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ABSTRACT

AN INVESTIGATION OF MENTORING PREFERENCE OF EMPLOYEES
AT THE ADVENTIST INFORMATION MINISTRY
AND IMPLICATIONS FOR EMPOWERMENT

by

Christopher Vernon Fritz

Adviser: Walton A. Williams

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project

Andrews University

Seventh-day Adventist Theological Seminary

Title: AN INVESTIGATION OF THE MENTORING PREFERENCE
OF THE EMPLOYEES AT THE ADVENTIST INFORMATION
MINISTRY AND IMPLICATIONS FOR EMPOWERMENT

Name of Researcher: Christopher Vernon Fritz

Name and degree of faculty adviser: Walton Williams, DMin

Date completed: July 2009

Problem

Customer Service Representatives at the Adventist Information Ministry (AIM), the call center for the North American Division of Seventh-day Adventist Church media ministries on the campus of Andrews University in Michigan, have a passion for ministry but lack mentoring models to make their ministry effective. There is a great need to understand mentoring models operational at AIM and to develop a master plan for mentoring and empowering employees at Adventist Information Ministry.

Method

The purpose of this study was to discover the mentoring styles preferred by employees within the Seventh-day Adventist community of faith working at Adventist Information Ministry (AIM). Using the Mentoring Style Indicator survey instrument developed by William A. Gray and Marilynne Miles Gray (1996), employees at Adventist Information Ministry (AIM) were asked to list in order of their preference what mentoring styles they preferred to use when presented with six situational scenarios.

The results were analyzed to determine the preferred mentoring styles employees at AIM like to provide and receive.

Results

The data collected ranked informational mentoring style as the most preferred followed by confirming, guiding and collaborative mentoring styles for employees at AIM.

The data collected underscored that younger responders (18-24 year old group) preferred the informational mentoring style while the oldest group (32+ year olds) preferred the collaborative mentoring style.

The data collected underscored that males preferred the information mentoring style while females preferred the guiding mentoring style.

The data collected revealed that staff prefer to utilize the guiding mentoring style, shift leaders prefer to use the confirming mentoring style, and chaplains prefer to use the guiding mentoring style, and customer service representatives prefer the informational mentoring style.

The data show that college educated employees prefer the informational mentoring style, while those without college education prefer the guiding mentoring style.

Conclusions

Mentoring is an evasive term in that it overlaps with coaching. Employees at AIM can be coached to obtain specific competencies but it does not mean that they are prepared to face all the challenges of ministry. Understanding mentor style preferences helps combat barriers to communication. Thus, a more efficient manner of knowledge transfer can happen. All initial mentoring relationships are dependent on information sharing (equipping) until the relationships takes on the dynamics of confirmation (empowering).

Andrews University
Seventh-day Adventist Theological Seminary

AN INVESTIGATION OF MENTORING PREFERENCE OF EMPLOYEES
AT THE ADVENTIST INFORMATION MINISTRY
AND IMPLICATIONS FOR EMPOWERMENT

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Christopher Vernon Fritz

July 2009

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JETHRO AS ORGANIZATIONAL CONSULTANT: A MODEL FOR
MENTORING AND EMPOWERING EMPLOYEES AT THE
ADVENTIST INFORMATION MINISTRY

A dissertation
presented in partial fulfillment
of the Requirements for the degree
Doctor of Ministry

by

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Date approved

To my gracious wife Marygold Eborá Rosales Fritz
who has endured and persevered with me
as we took on the task of raising
Christopher Jr. and Cael
our autistic angels
while studying
at AU

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ABBREVIATIONS

AF	Amazing Facts
AIM	Adventist Information Ministry
CSR	Customer Service Representative
CRM	Customer Relationship Management
IIW	It Is Written
M	Mean
MSI	Mentoring Style Indicator
NAD	North American Division of Seventh-day Adventists
SD	Standard Deviation
SDA	Seventh-day Adventist Church
VOP	Voice of Prophecy

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Dr. Stanley Patterson inadvertently started me thinking about Jethro. You waxed eloquently about the Great Leader of the ancient world, Moses and I kept on wondering why no one is talking about the king maker. You have ignited in me a passion for Jethro and I will make him the subject of continuous study.

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CHAPTER 1

INTRODUCTION

Adventist Information Ministry (AIM) is the call center for the North American Division of the Seventh-day Adventist Church and supports its diverse media ministries. Most of the employees are college or seminary students. This creates a transient work environment. Effective mentoring models and relationship pairing are needed to have a greater impact on the lives of the employees who provide a live person whom viewers can call for free offers, paid-for offers, or for prayer.

A Brief History of Adventist Information Ministry

In 1982, the idea of a nationwide toll-free service for ordering free offers was presented to the It Is Written ministry by Doctors Cummings and Moon. It Is Written was soon convinced that this would tie their viewers more closely to the program and increase response. The concepts included a centralized location and Adventist student labor. It Is Written soon began airing an 800 number serviced from the basement of the Andrews University Administration Building. The phones were staffed by a group of students who took orders, prayed, and answered biblical questions for the It Is Written viewers around the U.S.

In 1998 an enterprise interaction center from Interactive Intelligence was purchased and installed. With the new system, caller identity information could be

captured, thus enabling AIM operators to spend more time ministering to the callers instead of just collecting information.

Currently AIM serves various organizations throughout the North American Division (NAD) of the Seventh-day Adventist Church. Using the call center technology, AIM provides valuable follow-up services for television and radio programs, evangelistic meetings, nationwide disaster relief efforts, and seminars. And, as originally envisioned, AIM utilizes the services of students attending Andrews University.

In his doctoral dissertation, Gregory Harper lists a few reasons for identifying Andrews University as a unique place to launch the operations of AIM. The reasons are listed as

1. A large pool of highly qualified student and student-spouse workers in seminary or other graduate education programs;
2. Student personnel cost which may be as much as 50-75 % lower for what would have to be paid elsewhere with full-time staff;
3. Students and spouses who are willing to work peculiar part-time schedules, which can readily accommodate the peaks and valleys of this type of work, and
4. A soul winning enterprise at Andrews which would educate many student ministers in how their future ministries can benefit from the outreach provided through media programs, which in turn will create an increased responsiveness to media program ministry when these students become full time workers in the field. (Harper, 1999, pp. 68-69)

There are many types of call centers, namely: inbound (calls only coming into the center), outbound (call made from center), hybrid (calls coming in and going out), in-house (companies that provide their own call centers), and outsourcing (companies that provide the service to others). AIM is an outsourcing call center in that it typically provides services to a number of client organizations on a contract basis. Hardware obsolescences, complex workforce management software and information systems, and the high cost of training customer service representatives (CSRs) prompt many

organizations to rely on outsourcers to take orders, provide services and market products. AIM's clients are limited to organizations that have an affiliation with the Seventh-day Adventist Church.

Since AIM's inception, the labor force has been comprised of students enrolled at Andrews University and their spouses who are members of the Seventh-day Adventist church or who are on track to become baptized members of the faith community. Currently spouses who are not part of the student body are rarely employed; however, volunteers can still assist AIM during times of high call volume. During the fall semester of 2008, AIM employed 63 Andrews University students, four volunteers, and eight permanent staff.

Ministry Context

AIM is the central call center and coupon-processing service for Seventh-day Adventist media outreach in the North American Division of the Seventh-day Adventist Church. Phone personality, process efficiency, and personal care make it easier for persons who call to accept Bible study courses, surrender their lives to Christ, and eventually join the Seventh-day Adventist Church.

Inbound call statistics obtained from AIM reveal some of the support it provides NAD Media Ministries. The support ranges from answering a biblical question, looking up a church address, to taking information from callers making contributions to the various ministries.

Table 1

Five Year Inbound Call Statistics

Organizations	2004	2005	2006	2007	2008
Hope Satellite Support	37,661	37,867	28,713	17,381	12,818
Amazing Facts	49,469	63,127	56,716	101,943	106,032
Breath of Life	4,528	4,454	4,324	4,784	5,404
Earth Science Associates	231	882	905	1,079	794
FAA- Extra Literature	9,513	7,612	5,839	6,013	6,940
Faith For Today	531	1,349	1,918	1,244	1,475
H.A.F.S	266	298	240	706	200
HIS Word	1,207	695	716	817	867
Hope Channel	182	2,116	7,150	5,956	6,112
It Is Written—Canada	15,609	11,444	7,535	9,381	8,038
It Is Written—US	86,058	60,613	47,628	44,481	42,310
La Voz de la Esperanza	1,237	1,042	1,000	897	713
New Perceptions PMC Video	889	701	1,675	2,105	2,466
Quiet Hour, The	3,525	1,351	1,058	481	361
Voice of Prophecy	16,234	14,950	11,444	9,864	7,255
White Horse Media	1,381	828	581	366	273
Other	9,199	9,782	7,263	6,950	10,798
Total	237,720	322,111	184,705	214,448	212,856

Amazing Facts (AF), It Is Written (IIW) (U.S. and Canada), and Voice of Prophecy (VOP) generated the highest inbound calls (see Table 1). It is interesting to note that Amazing Facts has had a steady increase in calls while the other clients seem to be on a downward trend. This report explores the ministry and evangelistic support AIM provides the clients that provide the largest call volume.

For the period spanning January 1—March 31, 2009, the following data shows the call volume at AIM for Amazing Facts, It Is Written—United States, It Is Written—Canada, and Voice of Prophecy (see Table 2).

Table 2

<i>Call Volume for January 1—March 31, 2009</i>		
<u>Media Ministries</u>	<u>Call Volume</u>	<u>%</u>
Amazing Facts	23,035	59.9
It is Written—US	11,283	29.3
Voice of Prophecy	1,942	5.1
It is Written—Canada	2,200	5.7
Total	38,460	100.0

Evangelism

The mission of AIM is to connect interested callers with local churches. Part of the strategy is to offer correspondence Bible courses and later invite the callers to have in-home Bible studies. From this point, the caller and the local church establish a relationship. For the period of January 1—March 31, 2009, 525 callers were enrolled in the Discover Bible Course.

Of the 23,035 calls AIM handled for AF, 11.3% of callers were enrolled in either in-home or correspondence Bible studies; of the 11,283 calls for IIW US, 19.15% of callers were enrolled in either in-home or correspondence Bible studies; of the 2,200 calls for IIW Canada, 6.95% of callers were enrolled in either in-home or correspondence Bible studies, and of the 1,942 calls for VOP, 2.3% of callers were enrolled in either in-home or correspondence Bible studies. Attempts were made to get TV viewing ratings however, at the time this document was prepared, those ratings were not available.

