; Willis, 2001; Wind & Rendle, 2001).

The inadequacy of the education and training of pastors may lead to problematic power issues in the church. If the pastor is not particularly skilled in the business aspects of the church, and the church is filled with businessmen or businesswomen (or even one good businessman or woman), this presents the congregant with a form of power which may be used inappropriately. The pastor is vulnerable. This is consistent with the work

of Cervero and Wilson (2001). The way a pastor may learn to deal with this political situation was studied by Burns and Cervero (2002).

A divinity school education may no longer equip a pastor for the work of congregational leadership. There must be seminary training or other training sources which offer study of the Bible, theology, church history, and Christian ethics as well as training in the practical aspects of leading a church (administration and management), situational leadership, change management, conflict management, and working with people who are volunteers.

Proposition 3: Any of their professional development experiences which included mentoring, formal or informal, were highly regarded by the pastors.

The pastors spoke highly of formal and post-formal professional development experiences which included mentoring. Of mentoring, George said, “. . . it’s crucial. It’s vital. . . . to me it’s like oxygen to a body or food to a balanced diet. . . .” Others described mentoring as a powerfully practical forming influence in their lives which has affected them to this day. They found that it helped them identify gifts, clarify calling, lead their church, experience a sense of security, and sense someone cared. Others believed it played the biggest role of all in their professional development and some believed it rescued them from failure. Some indicated their wish for more mentoring early in their career and some wished for more in the present (See Chapter 4, *Part One, The Role of Mentoring*).

The interviewees had great respect for their mentors. Some told of still hearing the echo of their mentor’s counsel in their minds. Others spoke of their mentors in endearing terms of admiration.

Such sentiments are consistent with the literature as it can be related to the church congregational situation. It is suggested that the mentoring experience is so valuable to the protégé that it should be considered a major developmental task of the early career (Russell & Adams, 1997). Benefits to the protégé may include overall career success (S. K. Hill & Bahniuk, 1998; Orpen, 1995), higher efficiency (Chao, 1997), and a variety of other benefits substantiated in the literature (Dreher & Ash, 1990; Fagenson-Eland et al., 1997; Scandura, 1992; Whitely et al., 1991). Especially needed by pastors are the protégés benefits of higher career and pay satisfaction, as well as higher self-esteem (Chao et al., 1992; Dreher & Ash, 1990; Fagenson, 1989), reduced stress (Sosik & Godshalk, 2000), reduced role conflict (J. A. Wilson & Elman, 1990), and more positive job attitudes (Ragins et al., 2000).

From the psychosocial aspect of the mentoring relationship the pastor/protégé can experience friendship, emotional support, enhanced self-esteem, strengthened confidence, role modeling, greater self-efficacy, and greater self assurance (Cohen, 1995; Daloz, 1999), all of which are needed by a pastor. As these psychosocial strengths develop, the protégé may become more daring and enterprising (Daloz, 1999), which can enable a pastor to be more visionary, lead the congregation forward, and deal with the accompanying conflict associated with transition and change. The interviewees had found this type of support to be invaluable.

Proposition 4: Formal mentoring was very helpful during the early days of pastors' ministries but as their ministries progressed, they preferred mentoring which was informal, short-term, and problem-centered.

The interviewer described formal and informal mentoring experiences to the interviewees as being on a continuum from highly structured in all aspects to loosely structured. Their experiences in mentoring were mostly informal since they were loosely structured and usually involved occasional contact. Formal mentoring was seen as most helpful during the early days of pastors' ministries or in association with an intensive training program associated with transition and change. The pastors indicated that their usual preferences for mentoring were an informal experience which was problem-focused, and only long enough to deal with the issue at hand.

Consistent with Knowles' (1998) assumptions of andragogy, their preferences may be due to their development as adult learners who brought a rich background of experiences to the learning experience, desired a learning experience which was readily applied to their role as pastor or solved a problem of some kind. George alluded to this when he said, "It has to be something I would say would be useful. I think every time we meet . . . we want to take away something we can use that is valuable to our life, that is helpful."

Mentoring experiences in organizations were often highly organized and participation required (Russell & Adams, 1997). This was not the usual case for a pastor. They chose their own training experiences, their own trainer, and the length of time they were willing to give to the training. No continuing professional development is required in Baptist life, generally speaking.

The change in approaches to receiving mentoring—formal to informal—was consistent with the literature in that a person in an organization may have an internship or a formal mentoring assignment during the early days of their career and after the formal experience, then consult the mentor on an as needed basis. This was true for some pastors. Not all had a formal mentoring experience. Occasionally formal mentoring was required in association with their seminary experience. The mentoring was loosely structured, loosely monitored, and done in a relatively short span of time. Sometimes this experience consisted only of reporting periodically to a faculty member about the student's paid or volunteer involvement with a church or ministry organization, with some opportunity for faculty feedback in group or individual sessions (Basden, 2005). After the formal experience, they consulted mentors on an informal, as needed basis.

In addition, the literature supports the use of a variety of mentoring experiences and mentors through the course of one's career (Kram, 1985; Peluchette & Jeanquart, 2000). Stanley and Clinton (1992) recommended varying levels of involvement and intensity in the mentoring relationship, as well as in mentoring types and functions.

Proposition 5: The role of mentoring in the professional development experiences of pastors included career skill development, psychosocial support, and role-modeling.