AIM also supports Hope Channel; however the calls for them are limited to information only. AIM only gathers information about the callers and notes their requests that are passed on to personnel at Hope Channel.

AIM's chaplains also offer other services to callers. These services include pastoral counseling, prayer, offering Faith Action Advance literature (addiction, lifestyle,

family life, and the Story of Redemption series), and connecting the caller with a local church and/or pastor.

Notwithstanding these evangelistic activities the focus of this study is to determine how the employees at AIM prefer to be mentored. This concept leads to doing a situational analysis of the mentoring at AIM.

Statement of the Problem

Employees at Adventist Information Ministry (AIM) have a passion for ministry but lack adequate mentoring models to make their ministry effective. Limited mentoring is available for employee development; however, there is a great need to understand the mentoring style preference of employees and to develop and implement a master plan for mentoring and modeling effective spiritual leadership to inexperienced employees at AIM.

Justification for the Project

Since coming to the Seminary, I've been employed by Adventist Information Ministry (AIM). I started out as a customer service representative (someone answering calls from people requesting free offers made available by media ministries such as Amazing Facts, Voice of Prophecy, It is Written, etc.). Part of processing these calls is listening to the caller to determine if they have a deeper need. As we talk to callers, we offer them either a correspondence Bible course or an in-home Bible study.

I talked with the leadership staff at AIM about analyzing the mentoring style preference for employees of AIM. My proposal to identify the mentoring style

preferences of employees at AIM was accepted. Such findings would hopefully lead to the intentional structuring of a mentoring module at AIM.

The Adventist Information Ministry (AIM) needs to provide a workplace mentoring model while maintaining its religious focus. My research was designed to contribute to the development of a mentoring model at a call-center that supports religious media ministries within the North American Division.

Researchers in the field of business have largely focused on service providers who interact with clients face-to-face, like nurses (Hogan, Hogan, & Busch, 1984); clerical personnel (Hogan et al., 1984); retail salesclerks (Saxe & Weitz, 1982); and bank tellers (Schneider & Bowen, 1985) but have largely ignored service providers whose interaction with customers is restricted to telephonic conversations.

The personality characteristics required for telephone operators are different from those of persons who meet and interact with customers all day. Major responsibilities of telephone agents include being the first point of contact between a customer and a brand or product.

This project will also investigate Jethro as an organizational consultant/mentor role model. Jethro, a more experienced person, came alongside Moses and helped him structure his leadership. He empowered Moses to mentor other leaders among the Israelites, thus enhancing the overall organization.

In the last two decades mentoring has received attention from various disciplines. In the industrial model, the focus has been on career development of protégés by seasoned individuals in the organizations (mentors). In business and educational literature much attention is given to creating intentional mentoring relationships. Religious writers

have more recently begun producing literature on mentoring; however, they have opted to have a narrow focus.

Adventist Information Ministry (AIM) is challenged to create and maintain a workplace mentoring model while retaining its religious focus. This research anticipates making a contribution to the developing of a mentoring model at a call center that supports religious media ministries within the North American Division of the Seventh-day Adventist Church.

Purpose of the Project

The task of this project was to identify the mentoring style preferences that exist among employees at the Adventist Information Ministry. Identification of mentoring style preference can be used to develop and implement a mentoring program to train employees at Adventist Information Ministry.

Significance of the Project

Adventist Information Ministry is a place where the leadership community (staff, shift leaders and chaplains) guides the mentoring process. This research contributed to an understanding of the development of a mentoring model at a call center that supports religious media ministries within the North American Division.

Identification of the preferred mentoring styles operational at the Adventist Information Ministry made it feasible for AIM to be more intentional about creating mentoring relationship models for its employees. As these recommendations are implemented, the morale of employees will likely improve, likely resulting in longer retention rate of employees. The positive outcomes of effective mentoring models will

likely encourage and motivate employees in helping younger employees to develop and participate in the advancement of AIM's gospel work.

Definitions

The following terms are used in this project dissertation.

Andragogy	The theory and practice of teaching adults to capitalize on self discovery
Chaplain	An employee at AIM answering biblical questions
Clients	Amazing Facts, It is Written, Voice of Prophecy, Breath of Life, Pioneer Memorial Church TV Ministry
Coach	Someone who teaches a specific (skill) competency by the use of powerful questions
Collaborative mentor	Someone who assists in making decisions
Confirming mentor	Someone who approves the decisions
Customer service representative	Someone who processes calls at AIM
Guiding mentor	Someone who shows how to do things
Informational mentor	Someone who tells how to do things
Mentor	Someone who teaches out of a relationship and by instruction and life experience
Mentoring Style Indicator (MSI)	Instrument developed by Dr. Gray of Mentoring Solutions Inc.
Protégé	Someone who is learning new skills
Shift leader	Someone who supervises the chaplains and CSR's at AIM
Staff	A full time employee at AIM

Limitations

Due to time constraints, the study only focused on the employees at Adventist Information Ministry during the fall 2008 semester.

The Mentoring Style Indicator used is not intended for repeat testing but rather provides a perspective of the organization on the day that the questionnaire is completed.

This research is a report on how mentoring models can be applied to Adventist Information Ministry and the clients it serves.

Methodology

This project was intended to provide a comprehensive understanding of mentoring style preferences for employees of Adventist Information Ministry. The findings may enable the organization to be more intentional in the mentoring it provides for its employees.

The method that was followed was to develop a theological understanding of mentoring based on the relationship Jethro had with Moses. Jethro's life is reviewed to help understand what it means to be a spiritual mentor.

Current literature was reviewed that dealt with mentoring in education and psychology. Principles, strategies, and programs to help youth develop spiritual leadership were evaluated. The findings of the literature helped the researcher's understanding.

Employees at Adventist information Ministry were asked to complete the Mentoring Style Indicator, originated by William Gray. This instrument illuminated the preferences of specific styles held by employees and findings informed the organization about how to construct mentoring models.

The aim of this entire project was to broaden understanding of mentoring and how it could be applied in a call center that serves the Seventh-day Adventist Church.

Outline of Project

Chapter 1 is the general introduction and overview of the project. It explains the problem, the justification, the purpose, the significance, the limitations, the definitions, and the methodology for the project.

Chapter 2 explains the theological basis for the project. It is a detailed discussion of Jethro as a mentor model. It also describes the project director's call to mentoring; and a philosophy; and theology for mentoring is also articulated.

Chapter 3 is a review of literature on mentoring. It discusses mentoring in leadership theory, business, psychological, educational, and religious literature. Finally it seeks to identify what contribution the Seventh-day Adventist authors have made to mentoring.

Chapter 4 is an outline of the research methodology used to identify mentoring styles preferred by the employees at the Adventist Information Ministry. William A. Gray and Marilynne Miles Gray, founders of Corporate Mentoring Solutions Inc., developed a Mentoring Style Indicator which, with their permission, was adapted and used to identify the mentoring styles preferred by employees at AIM.

Chapter 5 is a summary report of the data collected and analyzed. It discusses the experience gained in identifying mentoring styles and how the styles can be employed to foster positive mentoring relationships as well as lay a foundation for future projects.

Chapter 6 is a conceptual framework for structuring and implementing a mentoring model at Adventist Information Ministry. It also serves as an evaluation, conclusion, and recommendation of the project.

CHAPTER 2

BIBLICAL MENTORING RELATIONSHIPS

Introduction

Much has been written about mentoring and empowering laity for leadership in the church. Herry Mhando (2000) wrote that “it is absolutely essential that in every church, regardless of size, there must be an ongoing training program to equip saints who are willing to do the work of evangelism” (p. 33). This logic infers that every church and para-church organization ought to include some training and equipping component. Adventist Information Ministry, the call center for the North American Division of the Seventh-day Adventist Church, is one such organization that could benefit from such a program. This researcher will explore mentoring through the example of Jethro, the priest of Midian.

Development of a Philosophy and Theology of Mentoring

Prior to the 1980s not much literature was produced on mentoring except occasionally in the business field. Christian mentoring literature is now an ever expanding focus of interest. In this section, an attempt will be made to develop a philosophy and theology of mentoring.

As this researcher reflects on mentoring within the Seventh-day Adventist church, the case needs to be made for its place in the church. The official statement from the Seventh-day Adventist church reads

The church is the community of believers who confess Jesus Christ as Lord and Savior. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to all mankind, and for the worldwide proclamation of the gospel. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Gen 12:3; Acts 7:38; Eph 4:11-15; 3:8-11; Matt 28:19, 20; 16:13-20; 18:18; Eph 2:19-22; 1:22, 23; 5:23-27; Col 1:17, 18.). (Seventh-day Adventist Church Official Web Site)

From this understanding, this researcher concludes that the church is not a physical structure but rather a body of people who are gifted for the work of the ministry. Notwithstanding the giftedness, the *ekklesia* needs to be mentored for ministry.

A Philosophy of Mentoring

Mentoring has been called a philosophy about people and how important they are to an organization (Luna & Cullen, 1995). Put another way, if we educate and train, but don't nurture, we are wasting talent (Wright & Wright, 2002). To create a mentoring program is to acknowledge the value of all members of the staff, new hires and those who have a longer organizational history. Mentoring has a long corporate history but a much shorter one in academic settings although learning theories underscores mentoring.

The classical learning theories (behaviorist, gestaltist, cognitive, humanist and social learning) come out of the field of psychology (Merriam & Caffarella, 1999; Phillips & Soltis, 1991). The field of education developed the learning theories of andragogy (Knowles, 1970), self-directed learning (Brockett & Hiemstra, 1991), transformative learning (Merizow, 1990) and situational learning (Merriam & Brockett, 1997).

Kathy E. Kram, an early researcher on mentoring, identifies four psychosocial functions of the mentor: role modeling, giving counsel, providing acceptance and confirmation, and offering friendship (Kram, 1986).

William A. Gray and Marilynne Miles Gray developed The Mentoring Style Indicator. It identifies the Informational Mentoring Style, the Guiding Mentoring Style, the Collaborative Mentoring Style and the Confirming Mentoring Style. These styles also represent the process involved in mentoring to ensure a successful protégé.

Whichever mentoring style we employ, its roots are in adult education and learning theories. Cranton (2000) notes that Dewey proposed that adults learn through experience and personal reflection, while Preire (1970) proposed that the educator is learning at the same time and that students learn through interaction with the educator, each responsible for the success of the process. These theories, with the exception of andragogy, emphasize coaching, thus this researcher wants to explore andragogy with reference to mentoring.

Andragogy

Knowles notes that the term “andragogy was first coined by a German school teacher, Alexander Kapp in 1833” (1984, p. 48). It was largely ignored by academia until it was used again by a German social scientist, Eugen Rosenstock in 1921 (Knowles, 1984). In the United States, andragogy found support in the writings of Malcolm Knowles (1970, 1973, 1975) and Ingalls & Arceri (1972).

Knowles defines andragogy as “the teaching of adults in contrast to pedagogy, the teaching of children” (1984, p. 6). According to the theory of andragogy “teachers become facilitators of learning and guide the development of the whole person” (Rausch,

2007, p. 19). Rausch notes that “one of the major tenets of this theory is the importance of recognizing experience in the teaching and learning process” (2007, p. 20).

Critics consider andragogy “a set of assumptions and methods rather than a theory of adult learning” (Darkenwald, 1982, p. 14). Pratt (1998) notes that andragogy is useful in understanding adults as learners but does not tell us anything about the process.

Brookfield states that “experience can arguably lay claim to being viewed as a ‘given’ in the literature of adult learning” (1986, p. 98).

Cranton (2000) notes that andragogy is simply another model of assumptions about teaching to be used alongside the pedagogical model of assumptions. Cranton describes the adult learner as having the following characteristics:

1. They generally become involved in learning by choice;
2. They have clear, specific goals; They have a preference for learning quickly and then getting on with their lives;
3. They have a reluctance to be involved with activities that do not relate to their goals;
4. They learn better when the instruction is related to their past experience;
5. They will learn better if they have a positive self-concept;
6. They prefer to be self-directed and have more control over their learning experience;
7. If the adult learner has been out of school for a significant period, or is in a new learning situation, they may be anxious or uncomfortable;
8. They tend to be involved in transforming knowledge rather than forming new knowledge;
9. Adult learners are reluctant to change their values, opinions or behaviors; and
10. They may have unique physical requirements related to their age. These may include the need for better lighting, larger, clearer text and illustrations, more frequent breaks, louder volume requirements and more time to complete tasks than a younger learner. (Cranton, 2000, pp. 27-28)

Adult learners are often thought of as being coached or mentored. Definitions for these overlap; thus “coaching and mentoring are often treated as synonymous” (Parsloe & Wray, 2000, p. 21). The difference in these concepts lies in the general purpose and goal

of each. Mentoring as a purpose and goal is “most often oriented towards an exchange of wisdom, support, learning, or guidance for the purpose of personal, spiritual, career or life growth” (Parsole & Wray, 2000, p. 12), while coaching is “performance, success or goal directed; often used to improve performance in a specific area” (p. 12).

Andragogy and Coaching

Parsole and Wray (2000) define coaching as “a process that enables learning and development to occur and thus performance to improve” (p. 42). This suggests that the focus of coaching is the acquisition of skills (competencies). Creswell (2006) enumerates the coach’s function as “1) discover, clarify, and align what the client wants to achieve; 2) encourage client self-discovery; 3) elicit client generated solutions and strategies; and 4) hold the client responsible and accountable” (p. 139). Stoltzfus (2005) echoes this sentiment when he notes “at its heart, leadership coaching is about helping people solve their own problems, not telling them what to do” (p. 1).

Andragogy and Mentoring

Carr, Herman, and Harris (2005) note that “mentoring programs enable and encourage novice teachers to grow and change as they create their own questions and find their own answers in a supportive environment” (p. 17). They continue, “getting a mentoring program started involves providing potential mentors with professional development to address the what (content), the when (timing), and the how (communication) of mentoring support” (Carr, Herman, & Harris, 2005, p. 17). Thus as previously noted, adult learners are internally pressured or driven to conceptualize new

ways of accessing bodies of knowledge. The mentor draws on andragogical assumptions to create or structure a mentoring module.

Andragogy and The Mentoring Style Indicator

Adult learners are active participants in their learning pursuits. They have buy-in as they seek to improve on their quality of work and life. Knowles notes that “adults are motivated to devote energy to learn something to the extent that they perceive that it will help them perform tasks or deal with problems that they confront in their life situations” (Knowles, 1984, p. 59).

The Andragogical Model is based on the assumptions that adults have greater self-awareness, motivation, and perseverance than youth. It is informed by the quality and quantity of life experience. The Mentoring Style Indicator highlights the areas of self-awareness in the preference it gives to mentor functioning. A tabular form succinctly parallels these two modes (see Table 3).

Table 3

Comparison of Andragogy and the Mentoring Style Indicator

Andragogical Assumptions	Mentoring Style Indicator Assumptions
1. Adults need to know why they need to learn something before committing to it.	1. Adults are self-aware concerning their competencies, and, thus seek mentors.
2. Adults have a self concept of being responsible for their own decisions.	2. Adults are responsible for their own actions.
3. Adults come into an educational activity with both a greater volume and different quality of experience from youth.	3. Adults come into an educational activity with motivation and determination.
4. Adults become ready to learn those things they need to know and be able to do in order to cope effectively with their real life situations.	4. Adults adjust the way they learn based on the mentoring relationship.
5. Adults are life-centered in their orientation to learning.	5. Adults are life-focused and thus want mentors that can help them with real life issues.
6. Adults are motivated by internal pressure (Knowles, 1984).	6. Adults are motivated by situational pressures (Gray, 1997).

The development of the mentoring style indicator was based on the assumption that adult learners are self-aware. They indicate their preference in the instrument by ranking their choices.

A Theology of Mentoring

This researcher notes that the Bible does not use the term mentor. The biblical terms 'Master' (Gen 24:9, 10, 12, 14), 'Lord' (Isa 1:3; Matt 23:8, 10), 'Rabbi' (John 1:38) and 'Teacher' (Matt 10:24) provide insight into the mentor role (Rodrigues, 2004).

As this researcher reviewed mentoring relationships, a clearer understanding of the aspects of mentoring emerged.

Mentoring Relationships

Throughout scripture, researchers noticed important mentoring relationships. These include but are not limited to Moses and Joshua, Moses and Caleb, Samuel and Saul, Eli and Samuel, Samuel and David, Jonathan and David, Elijah and Elisha, Jehoiada and Joash, Barnabas and Paul, Paul and Silas, and finally, Paul and Timothy. This researcher will briefly mention some of these relationships in the biblical text.

Moses and Joshua

Joshua was Moses' apprentice from his youth (Exod 24:13; Num 11:28). He "witnessed many interactions between Moses, Israel, and God" (Clouzet, 1997, p. 105). Joshua referred to Moses as "my Lord" (Num 11:28). God commanded Moses to leave Joshua with the responsibility of leading Israel (Josh 24:15).

Ellen White comments that Joshua used the "sword of the Spirit, the Word of God" (White, 1998a, p. 85). It has been said of Joshua that he "never wavered in his loyalty to his chief or in his ardent faith in Jehovah and the destiny of Israel" (Garstang, 1931, p. 21).

Elijah and Elisha

Elijah worked mightily for God. Ellen White writes that "Elijah had been God's instrument for the overthrow of gigantic evils" (White, 1998b, p. 111). Elisha was chosen as Elijah's successor. The mentoring relationship between Elijah and Elisha grew because

of God's guidance. The mentoring relationship was improved because of personal contact (Rodrigues, 2004).

Elisha was to teach and mentor students in the school of the prophets that Samuel had begun and Elijah re-established (White, 1998a). His role was to "train and to pass on the torch of faith to the young men of the school of the prophets" (White, 1998a, p. 226).

Barnabas and Paul

Joseph came to believe in Jesus as the Messiah. In the tradition of the church, he sold his property on Cyprus and brought the proceeds to Jerusalem, where he donated it to the church (Acts 4:35; Acts 5:1-11). The church leaders gave him a new name, Barnabas, meaning Son of Encouragement (Acts 4:36-37). This Barnabas came to the aid of Saul after his Damascus road experience and after mentoring him, brought him to the apostles (Acts 9:26-27). Barnabas promoted Paul (Acts 9:26-27) and challenged him over the treatment of John Mark (Acts 15:36-38). We note that "by mentoring Paul, Barnabas was engaging in the ministry of multiplication" (Biehl, 1996, p. 34).

Paul and Timothy

The book of Acts and the Pauline epistles tell the story of an older minister engaged in mentoring. Research suggests that "Paul had as many as thirty-six mentees" (Holmberg, 1980, p. 57). The most notable was the young Timothy.

Paul empowered Timothy to appoint elders and establish order in the Ephesian church and to supervise other churches in Asia (1 Thess 3:2-5; Acts 19:22). They co-authored five epistles (2 Cor 1:1; Phil 1:1; Col 1:1; 2 Thess 1:1; Phlm 1:1). Timothy was not an apostle; however, according to Titus 1:5, he "ministered to help establish churches

and appoint elders in every church” (Guthrie, 1980, p. 1574). Paul enlisted Timothy “to do what he could not do” (Shimray, 2001, p. 67). Timothy responded by dedicating himself to the gospel commission and by becoming a valuable and trusted mentee of Paul (Shimray, 2001).

Jesus and His Disciples

These relationships set the tone as we search the gospels to see how Jesus divided His time between the crowds and His disciples. The crowds were always searching for Him, but often we see Jesus spending the largest portion of His teaching time with the disciples (e.g., Matt 13:36, 14:22; Mark 7:17, 8:10). While Jesus left the crowds to be with His disciples, He only left the disciples to be alone with His Father. Jones notes that “no group of seminarians ever had a greater mentor or a more intensive practicum in residence than did Jesus’ disciples” (Jones, 1980, p. 8).