The desire for career skill improvement was mentioned by the pastors as a part of the warp and woof of their experience. They mentioned skill development, specifically, as an expected outcome of mentoring (See Chapter Four, *Part 4 - Expectations of Mentoring Outcomes*) and a most helpful aspect of mentoring (See Chapter Four, *Part 4 - When Has Mentoring Been Most Helpful*).

Psychosocial support was an interest strongly referenced by the pastors and noted in the results in Chapter Four, *Part 3*, in Table 12 and the exposition following. The importance of role modeling was stated by the pastors and reported in Chapter Four, *Part 2, The Mentors*. The inclusion of career skill development, psychosocial support, and role modeling as parts of the mentoring experience was consistent with the literature on these issues (Bandura, 1986a; Jacobi, 1991; Kram, 1985; Scandura & Ragins, 1993).

Proposition 6: Pastors chose mentoring when they believed their skills were inadequate in an area of ministry or they needed psychosocial support in challenging times.

Pastors chose to use mentoring experiences when they needed help with practical aspects of ministry such as business administration, program administration, bridging the gap between theory and practice, times of rapid congregational growth, times of transition or change, problem solving in general, dealing with conflict in the congregation, and help with high stakes decisionmaking. From the pastors, these phrases were common: “sense incapability,” “sense lack of knowledge,” “challenge over my head,” or “uncharted waters.”

Paul reflected on the need for psychosocial support during challenging times, illustrating the sentiments of the pastors in general:

I think probably in my life the times that I have been most open to that [mentoring], or I have sought after that have been the times when I felt least capable of handling the situations I was in. Or I felt like, a lot of the theoretical answers that I thought that I had did not necessarily translate into the practical day-to-day occurrences. And especially, in the area of ministry, because even though, you know college and seminary tries to give you a real wide-eyed view of what ministry is going to be like, I think anybody and everybody gets into ministry thinking it is going to be just peaches and cream all the way. We’re just going to love God and they’re going to love us and we’re going to love them and everybody is going to have a good love fest. And there is that to it, but it is not always that way.

The pastors' reasons for choosing mentoring are substantiated in the literature by Fagenson (1992), when she asserted that "needs motivate behavior and motivated individuals locate themselves in situations that can satisfy their needs" (p.57). However, it would seem that a more proactive approach would include the pastor embedding himself or herself in a community of practice and experiencing a truly situated form of learning. This may forestall the sense of being overwhelmed and moderate feelings of insecurity. This may be true since, ideally, a mentor (oldtimer) in the community of practice would be a "protector" and would be dispensing "tools" (knowledge; concepts), as needed, and as the protégé was ready to receive them (Greeno, 1997; Greeno & Middle School Mathematics through Applications Project Group, 1998; Lave & Wenger, 1991; Wenger et al., 2002; Wenger & Snyder, 2000). A mentoring approach that is situated, holistic, and reflective was recommended by complexity theorists (Stacey, 1995, 1996).

If the research definition was adequate (and the interviewees believed it was exceptionally so), one wonders if the interviewees believed that mentoring is a "whole person" experience, since, in practice, it appears to be used only as a church problem-solving tool. Only one pastor recognized that if the whole person was addressed in the experience, the whole person would be changed as an outcome. The "whole person" concept is not found in the literature on mentoring since man was highly compartmentalized in ancient Greek thought and continues to be so in much modern thought (Erickson, 1985; Grenz, 1994).

Proposition 7: Mentoring took place at the initiative of the mentor or protégé.

Interviewees told of times when they sensed the need for help and sought it from a mentor, usually one with whom they had a previous relationship. They also told of times when they were “taken under the wing” of a capable mentor. Those who told of this were appreciative of the interest shown by the mentor and the help received from the mentor, though at times the relationship was uncomfortable.

The literature stated that the mentor may initiate the relationship (Biehl, 1996; Hendricks & Hendricks, 1995) or the protégé may initiate the relationship (Turban & Dougherty, 1994). However, the literature also showed that informal mentoring arrangements generally required the protégé to find their own mentor and it was widely agreed that these were more effective than formal arrangements (Chao et al., 1992; Kram, 1985; Mullen, 2000; Ragins & Cotton, 1999; Zey, 1984). Scandura (1996) observed that mentoring may occur spontaneously but leaders were usually neglectful of such relationships. The pastors tended to be reticent about taking much of a mentor’s time and some were unsure about the time they, as protégés, might have for mentoring.

Horkey (1997) contended that informal mentoring programs do not work since the matching process is unsound. However, Phillips-Jones (1982) suggested criterion for finding a suitable mentor for oneself.

A number of the interviewees wanted a mentor at the time of the interview, but were unaware of one available or could not find one suitable for their needs, interests, values, and/or personality. Some interviewees questioned whether pastors were unable, or unwilling to have a mentor due to personal insecurity or personal pride issues. One might wonder whether this lack of willingness, or interest, may also be attributable to the

radical individualism associated with hyper-modernism (or post-modernism) (Hauerwas & Willimon, 1989), or is in some way associated with the individualism related to the Baptist doctrine of soul competency and the doctrine of the priesthood of every believer (Hobbs, 1971). If this association is the case, then the essential nature of the community of believers, and the importance of each member of the community to all others is compromised as a principle for Christian mentoring.