Walton Williams examined the ways that Jesus employed to mentor his disciples, using the framework created by Norman H. Cohen in his book *Mentoring Adult Learners*. Cohen lists mentoring functions and Williams concludes that “Jesus made a difference primarily because his competent mentoring behavior enabled him to transmit the essential quality of trust” (Williams, 2001, p. 42). He further states that “the second mentor function, informing, tied with confronting (#4) as the most frequent mentoring role used by Christ” (Williams, 2001, p. 46). He continues,

evidence is abundant regarding Jesus facilitating alternative views and allowing personal choice. In this arena, we find Him guiding the mentees to think more comprehensively (Mk 1:35) and reviewing their currently held viewpoints (Matt 16:13-20). He used hypothetical questions (Lk 11:5-13, 17:7-10), tested their assumptions (Matt 20:20-23), presented alternative or multiple viewpoints (Matt 5:32-38), pressed their commitments (Lk 10:1-12), and questioned their current behavior (Lk 17:1-10). (Williams, 2001, p. 49)

Jesus appears to have mentored in ways that are similar to those in the Cohen model. According to Williams “in the vast majority of situations where Jesus reprimanded the Twelve, it was because he strongly disagreed with the mindset behind their actions (e.g. Matt 19:13 they forbade the children to come to Jesus; Lk 9:49-50 they forbade a non-disciple to cast out demons; 9:54 they wanted to call fire down on the unreceptive; Mk 14:6 they were complaining about the waste of ointment; and 16:14 their unbelief in Christ’s resurrection)” (Williams, 2001, p. 52). Williams concludes that

the concentration of Jesus’ mentoring was to impact the lives of his mentees/disciples rather than dispense information. He modeled more than he moralized, He exemplified as much as He explained and He related more than He debated. Mentees were eventually transformed by being in association with him. What he gave them – they dispensed to others. (Williams, 2001, p. 63)

The Earliest Mentoring Relationship

In the book of Genesis, God talked with Adam and Eve during the “cool of the day.” In Exodus, we are introduced to the first human to human mentoring relationship. This researcher grounds his understanding of organizational mentoring upon this relationship between Jethro and Moses.

The Historical Jethro

In Exod 2:16, Jethro is called Reuel. Jethro was his “honorary title while Reuel was his personal name” (Douglas, 1987, p. 525). Reuel is also the name of three other men in the Old Testament: (a) a son of Esau and Basemath, the daughter of Ishmael (Gen 36:4, 10; 1 Chr 1:35); (b) the father of Eliasaph (Num 2:14) also called Deuel (Num 10:20); and (c) a son of Ibniyah (1 Chr 9:8).

Jethro is called a Midianite (Exod 18:1) but he is also a Kenite (Judg 1:16). The term Midianite is interchangeable with the term Ishmaelite (Freedman, 1992). The Kenites showed kindness to Israel during the time of the Exodus (1 Sam 15:6). Gen 25:1-2 describes the Midianites as descendants of Abraham by Keturah and may have worshiped “the true God” (White, 1985, p. 224). His name suggests monotheism (Nichol, 1978, p. 506).

Moses may have learned “about his ancestral God from Jethro, his father-in-law” (Elwell, 1996, p. 541). Jethro is also listed as one of the prophets of Islam (Wikimedia Foundation Inc.). This researcher notes that there is “the integration of the traditions of the Sarah/Isaac/Jacob/Joseph side of Abraham’s family with those of the Ketura/Midian side. Moses, the descendant of the Sarah-Isaac side become connected with Jethro, the descendant from the Keturah-Midian side” (Hubbard, 1987, p. 240).

Jethro and Moses

The first time we meet Jethro in the biblical text is in Exod 2:16 where he is called Reuel. Moses married Jethro’s daughter Zipporah (Exod 2:21). The marriage seems to follow a particular narrative style in that Moses was invited for a meal, took up residence and was offered a wife (Alter, 1981). Moses receives instruction from God to return to Egypt and instruct Pharaoh to let the Israelites go (Exod 5:1). Enroute Moses and Zipporah had a disagreement about the circumcision of their youngest son (Exod 4:25-26) and Moses fearing for their safety in Egypt sends Zipporah and the boys back to Midian (White, 1880). After the exodus, “he apparently came both to see for himself what he had heard about God’s mighty deliverance and to reunite Moses with his family” (Cate, 1979, p. 82).

Exod 18:1 through 19:6 relates the situation of the Israelites. After the deliverance from Egypt, before the Israelites received the Ten Commandments, Jethro came to see Moses and brought Zipporah and the two sons with him to reunite the family (Douglas, 1987). Moses relates their experience to Jethro. Exod 18:9-12 describes in detail Jethro's enthrallment.

Jethro the Spiritual Mentor (Exod 18:9-12)

Scripture recounts in Exodus 18:1 how Moses relates his experience in Egypt to Jethro. Before leaving for Egypt, Moses did not tell Jethro why he was going there. Upon the return of Zipporah and her two sons to Midian, we infer that she told her father about the mission Moses had embarked upon. Thus it is not surprising to read in Exod 18:9-12 about Jethro's enthrallment. He rejoiced because of all the goodness done, blessed God, testified to God's sovereignty, sacrificed and shared a meal with Moses, Aaron, and all the elders of Israel. Adam Clarke (1938), notes that "every part of Jethro's conduct proves him to have been a religious man and a true believer" (p. 393). Matthew Henry notes that "though he, as a Midianite, was not to share with them in the Promised Land, yet he shared with them in the joy of their deliverance" (n.d., p. 349). This researcher also notes that

the oldest stratum of tradition (J) consistently represents the Lord as having been worshiped without interruption from time immemorial among the southern tribes of Judah and her relations, such as the Kenites, the Calebites, the Othnielites (Judges 1). Jethro was a Midianite, and more particular a Kenite, that is, a member of a sub-clan of the larger tribe of Midian. (Napier, 1982, p. 62)

This researcher further notes that "Jethro is represented as presiding at a Yahwist worship service" (Burns, 1983, p. 136).

Mays (1991) notes that “Jethro hears, visits the community of faith, rejoices, give thanks, confesses, presents an offering, and worships. Such activities, give the appearance of the steps one might take, to be integrated in the community of faith” (p. 196).

Jethro, before giving Moses counsel enacted a series of rituals that informs us of his stature as a spiritual mentor.

Moses was educated in the ways of Egypt. Ellen White writes about Moses that “he had to unlearn the way of Egypt; the way of power, and learn to trust God” (White, 1903, p. 62). Scripture reads that Moses “listened to his father-in-law and did everything he said” (Exod 18:24, NIV). This was not their first encounter since Moses fled Egypt, since he lived with the man, and Jethro gave his daughter Zipporah to Moses in marriage (Exod 2:21). Boedecker (1990), notes that “Jethro [became] a very significant mentor in Moses’ life” (p. 10). Stanley and Clinton (1992) suggest that Jethro was an occasional mentor of Moses, serving as a “counselor with special developmental contributions at appropriate times” (p. 87). From this, this researcher infers that Moses lived under the tutelage of the priest of Midian.

Jethro the Organizational Mentor (Exod 18:13-23)

Exod 18:17-23 introduces Jethro’s counsel to Moses. Authors have focused on the judicial structure that is created (Johnson, 1977; McNutt, 1999). It seems that Moses was adept at building a curriculum for his desert school. Their study would “include instruction in decrees, laws, the way to live, and the duties each were to perform” (Gaebelein, 1990, p. 413).

Jethro gave Moses counsel but left him with the task of accepting and implementing the advice. Jethro empowered Moses.

Jethro, “the priest of Midian gave Moses a major lesson in effective leadership and administration. He called Moses to face his major tasks and get his priorities right” (Cate, 1979, p. 83). He further asserts that “leadership problems must be solved as correctly and effectively as faith problems if God’s people are going to accomplish his will on earth” (Cate, 1979, p. 84). What can be deduced is that “Jethro is depicted as an efficiency expert who wisely suggests a modification in Israel’s leadership structure” (Gaebelein, 1990, p. 412). This supports the concept that “Jethro’s concern is that justice be made accessible to the community in a more efficient manner” (Burns, 1983, p. 138). Jethro is “alert to the needs of the community” (Mays, 1991, p. 199).

Jethro and The Mentoring Style Indicator

The Mentoring Style Indicator highlights the *Informational Mentoring Style*, the *Guiding Mentoring Style*, the *Collaborative Mentoring Style*, and the *Confirming Mentoring Style*. Informational and Guiding mentoring styles have equipping as a goal while Collaborative and Confirming mentoring styles have empowering as the goal. This researcher will briefly examine the actions of Jethro as he equipped and empowered Moses, and compare jethro’s methods with the different mentoring styles.

Jethro as Informational Mentor

The informational mentoring style suggests that mentors prefer to impart what they know to prevent protégés from making needless mistakes. This is accomplished through one way communication patterns i.e. they self-disclose how they did things as a role model; they describe what peers have done; they teach important concepts and explain the dos and don’ts of the organization.

Jethro mentored Moses with specific instructions, i.e., “mediate between God and Israel (v. 19), bear the sacred ordinances (v. 20), and be the one to whom great matters are referred (v. 22)” (Burns, 1983, p. 138).

Moses worked all day and his father-in-law watched. Jethro told him his impression of his leadership style and then suggested that Moses empower the other leaders. Of the group, 603,550 were men (Num 2:32). “Jethro’s counsel meant that Moses would need to empower 60,000 leaders of 10; 12,000 leaders of 50; 6,000 leaders of 100; and 600 leaders of 1,000 – a total of 78,600 leaders” (Johnson, 1977, p. 50).

This counsel given to Moses by Jethro would seem out of character unless they had had a longstanding relationship. Scripture reads that Moses “listened to his father-in-law and did everything he said” (Exod 18:24, NIV).

Jethro as Guiding Mentor

The guiding mentoring style suggests that mentors prefer to guide interactions with protégés by making suggestions for them to consider; persuading them to apply these suggestions; and demonstrating the needed skill. Mentors that prefer this style probe and ask leading questions to draw out protégés’ ideas for making decisions and solving problems.

Jethro imparted leadership distribution information; he encouraged Moses to consult with God to add greater validity to his suggestion.

Jethro as Collaborative Mentor

The collaborative mentoring style suggests that mentors and protégés prefer to jointly make decisions that affect any situation, thus, both parties make strong contributions. They dialogue to exchange ideas and have an equal investment in the successful outcome of any project. This style empowers protégés to propose their own ideas and is less dependent on guiding or informational mentoring.

Jethro, expanding on his role as collaborator, offered a sacrifice. The Hebrew word used is *zebah*. This researcher noted that the term *zebah* means to “sacrifice in the context of Israelite worship but it can also refer to illegitimate sacrifices to idols” (Renn, 2005, p. 844). Exod 18:12 has Jethro worshipping Yahweh. It is important to note that “sacrifice in the ritual worship of Yahweh is the indispensable prerequisite for gaining access to him, whether it be to seek forgiveness or to thank him for his redemptive deeds or his provision or one’s material needs” (Renn, 2005, p. 486).