In relation to securing a mentor, the literature speaks of mentor/protégé attraction. Kanter (as cited in Hunt & Michael, 1983) held that protégés are selected by mentors for a variety of reasons. Allen, Poteet, and Burroughs (1997a) proposed that mentors will be more attracted to protégés who appear to have more talent/ability than others. Also, protégés who appeared to have a “higher degree of motivation and willingness to learn will be involved in longer, more successful mentoring relationships” (p. 85) than others. If a mentor perceived a potential protégé to be “in need” regardless of their potential, this created a tension in the mentor which may be relieved by assisting the protégé. Mentors may also be attracted to protégés who reminded the mentor of his/her own experiences at that particular stage. All of these attractions may be subjected to a career cost-benefit analysis for the mentor and be related to the leader-member exchange construct which operates in organizations (p. 85-86). Allen, Poteet, and Russell (2000) found similarities with previous research, in that mentors reported characteristics most influential in choosing a protégé to be “perceptions regarding the protégé’s potential/ability” rather than “perceptions regarding the protégé’s need for help” (p. 271).

A number of the pastors wanted a mentor who was successful. This appeared, to the interviewer, to be more pragmatic (to learn from someone who has achieved) than the

desire for association with someone successful, for purposes of sponsorship or advancement. However, Pete, an African-American pastor, was clear that in his community of practice, association with a “successful” pastor could lead to advancement. In the religious context, success may be variously and, at times, erroneously defined. Through the lens of the Christian worldview, success as the lone criteria for choosing a protégé, to the exclusion of those who need help, would be inappropriate.

Proposition 8: Situated learning theory, social cognitive theory, and reflective practice provide a comprehensive theoretical framework for mentoring.

Situated learning (Lave, 1988; Lave & Wenger, 1991) clearly surfaced as a quality of the mentoring experiences in all but two of the cases. If pastors, as a group, are seen as a community of practice (Wenger, 1998, 2003; Wenger et al., 2002; Wenger & Snyder, 2000), it is apparent that the interviewees are in various stages of progression into the community. Most of the interviewees who clearly spoke of situated learning experiences seemed to remember more of their experiences as a legitimate peripheral participant than inbound or insider experiences. Several were boundary participants in communities of practice. None saw themselves as “old timers” in the community of practice (Wenger & Snyder, 2000).

Among the more frequently mentioned issues related to their mentors was modeling. This was consistent with Bandura’s Social Cognitive Theory and specifically, observational learning, personal agency, self-efficacy and their impact on the reciprocal triad (Bandura, 1986a).

Reflective practice (Schön, 1983) was used by some of the interviewees.

However, the biggest indicator of their desire for reflective practice was their interest in the mentor being skilled at asking questions rather than giving advice.

As Burns and Cervero (2002) stated, it will be important to associate all seminary course work with practical experience to situate the learning and provide models of quality work. Mentoring in reflective practice, as a part of learning in situation, will be important as well.

Proposition 9: An open, honest, caring, and helpful relationship was believed to be the most important aspect of the mentoring experience.

A prominent thematic category among all was that of interpersonal relationship between mentor and protégé. A positive, collegial relationship between mentor and protégé was seen as essential for the mentoring experience to be helpful or even exist. Some interviewees strongly asserted that the mentor and protégé must first be friends and then the mentoring aspects of the relationship could grow up around the friendship. Others wove the issue of relationship into the fabric of their interview responses and used the terminology of relationships freely. It was obvious that the pastors would prefer to experience mentoring from someone with whom they had a relationship versus a stranger, regardless of the stranger's expertise or experience.

The literature concurs with the importance assigned by the interviewees to relationships. According to the literature, interpersonal relationship is at the core of the mentoring experience (Beyen et al., 2002; Daloz, 1999; Kram, 1985; Levinson et al., 1979; Roberts, 2000; Sosik & Lee, 2002; Stanley & Clinton, 1992). Levinson (1979) asserts that "mentoring is best understood as a love relationship . . . it is like the intense

relationship between parents and grown offspring, or between sexual lovers or spouses” (p. 100). Some researchers described mentoring as the highest end on a continuum of helping relationships (Hunt & Michael, 1983; Kram, 1985).

The strong emphasis on relationships by the interviewees may be a result of their own isolation from the community and the lack of friends to whom they may turn (E. W. Hill et al., 2003). Aggressive immersion by the pastor into a community of practice may have a positive impact on this issue (Wenger, 1998).

Proposition 10: The pastors' choice of mentoring was reactive rather than proactive.

The pastors freely acknowledged that they sought mentoring when they felt insecure with a problem in their work or they “got in over their head.” They were reactive, in this sense, with regard to their professional development through mentoring.

Robert characterized it this way:

. . . I usually seek them [mentors] after the fact, you know? . . . when the train wreck is over? Then I will find somebody and ask them how to fix the trestle. But I am hoping that I am getting better. Instead of being a reactive person I will be more proactive. I am getting better. When I see something developing, you know, kind of Murphy's Law comes to my mind. . . . I've learned as a pastor . . . to trust your gut feeling. . . . used to, it was after the fact . . . After they jerked the rug out from under my feet. But now, if I feel the rug moving, I go find, try to find out what is going on, either through someone else or get on the internet and look up who's doing what, what's going on, ask around, you know.