Jethro as Confirming Mentor

The confirming mentoring style suggests that mentors who prefer this style like to empower protégés. They expect protégés to seek them out and use them as a sounding board. They listen and clarify the protégés feelings and ideas. They encourage what the protégé proposes to do and endorse their plans.

Jethro listened to Moses as he extolled the virtues of Yahweh. He acted as a sounding board and sought to strengthen Moses’ faith in God. Jethro confirmed Moses belief in the God that protected them and caused the oppression to end in Egypt.

Ellen G White's Perspective on Jethro

In this section we highlight Jethro's function as mentor to Moses as described in the writings of Ellen G. White.

When Moses fled Egypt he effectively became a refugee. As the future deliverer, he needed a place to collect himself, do some self-assessment, and even receive some counsel. We note that "Jethro was singled out from the darkness of the Gentile world to reveal the principles of heaven. God has ever had appointed agencies, and has ever given abundant evidences that these agencies were heaven-appointed and heaven-sent" (*SDA Bible Commentary*, 1976, Vol. 1, p. 1099).

Not only was Jethro the agent to bring Moses to an understanding of his ancestral religion but he was also favored by God. "The Lord directed his course, and he found a home with the priest of Midian, Jethro, a man who worshiped God, and who was highly honored by the people of all the surrounding country, for his far-seeing judgment" (White, 1880a).

Jethro was mature in his faith, lead in religious services, and had the respect of his fellow citizens. This qualified him to be Moses' mentor. We further read that "Jethro helped him in many things to a correct faith, as far as he himself understood. He was working upward toward the light, when he could see God in singleness of heart" (White, 1979, p. 321).

Jethro, only after he has cared for and listened to Moses, proceeded to adjust his belief system. Articulating faith correctly seems to be a tedious task. Thus time is needed to do much introspection. Moses was afforded this time. Thus when God called Moses from the burning bush

Moses could make no further resistance, for all ground for excuses was removed. He returned to his father-in-law's tent, and asked permission to visit his brethren in Egypt. Jethro gave it, with his blessing, "Go in peace." So, taking his wife and children, Moses set out on his journey. He had not dared to make known the object of his mission, lest they should not be allowed to accompany him. Before reaching Egypt, however, he himself deemed it best, for their own safety, to send them back to her father's tent. (White, 1880b)

En route to Egypt, Moses had a near-death experience. This prompted him to send his family back to Midian. It can be inferred that at the return of Zipporah with her sons that she told her father, Jethro, what mission Moses had embarked upon. It seems strange that Moses did not reveal to his mentor his mission.

Moses consented to perform the mission. He first visited his father-in-law, and obtained his consent for himself and his family to return into Egypt. He did not dare to tell Jethro his message to Pharaoh, lest he should be unwilling to let his wife and children accompany him on such a dangerous mission. The Lord strengthened him, and removed his fears by saying to him, "Return into Egypt; for all the men are dead which sought thy life." (White, 1969, p. 174)

It seems as if Moses kept his mission a secret from his mentor. This can be very perplexing. How can a protégé on the verge of the most important mission in his life marginalize his mentor? What possible reason would Moses have for his actions? Moses may have rationalized that if Jethro knew his mission, he would recognize the danger to Moses and his family. As someone competent to judge things, Jethro would object to Moses' intention to take family Jethro's daughter and grandchildren with him. Along the way, after a near-fatal encounter, Moses reluctantly sent his family back to his mentor.

Following the exodus from Egypt Jethro

heard of the deliverance of the Hebrews, and he now set out to visit them, and restore to Moses his wife and two sons. The great leader was informed by messengers of their approach, and he went out with joy to meet them, and, the first greetings over, conducted them to his tent. He had sent back his family when on his way to the perils of leading Israel from Egypt, but now he could again enjoy the relief and comfort of their society. To Jethro he recounted the wonderful dealings of God with Israel, and the patriarch rejoiced and blessed the Lord, and with Moses and the elders he united

in offering sacrifice and holding a solemn feast in commemoration of God's mercy. (White, 1958b, p. 300)

Upon hearing the testimony of Moses, "Jethro rejoiced, and blessed the Lord in words that show the devoutness of his heart, and having offered sacrifices to God, he made a feast to the elders of Israel" (White, 1880b).

After the religious ceremonies ended, and the busyness of daily toil set in, we see a different picture of Jethro. He seemed reluctant to speak to his protégé but, "when Zipporah rejoined her husband in the wilderness, she saw that his burdens were wearing away his strength, and she made known her fears to Jethro, who suggested measures for his relief" (White, 1985, p. 384).

Jethro suggested ways to alleviate the stress but also informed Moses that the strategy to be used must be from God. Thus Moses needed to receive counsel. Jethro again assumed a mentoring role; however, there was some opposition to his counsel from Aaron and Miriam. Jethro had counseled Moses on organizational behavior. Jethro advised him on the character traits that he needed to look for in his search to appoint associates.

Jethro had marked that the care of all the people was upon Moses, and therefore he counseled him to look after the religious interests of the Hebrew host, while worthy men, free from covetousness, should be selected to look after the secular concerns of the people. (White, 1969, p. 286)

Apart from giving counsel about the appointment of the 70 elders, Jethro also suggested ways for Moses to manage his time and energy. He told him

And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do. . . . And let them judge the people at all seasons. And it shall be that every great matter they shall bring unto thee; but every small matter they shall judge. So shall it be easier for thyself, and they shall bear the burden with thee. (White, 1969, p. 231)

We thus note that “in the days of the theocracy, when Moses was endeavoring to carry alone burdens so heavy that he would soon have worn away under them, he was counseled by Jethro to plan for a wise distribution of responsibilities” (White, 1989, p. 92).

Conclusion

Moses needed help, and after a short period of time, he recognized in his father-in-law, Jethro, someone who could help him. In the biblical record, Exod 18 is the only place we see them in dialogue; yet, within these few verses, we note that Moses respected Jethro and that he did just as he was advised to do. Moses invited leaders to join him in his work. He trained them and empowered them to do their respective duties. His load was lightened, and he continued to be the principle leader of the Israelites as they marched toward the ‘promised land’.

Jethro encouraged and instructed Moses. He taught Moses, and by extension the Israelites, how to pray. He mentored by word and deed. God had already prepared someone to take care of Moses. God had already called someone to serve in the capacity of mentor to this future leader. Jethro believed in God, an important principle, if one is going to be a spiritual mentor.

Jethro had the respect of his family, community, and country. Respect is earned by displaying competence, and Jethro’s competence lies in the fact that he had far-seeing judgment (vision). He was not a prophet but rather had understanding of how current decisions could impact the future.

Jethro’s example teaches what it means to be a spiritual and an organizational mentor. Although contemporary thinking on mentoring styles was not a part of the

thinking of the times, we have noted that Jethro provided helpful information to Moses. This initiative is consistent with the *Informational Mentoring Style*. He also provided encouragement and direction to Moses in a manner that parallels the *Guiding Mentoring Style*. By engaging Moses and other leaders in sacrificial worship, Jethro demonstrated the importance of shared leadership—an approach consistent with the *Collaborative Mentoring Style*. And in his affirmation of what Moses had done under the blessing of God, Jethro provided a practical example of the benefits associated with the use of the *Confirming Mentoring Style*.

These insights are foundational to this researcher's understanding of how the mentoring process can be applied within the work setting at AIM.

CHAPTER 3

LITERATURE REVIEW

Introduction

The term “mentor” was first popularized by Gail Sheehy in *Passages* (1976). Since then, a flurry of books proclaimed the virtues and defects of mentors (Spiezer, 1981; Merriam, 1983; Gray, 1989; Cohen, 1995; Luna and Cullen, 1997; English, 1998; Waters, 1998; Zachary, 2000; Cullingford, 2006; Shulman and Sato, 2006).

A mentor has been defined by Ragins & Kram (2007) as “an individual with advanced knowledge, usually more senior in some regard, who is committed to providing upward career mobility and assistance for the protégé” (p. 150).

Although mentoring relations can be traced back to Greek mythology (Mentor and Telemachus), organizational mentoring has gained the attention of academicians and practitioners only within the past three decades. The majority of research on mentoring in the workplace has been published following the seminal works of Levinson, Darrow, Klein, Levinson and McKee (1978) and Kram (1983, 1985). These early studies suggested that mentoring plays a key role in successful career development (Kram, 1985; Roche, 1979; Vertz, 1985). The literature suggests that specific functions of mentoring are important. Kram (1985) promoted psychosocial development while Scandura (1992) focused on role modeling. These concepts are embedded in leadership theory.

Mentoring and Leadership Theory

The theories of leadership are as follows: “great man, traits, group, behaviorist and situational” (Rost, 1991, p. 13). This overview does not attempt to be exhaustive but rather to highlight the theories.

The oldest of the leadership theories is the trait theory. It became the dominant theory from 1900 to the early 1940s (Bass, 1990). This theory affirms that leaders have certain traits or characteristics, e.g. charisma, which distinguishes them from non-leaders. This is still a popular approach though not held as a theory. We note that “the trait-based approach is no longer widely held yet it appears under another ‘cover’” (Love, 1992, p. 39). This ‘cover’ often takes the form of qualities or characteristics that enhance a leader’s effectiveness.

The second theory is the behavioral theory. Research suggests that “people are not born leaders; rather, people lead by acting in identifiable styles” (Lee, 1989, p. 39). The three major styles of the behaviorist theory are “the authoritarian style, the laissez-faire style, and the participative style” (Love, 1992, p. 44). This connotes that it can be task-oriented or people-oriented. It is best exemplified by the “Managerial Grid” (Lee, 1989, p. 40).

The third major theory that came to the front since the 1960s is the situational theory. It is built on the premise that the behavioral styles of leadership should be flexible and adjusted according to the demands of a particular situation. It has also been called the contingency theory (Blanchard, 1981).

These theories have been found insufficient in dealing with organizations, social contexts and the interaction between leaders and followers. To compensate for the

deficiencies, new theories have been developed. These new theories are the transactional/transformational theory and the positional theory.

The transactional/transformational theory emphasizes the influence that leaders and followers have on each other. “Transactional leadership occurs when the leader exchanges rewards with the follower for the work done and transformational leadership is when leaders and followers raise one another to higher levels of morality and motivations” (Burns, 1978, p. 20).

The positional theory, developed by S. Clement and D. Ayres, states that different levels of organization require different leadership roles (Clement, 1976). The best developed version of this theory is “Extended Multiple-Organizational-Level-Leadership Model” (Hunt, 1991, p. 28).

New leadership theory paradigms emerged out of this. “The first is concerned with either the leader’s power over followers, or power with followers that are accomplishing the will of the followers, the second is concerned with the focus on vision either by the process of the vision or the content of the vision, and thirdly it is concerned with ethics” (Terry, 1993, p. 42).

Mentoring differs from other developmental relationships in the workplace (e.g., supervision and leadership). For example, according to leader-member exchange theory (LMX), leaders differentiate among followers rather than enacting one leadership style with all members (Dansereau, Graen & Haga, 1975; Green, Liden & Hoel, 1982).

These theories abound in attempting to articulate the mystery that surrounds leadership oriented toward developing others. For the purposes of this segment we will

focus on three contemporary theories: leader-member exchange, transactional/transformational, and paternalism.

Leader-Member Exchange Theory (LMX)

Graen (1976) first proposed that leaders behave differently with individuals under their supervision and therefore provide for unique relationships or exchanges to develop with each subordinate. In Graen's dyadic LMX model, two subgroups exist: an in-group and an out-group. Linden, Wayne and Stilwell (1993) noted that in-group and out-group membership is determined quite early in supervisor-subordinate relationships whereas mentoring relationships may take longer to develop. Thus, Graen and Scandura (1987) could suggest that obtaining in-group status may be a prerequisite for subordinates to receive mentoring from their supervisors (McManus & Russell, 1997). While in-group status may be necessary for mentoring to occur, Scandura and Schriesheim (1994) found LMX and supervisory career mentoring (i.e., Kram's career related mentoring) to be different constructs. They also conceptualized LMX relations as being transactional and mentoring relations to be transformational, with the latter involving mutual commitment to the protégé's development.

Thibodeaux and Lowe (1996) reported on a convergence of in-group LMX relationships and mentoring. They reported that those who described themselves as being part of the in-group also reported being mentored by their supervisors. This study replicated Scandura and Schriesheim's (1994) findings in that subordinates do not distinguish between concepts of mentoring and high-quality exchanges. Ragins (2007) notes that the Scandura and Schriesman (1994) study "suggests that the mentor/leader's target, the protégé, may not discern any differences in behavior whether the supervisor is

acting as the mentor or the leader” (2007, p. 153). This suggests that LMX is similar in concept to transformational leadership and mentoring relationships.

Transformational/Transactional Leadership Theory

James MacGregor Burns (1978) studied Weber and reasoned that transactional leaders were like the bureaucrats, and charismatic heroic leaders were the transformational leaders. Like Weber, Burns reasoned that moral values were important to leadership. Burns “studied the historical, social, economic, and political context of the stories of great leaders to develop subcategories of broader transactional and transformational leaders” (Boje, 2000).

Transformational leadership involves broadening and elevating follower’s goals and providing them with the values, enhanced skills, and confidence to go beyond minimally acceptable expectations of performance (Bass & Avolio, 1997). Yukl (1989) suggested that transformational leaders transform or change followers by using personal resources, such as time, knowledge, and experience. They perform as coach, teacher and mentor.

Transactional leaders, on the other hand, pursue a cost-benefit exchange approach that does not change subordinates and uses positional (organizational) resources in return for contracted services rendered by the subordinate (Bass, 1985). Scandura and Williams (2004) found that mentoring mediated the relationship between transformational leadership and career expectations. This finding confirmed Sosik and Godshalk’s (2000) suggestion that transformational leadership behaviors displayed by mentors may facilitate mentoring via building the protégé’s self-confidence.

Bass accused Burns of three errors: “(a) Burns did not pay attention to the portfolio of followers’ needs and wants, (b) Burns restricted transformational leadership to moral ends, and worst of all, (c) Burns set up a single continuum running from transactional to transformational leaderly types” (Bass, 1985, pp. 20-22).

Paternalism

Paternalism refers to managers’ personal interest in workers’ off-the-job lives and attempts to promote workers’ welfare (Pasa, Kabasakal, & Bodur, 2001). In paternalistic cultures, people in authority assume the role of parents and consider it an obligation to provide protection to others under their care. Subordinates, in turn, reciprocate by showing loyalty, deference, and compliance. Graen and Uhl-Bien (1995) suggests that the primary difference between paternalism and mentoring may be conceptualized as differences in leader-based versus follower-based leadership domains. Leader-based domains study the appropriate behavior of the person in the leader role. Paternalistic leadership is an example of the leader-based approach as it examines leader behaviors such as being interested in every aspect of employees’ lives, making decisions on behalf of employees without asking for their approval, and participating in employees’ special days (e.g., weddings, funerals, etc.). Graen and Uhl-Bien (1995) suggests that follower-based domains study the ability to motivate and change our own behavior. Mentoring illustrates this approach through its focus on protégé skill development.

Another distinction between mentoring and paternalism is that paternalism is a dyadic relationship between a more powerful leader and a follower, whereas mentoring relations may be dyadic, team or network relations. Uhl-Bien and Maslyn (2005) noted that in paternalistic leadership, decision making is directive rather than empowering. In

contrast, in a mentoring relationship, the decision-making is participative whereby the protégé learns the ropes of the organization and/or attains management skills through participating in the decision-making process alongside the mentor.

Mentoring Theory

The majority of mentoring studies have focused on the informal, spontaneous relationships occurring within organizations between junior and senior employees. However, mentorship is being expanded to embody formal and informal relationships that fulfill various developmental needs (Allen, McManus, & Russell, 1999; Burlew, 1991; Kram, 1985, 1986; Kram & Hall, 1996).

Mentoring in Business/Management Research

The advantages of diverse forms of mentoring relationships continue to be recognized and reported in the literature. Mentoring efforts made before, during, and following training are reported to facilitate the transfer of training experience to the workplace knowledge and usage (Brookfield, 1986; Cromwell & Kolb, 2004; Cross, 1981; Holton, Bates, Seyler, & Carvalho, 1997; Knowles, 1980, 1990; MacKeracher, 1996; Merizow and Associates, 1990; Merizow, 1994; Taylor, Lewé, & Draper, 1991; Tuijnman, 1996).

Workplace training has been shown to be particularly effective when mentoring is part of the process (Eby, 1997; Holaha, Jurkat, & Friedman, 2000; Kram & Hall, 1989; MacArthur, Pilato, Kercher, Peterson, Malouf, & Jamison, 1995). In their study of workplace mentoring, Kram and Hall (1989) conducted interviews with 161 engineers, each interview containing a group of 15 individuals. They then administered a

questionnaire to gain further insight into the role of mentorship in workplace training. They found that individuals who were not recognized as high performers in the workplace used mentorship relationships to help them learn the skills they needed to be successful. Additionally, they reported that in times of stress (such as restructuring, downsizing and globalization) mentorship relationships provided an “antidote” to stress. Further research is needed to explore this phenomenon (Kram & Hall, 1989). Eby (1997), in her review of the workplace mentoring literature, confirms the role of mentorship in on-the-job skill development.

Mentoring has been used as a means to enhance recruitment and retention of new employees, upgrade skills, and increase employee job satisfaction (Kerka, 1988). As described in the literature, an increase in implementation of formal mentoring programs by businesses and academic programs has been observed (Chao et al., 1992; Gaskill, 1993; Jacobi, 1991; Johnson, 1989; Murray, 1991; Noe, 1988; Zey, 1991). However, mentorship is being expanded to embody formal and informal relationships that fulfill various developmental needs (Allen, McManus, & Russell, 1999; Burlew, 1991; Kram, 1985, 1986; Kram & Hall, 1996). For this section, both formal and informal relationships will be reviewed.

Ragins and Cotton (1998) described two key differences between formal and informal mentorship. First, formal mentorship usually occurs through a process of assignment or matching that is initiated by a third party (Allen et al., 1999; Ragins & Cotton, 1998). Contrastingly, as described by Allen et al (1999) and Ragins and Cotton (1998), informal mentorship evolves spontaneously through a process of mutual attraction. Secondly, formal mentorship usually has a shorter duration than informal

mentorship. Studies report that informal mentorship often lasts three to six years, while formal relationships generally last six months to one year (Allen et al., 1999; Kram, 1985; Murray, 1991).

Kram (1993) describes the two major functions provided by mentors as career-related or psychosocial. Career-related includes “sponsorship, coaching, exposure, and visibility while psychosocial include role modeling, friendship, and acceptance” (Ragins & Kram, 2007, p. 5). Psychosocial concerns “build on trust, intimacy, identity, self-worth, and self-efficacy” (Ragins & Kram, 2007, p. 5). Formal mentors tend to fulfill more psychosocial functions than career-related functions (Chao et al., 1992; Noe, 1988).

Mentoring in Psychological Research

Daniel Levinson is noted by researchers for conceptualizing mentoring as part of developmental psychology. Levinson (1978) focused on different phases of adult development and concluded that the novice stage, between the ages of seventeen and thirty-two, involves an important task, among others, of forming mentoring relationships with older and more established confidants. He wrote that “the mentor relationship is one of the most complex, and developmentally important a man can have in early adulthood” (1978, pp. 97-98). Levinson also suggested an improvement on the quantity and quality of mentoring in the work force by writing that “poor mentoring in early adulthood is the equivalent of poor parenting in childhood: without adequate mentoring a young man’s entry into the adult world is greatly hampered. Some degree of emotional support, guidance and sponsorship is needed to smooth the way and make the journey worthwhile” (1978, p. 338).

A criticism of Levinson's finding as noted by Merriam is that "the limitation of his work is that the sampling pool consisted of only forty males between the ages of thirty-five and forty-five" (1983, p. 338).

Mentoring has been defined as a relationship between a more experienced employee who provides support and guidance to a less experienced employee to enhance their career success and personal development (Chao, 1997; Kram, 1985; Ragins, 1999, Noe et al., 2002; Wanberg et al., 2003). This means that "mentoring is a developmental relationship that is embedded within the career context" (Ragins & Kram, 2007, p. 5).

Linda Philip-Jones notes that "any human interaction carries a certain amount of risk, and if you're aware of the possible pitfalls and are prepared to deal with them, you stand a better chance of avoiding serious problems" (2001, p. 160). It would seem that some of the pitfalls would be excessive time and energy commitments, inappropriate choices, unrealistic expectations, expectations of failure, protégé's feelings of inferiority, unfair manipulation, excessive jealousy of mentors and mentees, and overdependence. She further notes that "the person who sponsors you will at least partially determine who ultimately listens to your ideas" (2001, p. 46). This serves as a potential warning since mentors have the potential to aid or the hinder our career success. It is with this in mind that as one searches for a mentor that one also determines where they are in terms of their career success and or corporate mobility. Individuals need to be intentional in their orientation to find, attract, and initiate mentoring relationships.