It would seem that, rather than a reactive response, a preferred practice would be a proactive one which, through reflection-on-practice (Burns & Cervero, 2002), the pastor anticipates potential training needs well ahead of time and seeks training or assistance in a timely fashion. Another preferred practice may be that the pastors take initiative to assess their personal strengths and areas where growth is essential. Then they could seek

a longer term, focused mentoring experience, based on their assessment, to address the areas where growth is needed.

Yet another, even more consistency-laden approach would be that the pastor would deeply embed himself or herself in a community of practice. As mentioned earlier, this may, ideally, allow a mentor (oldtimer) in the community of practice to be a “protector” and dispensing “tools” (knowledge; concepts), as needed, and as the protégé was ready to receive them (Greeno, 1997; Greeno & Middle School Mathematics through Applications Project Group, 1998; Lave & Wenger, 1991; Wenger et al., 2002; Wenger & Snyder, 2000). A mentoring approach that is situated, holistic, and reflective was recommended by complexity theorists (Stacey, 1995, 1996).

Proposition 11: Multiple mentors may be used at once or in succession throughout the pastor’s career, depending on the pastor’s need and the mentor’s expertise and experience.

The pastors told of using multiple mentors in succession throughout their careers (some with whom they maintain ongoing relationships). The use of multiple mentors may be inherent in the life of a pastor since they tend to be mobile. Some also spoke of using multiple mentors simultaneously, depending on their respective experience and expertise in the areas of need. Peluchette and Jeanquart (2000), as well as Kram (1985), have demonstrated this practice empirically.

Proposition 12: Pastors often chose mentoring over other professional development activities because of its flexibility, its potential for focus on current problems, and its relational aspects.

The pastors noted that there are things that can be learned in a mentoring format that cannot be learned from a book or other professional development experiences that do

not involve relationships. Because of its usual nature as one-on-one, the focus can be fine and its approach flexible. Pastors prefer the one-on-one interaction, two-way communication, the face-to-face meeting, and the personal qualities associated with the mentoring experience. They also believed the trustworthiness could be more easily discerned in an one-on-one relationship. Paul mentioned that he chose mentoring when he wanted something flexible or “tailor-made” to his needs.

Once again, this strongly related to Knowles’ (1998) assumptions of andragogy. Of special note here is the idea that the adult learner chooses the learning experience which they believe will be most beneficial in the immediate situation and gives self-direction to their own learning.

The face-to-face, two-way communication may carry a psychosocial component of caring and concern in that the mentor gives of his or her time and energy to meet personally with the protégé. The work of Beyen (2002) and Scandura (1996) is substantive in this regard. Garvey (2001) noted the importance of this psychosocial support in the context of complexity requiring excellent communication, sympathy, empathy, and participation in a broad network of both strong and weak connections. The mentor is called upon to be tolerant, patient and generous toward the protégé, and to help the protégé appreciate the complexity of the situation. This cannot likely be done through an impersonal form of communication. If the essence of mentoring is a deeply, mutually satisfying personal relationship, grounded in understanding, appreciation, and respect (Daloz, 1999; M. W. Galbraith & Norman H. Cohen, 1995), one wonders how digital technology, which is largely impersonal, can best be used in mentoring since the richness of human communication (body language, paralanguage, etc.) is lost.

Proposition 13: The qualities of the mentor were essential bases for the choice of mentoring by pastors.

The qualities of the mentor were alluded to, or highlighted directly, by the interviewees throughout the course of the interviews. Their admiration for their mentors was strong. The personal qualities of the mentor which were found helpful by the protégé were numerous. These were specifically tabled (See Tables 8-12) and supported from the interviews in Chapter Four, *Part 3*. Experience and expertise were both important to the interviewees. However, for most, a relationship with the mentor was more important than the mentor's experience and/or expertise.

The literature often addressed the qualities of the mentor in organizations. Knowledge, skill, expertise, and experience of the mentor were considered more essential than age differential (Daloz, 1999; Guy, 2002). The interviewees stress the importance of 1) mentor character qualities, 2) expertise in the field of interest, 3) experience in the field of interest, 4) qualities of the mentor in the mentoring process, and 5) mentor psychosocial qualities and skills. The protégé interest in these qualities is substantiated in the empirical studies in the literature of organizational behavior and human development (Allen & Poteet, 1999; Carruthers, 1993; English, 1996; Garvey & Alfred, 2001; Garvey et al., 1996; Levinson et al., 1979; Sosik & Lee, 2002; Stanley & Clinton, 1992; Whitaker & Cartwright, 2000).

Proposition 14: Pastors expected variety in the mentoring process.

There was no one type of mentoring process expected by the pastors. Some held the process was immaterial as long as learning was taking place. Others simply stated that the process would be varied depending on the individuals, situations, and topics.

Alex preferred a mentoring process that was not “contrived or forced” but would be “comfortable, free, open, honest, transparent.” One interviewee in particular described a highly structured model, used by him as mentor, which he preferred. All process expectations included the need for trust, honesty, career development, modeling, and a “shared walk” (relationship).

The scholarly literature on the mentoring processes noted that informal mentoring was more effective than formal mentoring (Chao et al., 1992; Kram, 1985; Mullen, 2000; Ragins & Cotton, 1999; Zey, 1984). Scandura (1996) observed however, that mentoring may occur spontaneously, but leaders were usually neglectful of such relationships.