Mentoring is likely to be marked by both positive and negative experiences over time. Ragins, Cotton, and Miller (2000) proposed the potential for the existence of marginal mentoring relationships which do not involve serious dysfunction, but reduce

relationship effectiveness. Marginal relationships may be limited in the scope or degree of mentoring functions provided. Ragins et al., (2000) refers to marginal mentors as “good enough mentors” (p. 1178).

Mentoring in Youth Research

Dictionary definitions suggest that mentoring has something to do with passing on wisdom. Clutterbuck (2004) notes that such a general understanding is too vague to be helpful as it leads to confusion with the role of coaching. In developing a clearer definition, Wilkin (1992) argues that the role of the mentor should be framed in relation to specific frameworks, such as training or qualification requirements. The mentor thus becomes someone who can help find answers to challenging situations, assist with strategies for action in the job role, promote both nurture and challenge within the boundaries of the relationship and encourage sustained motivation in the work place. Callan (2006) notes that such qualities provide mentors with credibility for the role. Thus during the early years mentors will “inevitably combine these qualities with a mix of approaches and strategies” (p. 8).

The origins of youth mentoring in the US are found within major social movements of the late 19th and early 20th centuries (Baker & Maguire, 2005; Freedman, 1993). Freedman (1993) suggests that youth mentoring had its roots in the “Friendly-Visiting Movement” that had middle-class volunteers personally reach out to poor families to provide neighborly support, moral uplift, and role modeling. Baker and Maguire (2005) link the beginnings of mentoring more directly to social reformers. Seeking to provide caring guidance and support to their young charges, probation officers have been considered among the first mentors to disadvantaged youth. Prevention-

oriented approaches that came into prominence tended to be categorical in nature, attempting to identify and reduce risk factors associated with specific problem behaviors (Catalano, Hawkins, Berglund, Pollard, & Arthur, 2002). An alternative perspective is provided by proponents of the expanding positive youth development field. It focuses on promoting personal competencies, enhancing psychological well-being, and preparing youth to be healthy and productive members of society (Roth & Brooks-Gunn, 2003).

Youth mentoring can also represent a mechanism for implementing social policy. In Britain, large scale mentoring programs have been designed to reengage socially excluded youth with the formal labor market by influencing their attitudes, values, and beliefs about work and employment (Colley, 2003). Colley voiced concern that such programs with narrowly focused goals may place more emphasis on molding youth to the needs of the economy than on encouraging the development of their individual personhood.

Without relinquishing their own roles, parents in many cultures routinely share much of the care, education, and socialization of their children with extended family and other members of the community (Garcia, Meyer, & Brillon, 1995; Whiting & Whiting, 1975). Similar forms of informal but influential care have been common through different historical periods and within numerous cultural communities in the US (Haravan, 1989). Youth today are most likely to refer to a relative or kin when asked which non-parental adult has an important influence, makes significant difference, or otherwise acts as a mentor (Beam, Chen, & Greenberger, 2002; DuBios & Silverhorn, 2005; Zimmerman, Bingenheimer, & Notaro, 2002). However, substantial numbers identify someone acting in a professional capacity, e.g., teacher, counselor, minister,

social worker or someone with whom they have other forms of contact, e.g., coach, employer, neighbor (DuBios & Silverhorn, 2005). These relationships are often thought of as natural mentoring.

Mentoring in Education Research

The influential pioneers of mentoring in educational research include A. W. Astin (1977), E. T. Pascarella (1977) and R. C. Wilson (1975). These researchers focused on the impact of faculty-student relationships related to educational experiences and outcomes. Pascarella's (1978) research in particular reveals that beyond formal relationships, informal relationships between students and faculty have a significant influence on students' academic performance. Laurent A. Daloz offers a rationale for such mentoring relationships in education by stating that

if we are serious when we assert that education is most successful when students grow, that it is intellectual development we are about rather than simply knowledge acquisition, and then the evidence is strong that emotional engagement must be a part of the learning process. The recognition that passion is central to learning and the capacity to provide emotional support when it is needed are hallmarks that distinguished the good mentor from the mediocre teacher. (Daloz, 1990, p. 205)

Robert Gaskins, concurring with Daloz, states that "emotional engagement is critical for learning and that mentoring can support students in the development of emotional engagement" (Gaskins, 1992, p. 221).

More recent investigations into the role of mentoring in the educational process have spanned a wide expanse of research. Universities and academic programs frequently extol the benefits of mentoring and most assume that undergraduates and graduate students alike benefit substantially from a mentor relationship (mentorship) with a faculty member (Tenebaum, Crosby, & Gliner, 2001). In some student-faculty mentoring

research, no operational definition of mentoring is provided so that respondents are left to interpret the construct idiosyncratically (Cochran, Paukert, Scales, & Neumayer, 2004; Cronan-Hillix, Gensheimer, Cronan-Hillix, & Davidson, 1986; Kring, Richardson, Burns, & Davis, 1999). In other cases, researchers supply a precise definition for respondents to ensure a common response frame (Aagaard & Hauer, 2003; Busch, 1985; Clark, Harden, & Johnson, 2000; Wilde & Schau, 1991). One of the most comprehensive definitions emerges out of the work of O’Niel and Wrightsman (2001) when they say that “we propose that mentoring exists when a professional person serves as a resource, sponsor, and transitional figure for another person (usually but not necessarily younger) who is entering that same profession. Effective mentors provide mentees with knowledge, advice, challenge, and support as mentees pursue the acquisition of professional competence and identity. The mentor welcomes the less experienced person into the profession and represents the values, skills, and success that the neophyte professional person intends to acquire someday” (p. 113).

MacArthur et al. (1995) studied teachers and technology inclusion (59 teachers and 154 mentees). They reported that mentorship is needed to help train teachers to use technology in their classrooms.

Chao et al. (1992) studied alumni from a large Midwestern university and a small private institute. Of these randomly selected individuals, 212 were involved in informally developed mentorships, 53 were involved in formal mentorship programs, and 248 did not have mentors. Chao et al. (1992) noted that protégés of informal mentors reported receiving significantly more career related help than did protégés with formal mentors. These results can perhaps be explained by the state model of mentorships (Kram, 1983).

Specifically, they explain that the motivation for the initiation of the mentor relationship differs for formal and informal mentoring relationships and these differences could impact the functions that the mentor provides (Chao et al., 1992). Further research is suggested by Chao et al. (1992) to see if there are performance differences related to participation in a mentoring relationship and the type of mentorship relationship.

S. K. Gibson (2004) explored women faculty's mentoring experiences over the course of their careers in a qualitative study. Each of the nine participants was interviewed for one to two hours about their experiences of being mentored in the university setting. Using a selective reading approach, D. E. Gibson (2004) identified five themes, namely, 'a mentor as someone who cares and acts in the mentees' best interest; 'a feeling of connection with one's mentor'; 'a mentor affirms a mentees' worth'; 'a feeling of not being alone'; and 'politics impact the mentoring relationship'. Participants in Gibson's (2005) research further described mentors as proactive, available, and invested in the relationship. Gibson (2005) also states that "the perceived difference between mentoring and support was that mentors were people who acted and gave advice in the protégés best interest" (p. 485). Future research was suggested to investigate the impact of an individual's environment on their mentorship relationship.

Gibson (2005), Higgins and Kram (2001), and Noe, Greenberger, and Wang (2002) note that additional qualitative research is needed on essential elements of mentoring as compared to other developmental relationships. Mentorship, and other relationships in the developmental network in which the protégé is involved occur simultaneously and are known as relationship constellations (Higgins, 2000; Higgins & Kram, 2001). Mentoring research often excludes the holistic experience of the protégé and neglects to look at the

support they receive beyond their mentors (Higgins, 2000; Higgins & Kram, 2001). More research is needed to elucidate which elements of mentoring are related to positive mentorship (Allen & Eby, 2003). Specifically, research focusing on further examination of how career development, organizational development, and training efforts can be used to enhance the mentoring process is needed (Hezlett & Gibson, 2005). Kram & Hall (1989), in their study of engineers, suggests that workplace stress can be ameliorated by mentor relationships. Thus, research is not only needed to understand how to enhance the mentoring process, but also to explore the positive benefits of its enhancement in the workplace.

Mentoring in Religious Research

Sondra Higgins Matthaei's study of faith mentoring has led her to conclude that "many classical definitions of mentoring are inadequate when applied to the faith community, due largely to such definitions' tendency to relegate mentoring to a hierarchical arrangement within the professional realm with the ultimate goal being professional success" (Matthaei, 1996, pp. 10-11). In contrast to those definitions she defines mentoring within a faith-based construct as a "nurturing relationship that facilitates the meaning-making, meaning-discerning activity of life in response to God" (Matthaei, 1996, p. 15). She further describes a faith mentor as "a co-creator with God who, as a living representative of God's grace, participates in the relational, vocational, and spiritual growth of others" (Matthaei, 1996, p. 20). Within the context of faith based understanding, Bob Biehl defines the ideal mentoring connection as a "lifelong relationship, in which a mentor helps a protégé reach her or his God-given potential" (Beihl, 1996, p. 19). Ron Lee Davis affirms the intentionality and intensity of the

relational dimension of mentoring by stating that “the purpose of mentoring is not merely to impart knowledge to others. . . . It has much more to do with modeling character than with verbal teaching. . . . If we want to transform our families, our churches, our businesses, our communities and ultimately our world, then we must discover what it means to pour our lives into individuals” (Davis, 1991, pp. 18-23). Matthaëi similarly concludes that mentoring is relational because through interpersonal relationships we see ourselves in new ways.

Merriam in her 1983 review of the literature summarizes that “a precise definition of mentoring, at least one that all could agree upon, was not to be found” (1983, p. 162). This study will examine the contributions of Leona English, and Howard and William Hendricks.

Leona English prefers the description of the mentoring process as one in which a “more skilled or experienced person, serving as a role model, teaches, sponsors, encourages, counsels, and befriends a less skilled or less experienced person for the purpose of promoting the latter’s professional and/or personal development” (1998, p. 6). Anderson intertwines his definition of mentoring with various “functions of mentoring (role model, teacher, sponsor, encourager, counselor or friend)” (Anderson and Shannon, 1988, 39-40). It is important to note that not all mentors will embody each function thus English proposes that mentors can be expected to “display select functions in particular situations” (English, 1998, p. 7).