Some researchers see an element of structure as important (Roberts, 2000) if the protégé can have some input regarding who the mentor will be and the matching process is sound (Horkey, 1997). If the protégé is not allowed such input and the matching process is not carefully undertaken, the literature indicates that the quality of mentoring may be significantly lowered (Lyons & Oppler, 2004). Researchers recommend ways to find a mentor best suited for the protégé (Phillips-Jones, 1982).

The pastors seemed to desire a more flexible process since they did not appear to desire any type of classroom experience. They wanted a flexible schedule in every way. They also wanted to give only the time necessary to get the information or support they needed. They attempted to gain a mentor who could address the problem (usually one that has served them in the past and with whom they have an ongoing relationship). They also had no desire to have mentoring forced on them in the slightest way.

Proposition 15: Pastors wanted mentoring outcomes to include improved career proficiency, gain in cognitive skill, character development, spiritual formation, affect on the whole of life, and a relationship with the mentor which is ongoing.

The expectations of the interviewees concerning mentoring outcomes were consistent with the categories of career development and psychosocial support established by Kram (1985). Some had a more holistic view of expected mentoring outcomes and some included spiritual aspects of life in those outcomes. Four of the interviewees said that the expected general outcome of mentoring was that the protégé was helped.

Once again, mentioned more than any other single outcome, were outcomes involving relationships. Don summed up the relationship idea with these words:

I would also say that a relationship is an expected outcome. And I would say also a never ending resource. . . . Because if you are going to invest the time now and energy and all of that, then make it something that lasts. Not just something that is over and done with. . . . Every program and seminar and things that you purchase these days has tech support with it. And so, if we are going to do mentoring, then we need to be available [to the protégé] down the road when there's questions or things they are trying to put into practice that they've learned.

Daloz (1999) stated that the mentor's art is in nurturing the relationship with the protégé.

Proposition 16: Mentoring laid the foundation for increased self-efficacy.

Interviewees told of vicarious experiences through the models of their mentors and social persuasions of their mentors which increased their self-efficacy. Self-efficacy is defined as "people's judgements of their capabilities to organize and execute the courses of action required to attain designated types of performances" (Bandura, 1986a, p. 391). The role of mentoring in increasing self-efficacy is also substantiated in the literature by Cohen (1995) and Daloz (1999).

The social persuasions of their mentors were most often described as “encouragement” in doing the work of the ministry. Alex, John, Roger, and Keith recall their mentors’ words, “You can do this.” According to these pastors, this encouragement was invaluable for their progress in ministry and leadership.

Proposition 17: Pastors were not only mentored, but they also mentored others.

Numerous pastors among the cases told of mentoring persons in their congregations, other pastors on their staff, other pastors outside their staff, and even their children. This was mentioned specifically by 11 of the 15 pastors.

This is a generative effort on the part of the pastors, consistent with Erikson’s psychosocial crisis of generativity versus isolation (Erikson, 1982). As they attempted to mentor their staff members, the specter of power issues could well have come to play (Cervero & Wilson, 2001). Some of the interviewees did question whether their staff could be as fully open with them as they might be with a third party.

Contribution to the Literature

As mentioned in Chapter One and demonstrated in Chapter Two (Literature Review and Theoretical Framework), there is a paucity of literature related to mentoring and the training of pastors. There was a large amount of literature in the disciplines of organization and developmental psychology, which was extrapolated to guide the study of mentoring and its relationship to mentoring pastors. From 1978 to present 6 scholarly articles and 1 scholarly book were published related to mentoring in religious contexts (23 other non-scholarly publications were found). Four articles related to Christian

mentoring of any kind have been published since the year 2000 and three of these were scholarly articles.

English (1998) shed some light on mentoring and the church.

Explanations for the absence of mentoring relationships in churches are largely speculative, since little solid empirical research exists on the topic to support or deny the existence of such programs in church. (p. 63-64)

She suggested that some churches may have resisted mentorship because of 1) a perceived possibility of increase in labor and financial costs; 2) the paucity of rigorous writing and research on religious education mentorship; 3) the belief that they are already engaged in informal mentorship (because some spiritual practices are termed interchangeably with mentor); or 4) it is seen as a public education fad. According to English (1998),

This is an unfortunate view, since mentorship is consistent with the Christian practices of formally inducting new members, dating back to the ancient church. In the current context mentorship is a part of the professionalization process: Members of the profession know that the future of the profession depends on codes of behavior and principles that can be conveyed most effectively through mentorship. Transmission of standards of professional practice requires some form of induction, and mentorship is an effective means of doing this. Mentorship is not a replacement for formal pre-service professional education. . . . (p. 65)

The present study took an initial step in empirical research to explore the problem of training of pastors for practical ministry by studying the role and nature of mentoring in religious contexts.

Practical Significance

The present study demonstrated that mentoring did indeed play a role in the professional development of Baptist pastors and that some of these pastors used mentoring to develop individuals in their congregations. Although they used a variety of

professional development experiences, they valued mentoring more highly than others and saw it as more effective than others. A number of the interviewees expressed appreciation for the benefit they received from mentoring:

Paul: I wish at this juncture of my life . . . I really wish that I had had more of those mentoring experiences throughout the years. I think they are absolutely invaluable and something that a premium is not placed on.

George: . . . it's been amazing. It really has. The support, the mentoring. I just can't imagine where I would be without it.

Keith: . . . mentoring. . . coupled with experience are the biggest let's say "shapers" of your skills.

Robert: I think it [mentoring] has played a major role. Nobody can serve God effectively in a vacuum. If you don't have some mentoring, you're not going to make it.

Mike: . . . the more intentionally we can let people know [that mentoring] is how you can make a real difference in somebody's life just by getting in and walking with them and being a friend and passing along glimpses behind the curtain [and with them] looking in the wings and see[ing] what works. Really, it is when you get to the point where you can take off and fly solo. That is when you really appreciate how helpful it has been.

The practical significance of the present study lies in the possibility of providing pastors with opportunities for mentoring which they see as suitable. This could be done by an independent agency, a consortium of agencies and/or schools, or a consortium including all of the aforementioned groups as well as individual churches. Seminaries could provide a significant mentoring experience of a year or more as a part of the seminary curriculum or as an advanced certification beyond seminary training. The agency or group seeking to provide these opportunities may provide mentors or facilitate the connection of mentors and protégés in a particular locale. Groups who may undertake providing or facilitating mentoring would do well to keep the proposition, listed above,

and the principles of adult learning in clear focus. Also, this research agrees with the literature that line supervisors cannot effectively mentor those under their direct supervision (Cervero & Wilson, 2001; Chao, 1997; Ellinger, 2002; English & Bowman, 2001; Garvey & Alred, 2001; Hansman, 2001a, 2001b; Ragins & McFarlin, 1990; Scandura, 1998).

For pastors such as those in this multiple case study, mentoring opportunities must begin with the development of a relationship with the mentor. The mentoring experiences offered must have a capacity for customization, sharp focus, and interpersonal appeal. It should be in line with the research definition, with which all the pastors agreed:

Mentoring is an intentional process of whole-person development and learning in situation, facilitated through a relationship with an actively interested, more experienced, capable, and helpful individual; and which can be mutually beneficial, and is primarily face-to-face in its interactions.

The mentoring approach would be a non-directive approach, which includes the skillful use of questions by the mentor, to generate reflection on the part of the protégé. The mentoring experiences would employ the principles of situated learning, reflective practice, and observation of the mentor's model.

The mentors involved in the effort need to possess a high level of integrity, trustworthiness, capability and success in the area of interest, skill in asking questions prompting reflection, openness and transparency, availability, encouragement, supportive, and genuine interest in the protégé and the process. Expertise and experience are both important to the pastors.

Flexibility regarding process is needed, according to the purpose and desired outcome of the experience. The expected outcomes of the mentoring experience would be that the protégé would be helped to improve in their career skill and personally (as a whole), guided in spiritual formation, taught to think critically and creatively, and be able to develop a life-long relationship with the mentor.

The creation of a culture of mentoring among pastors would be helpful. The pastors studied were reactive when it came to seeking mentoring. It would be helpful if the pastors could discover mentoring as a continuing professional development tool, employing individual mentors, multiple mentors across time, and networks of mentors at points in time. This is consistent with involvement in communities of practice, in that the pastors are learning in situation and learning is co-constituted with the religious and congregational culture. The pastors will likely find themselves as boundary participants in the community of practice, involved in several communities at once, but learning in all.

If pastors involve themselves in a culture of mentoring, this may create a culture of proactivity, consistency in performance, and continuing professional development. This is as opposed to the approach they now take which is reactive and involves high-stakes issues. Such an approach could help with the issues surfaced by Hill, Darling, and Raimondi (E. W. Hill et al., 2003) and reported in this statement from one of their clergy focus group participants:

Ministry is like a walk in a beautiful pasture with a few hidden land mines, although you have a general idea where the mines are. If you avoid the mines, life is beautiful; if you hit a mine, it is devastating.

Most of the participants in the present study recognized that they had avoided some land mines. They did this through an intentional process of whole-person

development and learning in situation, facilitated through a relationship with an actively interested, more experienced, capable, and helpful individual–mentoring.

Future Research

The present study was undertaken as an initial effort to inaugurate an agenda to explore the need for improvement in the training of Baptist pastors for practical ministry by studying mentoring in religious contexts, and posed the research question “What is the role of mentoring in the developmental experiences of Baptist pastors in Texas?”

Future research on the agenda may include crossing a variety of boundaries including denominational, ethnic, geographical, church size, and gender. Also on the agenda may be the inclusion of other pastors on church staff who are specialists with age groups or ministry types.

In addition to these aspects of the agenda, a longitudinal application research effort will be utilizing the True Course Ministries, Inc. mentoring model for a study of its efficacy and needed improvements over time. Also, mentoring programs currently in place at seminaries and private Christian colleges and universities may be studied for their efficacy and quality.

Future research may also be undertaken with regard to the lack of a spiritual perspective regarding mentoring as a training format for practical ministry. Spiritual things were mentioned (See Chapter 4 - *Part 2 - Research Question 4, Spiritual Factors in Mentoring Experiences*), but a significant portion of the sample spoke of mentoring from a perspective that lacked a spiritual tone, holistic thinking (in spite of the research

definition), and lacked an expectation of interaction with the Divine during the mentoring experience. There are several possibilities for this occurrence.

One possibility may be that the interview questions made no mention of spiritual things nor the workings of the Divine. This may have colored the thinking of some to believe that spiritual things were not the subject of the interview. Since these were pastors, it would seem that the workings of God would be foremost in their desires for themselves and the church and references to such would be difficult to keep out of the conversation. It is acknowledged that some interviewees, did have a spiritual tone to their conception of mentoring.

Second, as human beings, it may be an easy step to separate being from doing. The pastors' state of being as believers in Christ may, in some regard, be disintegrated from aspects of their roles in practical Christian ministry. They attend to their being in one way and with one vocabulary and their doing with another. Here lies the importance of a holistic approach to Christian mentoring.

Finally, the ways of doing business in the world may have infiltrated the church and the freedom for the working of the Divine has ever so gradually been limited. Any workings of the Divine that may occur are mistaken as the result of human effort. Those desiring the pragmatic and successful may be in danger of missing the values related to God and His kingdom. More than this, the Christian scriptures record that God often acts in ways unexpected, not always "pragmatic," and not in the realm of success as the western cultural value system might define it (Hauerwas & Willimon, 1989). Wagner (1999) stated:

Subtle heresy has crept into the evangelical church. It seemed innocent enough at first, since it came from people who love Jesus Christ and his church. . . . The problem? Like Esau, we pastors have sold our birthright as shepherds called by God for the pottage of skills and gimmicks designed by humans. We have misplaced the role of pastor and defined it incorrectly. We have left our biblical and theological moorings. The result? Our churches are struggling mightily and Christians are wandering from the faith, and pastors are burning out at alarming rates.

At the same time, if all truth is God's truth and principles of operation from the business world are true in the church also, where is the foul? This researcher would submit that there is a fine tension that exists between allowing full freedom for the working of God and the structuring needed for things to be done decently and in order. If we must err, the erring is to be on the side of full freedom for the working of God.

A worst case scenario would be that the pastors were leaning toward a practical atheism in their practice of ministry. They believed the work of the Divine was needed for eternity but in the day-to-day practice of ministry, they performed as if God was not and would not be involved.

Conclusion

Since the study indicates that mentoring did play a valuable role in the professional development of Baptist pastors, the future research mentioned above will likely be essential to understanding how the training of pastors for practical ministry could be improved. Given the value of mentoring to the pastors in these cases, it would seem crucial that an intensive and focused effort be made to provide opportunities for pastors to engage in mentoring which is excellent in quality and structured and delivered in accordance with their preferences. The availability of such mentoring could help

pastors avoid some of the trials outlined in Chapter One and experience a sure start, a fruitful journey, and a faithful finish in Christian ministry.

APPENDICES

APPENDIX A

Qualitative Research Method

Strategy of Inquiry

Grounded Theory

Grounded theory “methods consist of systematic inductive guidelines for collecting and analyzing data to build middle-range theoretical frameworks that explain the collected data” (Charmaz, 2000, p. 509). Grounded theory methods can be used as “flexible heuristic strategies” rather than rigid, formulas and procedures (p. 510). A grounded theory must fit the analysis of data collected; must work by providing a useful explanation of the phenomenon; and be modifiable in light of further analyses of previously gathered data or information gathered from new data.

According to Charmaz (2000) the strategies of grounded theory include 1) simultaneous collection and analysis of data (constant comparison); 2) a two-step data coding process; 3) comparative methods; 4) memo writing directed at the construction of analyses of concepts; 5) sampling to refine emerging theoretical ideas; and 6) integration of the theoretical framework. All of these methods will be used in the present study.

A socially constructed approach to knowledge is the basis for this study (Creswell, 1998). “Constructivism assumes the relativism of multiple social realities, recognizes the mutual creation of knowledge by the viewer and the viewed, and aims toward interpretive understanding of subjects’ meanings” (Charmaz, 2000, p.510). This will call on the researcher to be especially sensitive to his own experience and biases.

Multiple Case Study

The use of the multiple case study can enhance the external validity of the study (S. B. Merriam, 2001a). The strengths of the case study method outweigh its weaknesses. It offers a means of investigating social complexities and multiple variables of importance in understanding the phenomenon of interest. It also offers opportunities for a “rich and holistic account of a phenomenon” (S. B. Merriam, 2001a, 41). The insights from the study provide data for the grounding of theory. According to Merriam (2001a), the case study method is “particularly useful for studying educational innovations, for evaluating programs . . .” (p. 41) (e.g., mentoring).

These case studies are described by Stake (2000) as instrumental case studies since the examination is primarily intended to provide insight into an issue.

The case still is looked at in depth, its contexts scrutinized, its ordinary activities detailed, but all because this helps the researcher to pursue the external interest. The case may be seen as typical of other cases or not. (p. 437)

Case study research may be limited by resources available, willingness of readers to take time in reading the thick, rich description, the sensitivity and integrity of the researcher, and the issues of reliability, validity, and generalizability (S. B. Merriam, 2001a).

Ethnographic techniques will come into play in this study, although the study itself cannot be classified as an ethnographic study. In relation to the role of mentoring, the researcher will be trying to “discover what people actually do and the reasons they give for doing it” before meaning, based on personal experience or academic discipline, is assigned to the actions (LeCompte & Schensul, 1999). In this particular study, the researcher will enter the field as a participant-observer since he is still involved in

professional ministry and will be investigating the practices of fellow ministers. The research strategy may evolve in the course of the study in response to realities discovered in the field (Creswell, 1998).

APPENDIX B

Table B.1

Research and Interview Question Matrix

Research Question	Related Interview Question(s)
1. How do pastors view mentoring among other available developmental experiences?	1. What have been the primary sources for your professional development? 2. What criteria have you used in choosing professional development activities?
2. To what extent do pastors use mentoring in their development?	3. What role has mentoring played in your professional development? 4. How many mentoring experiences have you had to this point in your career?
3. When are pastors most likely to use mentoring for development?	5. At what points in your life and/or career have you chosen to use mentoring experiences for professional development?
4. What is the nature of the mentoring experience used by pastors in development?	7. Describe your mentoring experience(s). 9. Would you characterize the experience as formal or informal? Why do you describe it this way?
5. What influences a pastor's choice of mentoring as a tool for development?	6. Why did you chose to become involved in a mentoring experience versus some other professional development activity?
6. What type of person would a minister most likely accept as a mentor for development?	8. What personal qualities of the mentor were particularly helpful to you? 10. How would you characterize your mentor with regard to expertise or experience?
7. What results do pastors expect from a mentoring experience?	11. What are/would be your expectations of a mentoring experience? 12. When have you found mentoring to be most helpful in your professional development experience? Why?

APPENDIX C

Baylor University

Certification of Informed Consent for Interview

Principal Investigator: J. Michael Godfrey

This form asks for your consent to participate in research in educational psychology regarding the role of mentoring in the developmental experiences of leaders in church settings. For this research you will be asked to respond to open-ended questions and followup questions to your responses, in an interview format. The entire interview should take no more than 120 minutes (2 hours).

There will be no physical risks at any time. You may elect either now or at any time during the study, to withdraw your participation, with no penalty or loss of benefits.

We have no interest in knowing how a specific individual responds to the interview questions. All information gathered will be held in strictest confidence and you are guaranteed complete anonymity.

This study meets the American Psychological Association's standards for "minimal risk," and poses no major risks or dangers for you as a participant.

The results of the interviews will be audio recorded and written observer notes will be taken by the researcher. These will be studied and used as the basis of a research report and future studies. Your anonymity will be preserved since the research report will represent composites of the important results of the interviews and names will be changed when, and if, specific references are made. This data will allow us to better understand what role, if any, mentoring has in the developmental experiences of Baptist pastors in Texas.

All records related to the interviews and this research will be kept in a locked file cabinet in the researcher's office. The audio tape recordings will be kept in a locked file cabinet in the researcher's office for three (3) years and then destroyed.

Please direct all inquiries to Dr. Michael Godfrey, principal investigator for this project and a graduate student at Baylor University. He may be reached by mail at 506 Dal Paso Drive, Robinson, TX 76706. He can also be reached at (254) 722-4255 and by email at Michael_Godfrey@baylor.edu. You may also direct inquiries to his faculty research committee chairman, Dr. Terrill Saxon, School of Education, Baylor University, One Bear Place #97304, Waco, TX 76798-97304. Dr. Saxon may also be reached by telephone at (254) 710-7101 or by e-mail at Terrill_Saxon@baylor.edu.

If you have questions regarding your rights as a participant, or have other questions regarding this research, please contact the Baylor University Committee for Protection of Human Subjects in Research, Dr. Matthew S. Stanford, Chair, IRB Baylor University, One Bear Place 97344, Waco, TX 76798-733. Dr. Stanford may also be reached at (254) 710-2236.

I have read and understood this form, am aware of my rights as a participant, and have agreed to participate in this research.

 Name (signature)

 Date

APPENDIX D

Demographic/Personal Information Form

Administrative
Use Only

Personal Information – Please provide the following information.

Please Print Clearly

Your Name _____ Your Age _____ Your Gender: ① Male ② Female
(Circle One)

Ethnicity <small>(circle one response)</small>	Level Of Education Achieved <small>(circle one response)</small>
① Caucasian ② Hispanic ③ African-American ④ Asian ⑤ American Indian ⑥ Other <small>(State in space provided)</small>	① Some High School ② High School Diploma ③ Professional Certificate ④ Some College ⑤ Two- Year Degree ⑥ College Diploma ⑦ Post Grad Study No Diploma ⑧ Masters Degree ⑨ Doctorate ⑩ Post-doctoral Study

Have you ever used mentoring as tool for your personal or professional development? (circle one) YES NO

Number of Years in Professional Ministry? Part-Time _____ Full-Time _____

Are you currently leading a congregation? (circle one) YES NO

If Yes, what is your position? _____

Number of years serving current congregation? _____

Average attendance in worship in current congregation? _____

Have you ever been force terminated (fired) from a professional church staff position? (Circle One) YES NO

If yes, what position _____

Have you ever been asked to resign from a professional church staff position? (Circle One) YES NO

If yes, what position _____

Have you ever resigned from a professional church staff position, of your own accord, due to intolerable circumstances? (Circle One) YES NO

If yes, what position _____

If you have taken a personality inventory (Myers-Briggs, DISC, etc.), please provide the test name and results in the space below:

If you have a college diploma, give your grade point average at the time of graduation ____ . ____

If you have a attended high school or have a high school diploma, what grade average did you maintain?

(Circle One) ① A ② B ③ C ④ D ⑤ F

Please trace your employment history in accordance with the following table. (Use back of this sheet as needed)

Church/Employer Name City, State	Dates of Service	Position(s) held	Church Size (Sunday School Attendance)	Reason for Leaving

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