Walton Williams’ (2001) review of Leona English noted that “Dr. English’s greatest contribution is her emphasis on the mentorship pre-program process” (p. 109). He suggests that while mentoring may be the hot button of current management

philosophy, thinking that it will erase all ills of delinquent ministry training is bound to lead to disappointment. Mentoring does offer men and women who are young in ministry an excellent initiation process. Another key contribution from English involves evaluating the mentoring program. Williams (2001) notes that

specific help in mentor program evaluation is exceedingly scanty. A mentorship evaluation could target one or more of the four following needs. 1) It could seek to demonstrate the overall worth of the program. 2) The evaluation may focus on mentoring activities with the purpose of improvement. 3) It may also concentrate on accumulating available information about mentoring. Finally, 4) it may speak to those in the program about the practice and dynamics of mentoring such as this project does. (p. 110)

Howard and William Hendricks note that “some churches have been using principles of mentoring for years, even though they haven’t used that term to describe their work. A common designation is ‘discipleship’” (1995, p. 98). This is echoed in the attitude of Generation Church when it asserts that “God did not call us to make attendees, He called us to make disciples” (Dyck, 2008, p. 39). To make disciples we need to engage in relationships. To foster mentoring relationships we must remember that “a label means almost nothing. What matters is whether anything positive is rubbing off when one man deals with another” (Hendricks & Hendricks, 1995, p. 101). Knowing that relationships are fluid they further caution that “all of us are under construction—you and your mentor included” (Hendricks & Hendricks, 1995, p. 110).

Empowerment

Rappaport coined the term “empowerment” to describe “the process by which people gain a sense of mastery in their lives and relationships due to their attitude for self-activation and the assertion of observable behavior that implements self-capacitating beliefs” (Rappaport, 1984, p. 3). He underscores the beneficial outcome in helping

relationships when the balance of influence favors the search for and the affirmation of competencies more so than the spelling out of what needs to be done and how it was done. He proposes that the cornerstone to empowerment rests on the participation of people wherever and however they can in the creation of their own well-being. Keifer (1981) describes empowerment as “a pro-active developmental process that addresses people’s strengths, rights, and abilities in sorting out solutions to problems” (Keifer, 1981, p. 9). Wheeler and Chin (1989) linked the process of empowerment to the redistribution of power among stakeholders to bring about a more proportionate social justice. Williamson (1991) views empowerment in terms of the ability to balance individuation with social connections. He highlights the process of learning to operate in an autonomous manner without being impaired personally or feeling overly responsible for others. Similarly, Amudson, Steward, & Valentine (1993) speak of the “collaborative, accountable and mutual aspects in the empowerment process that lead to greater self-reliance and interdependence” (p. 119). Gibson (1991) describes empowerment as “the interactional process of recognizing, promoting, and enhancing people’s abilities to meet their own needs, to solve their own problems and/or mobilize the necessary resources to give them a sense of being able to intervene effectively in their own lives” (Gibson, 1991).

Customer Relationship Management (CRM) programs are based on a leadership theory that sees communication as an important function in managing interpersonal relationships of customer service representatives (Burns, 1978). Kolberg (2001) noted that along with communication and teamwork, coaching is the essence of leadership. Rost (1991) said that leadership is reciprocal. The CRM leadership communication process

combines coaching, transformational and transactional leadership theories (Burns, 1978; Bass, 1990; Kolberg, 2001) to influence the outcomes of a customer service representative (CSR) and customer interaction.

The emotional capability enables a connection between a CSR and a customer during contact (Rogers, 1995; Cooper & Sawaf, 1998), and is what many call an ability to relate, that is, to empathize. In order to establish and sustain an emotional connection CSR's needs both the leadership skill to establish trust (Gibb, 1978; Kolberg, 2001) and the leadership ability to reframe an emotional climate to a secure atmosphere (Rogers, 1995). Trust is a feeling associated with coaching that ranges from confidence to comfort (Kolberg, 2001). While an emotional connection is necessary for a customer relationship, it may not be sufficient to influence a favorable transactional outcome, for example a sale or fulfillment of a service request (Murphy, 1999; De Wulf, Odekerken-Schroeder, & Iacobucci, 2001; Van Beber, 2001; Winer, 2001).

Mentoring and Empowerment in Ministerial Training

Clouzet notes that “since the early 1980’s, discussion regarding theological education and ministerial training have surfaced in major academic communities across North America renewing an interest in the subject” (1997, p. 222). Kelsey (1993) notes that theological education can be divided into two schools namely, Athens and Berlin. Athens represents an education to impact the inner self while Berlin represents scientific learning. Hough and Cobb (1985) defined theological education as aimed at “professional church leadership” (1985, p. 19).

Contributions from a Seventh-day Adventist Perspective

Walt Williams is a pioneer in the crafting of a Seventh-day Adventist contribution to the literature of mentoring. He traces the development of denominational thinking on mentoring in his doctoral dissertation.

Williams (2001) notes that “A.G. Daniels, long time president of the GC, deeply solicitous for the spiritual up-building of Adventist ministry, fathered the organization of the Ministerial Association of Seventh-day Adventists” (p. 72). Williams (2001) notes that “Daniels in 1919 listed 8 skills as imperative but expanded it to 24 by 1926” (p. 72). This became the skeleton from which a checklist model for mentoring was designed by the Ministerial Association in 1990. This model is all but defunct. The reason for this is that

with pastoral training relegated to seminary or Bible college faculties, the gap between Adventist ministry as taught in the classroom and the experienced in the field, grew alarmingly wide. Too frequently seminary graduates were unprepared for the problems they faced, felt themselves virtually isolated and misunderstood, with some becoming discouraged and disillusioned wanting to quit pastoral ministry. (Williams, 2001, p. 73)

Williams was one of the Ministerial Association directors for the Georgia-Cumberland conference of Seventh-day Adventist during the time of his studies at Denver Theological Seminary. An important outcome of his studies was the crafting of a mentoring definition with his peers. This definition states

Mentorship in the Georgia-Cumberland Conference (of Seventh-day Adventists) entails an ordained, skilled and experienced pastor, serving as defender, role model, encourager, and counselor for an entering, un-ordained, less skilled or experienced pastoral intern. The purpose of this relationship is to facilitate the professional and/or personal development of pastoral competencies in the intern, which results in a pastor being all God intends of an ordained Adventist clergy person. (p. 99)

Wesley Torres, pastor of the Hamilton Mountain Seventh-day Adventist Church, in writing about Christian homes notes that “all expressions of affection and activities should make it a proper place where characters are developed and members are prepared to serve God and society” (Torres, 2007, p. 27). Torres notes the importance of education for the children of the family. Their education rests upon the parents (adults) and thus parents (adults) need a mentoring model. He notes that “the pastor becomes a counselor and is placed in a privileged position where people tend to be more receptive to his or her words because of people facing crises need caring persons around them” (Torres, 2007, p. 61). The pastor thus assumes the role of mentor and coach as adults are educated to make family worship relevant and meaningful to their children.

Richard Marker, president of the Greater New York Conference of Seventh-day Adventists, writes “it is imperative that the pastor-coach be a converted Christian grounded in the Seventh-day Adventist faith and message” (2008, p. 151). Marker suggests that pastors ensure that the adult learners in the church be given a model that promotes self-sufficiency in churches. Adult learners are taught by “utilizing sermons to affect corporate change” (Marker, 2008, p. 159). Marker further notes that the work of the pastor is to “train, equip and empower” (2008, p. 222). This is consistent with specific outcomes; thus, it is correct to see the pastor in his model as more of a coach than a mentor.

Grigore Leordean, pastor of the North Miami Beach Seventh-day Adventist Church, writes that “program development would necessitate a structure, a group of participants, spiritual material, a schedule, and a plan” (2008, p. 169). The objective of his task is to help adult learners to revitalize their spiritual lives. He utilized a principle of

andragogy when he notes that “the objective was to help the participants realize the importance of the Holy Spirit in spirituality and to urge them to pray and prepare the way for receiving the Holy Spirit in their lives” (Leordean, 2008, p. 170).

Raymond House, a pastor in the Arkansas Conference of Seventh-day Adventists notes “pastors need more opportunities to develop coaching skills. . . . There is a moderate selection for the general Christian layperson, but not particularly for the pastor” (2008, p. 67). He seems to underscore more an accountability model than a mentoring model. He notes that “coaching differs from counseling or mentoring in that it seeks to find the motivating factors within the person being coached, instead of trying to teach a new concept or bring up an issue related to a psychological perspective” (House, 2008, p. 135).

Ron Clouzet, director of the North American Division of Seventh-day Adventist Evangelism Institute (NADEI) notes “if the college or seminary functions in a biblical paradigm, mentoring will become uppermost in their list of priorities” (1997, p. 320). It is with this vision that the researcher explored the mentoring practices at AIM.

Conclusion

Mentoring has received attention from various disciplines in the last two decades. In the industrial model, the focus was on the career development of protégés by seasoned individuals in the organizations (mentors). In business and educational literature much attention is given to creating intentional mentoring relationships. Religious writers have more recently begun producing literature on mentoring; however, they have tended to focus more narrowly on the subject.

Within the Seventh-day Adventist writing circle, more attention is given to coaching rather than mentoring with the exception of two authors: Walton Williams and Ron E. M. Clouzet.

The challenge for Adventist Information Ministry (AIM) is to create a workplace mentoring model while maintaining its religious focus. The goal of mentoring is the empowerment of individuals. The aim of this research was to contribute to an understanding of the mentoring styles that are operational at AIM and to develop a mentoring model at the call center that supports religious media ministries within the North American Division of the Seventh-day Adventist Church.

CHAPTER 4

PROCEDURES AND METHODOLOGY

Introduction

This chapter describes the research design and methodology used in this study. It includes (a) a description of the population, (b) a description of the data collecting instrument, and (c) the procedure for data collection.

Research Design and Methodology

Surveys are useful to explain a behavior (Weisberg, Krosnick, & Bowen, 1996). Rubin and Babbie (2001) suggests that the survey data collection is the most common methodology employed by social science researchers. They further assert that “survey research allows for some flexibility in the investigation of a point or issue by means of approaching it from various angles using several questions” (p. 380).

I wanted to find out what the employees at AIM are doing, how they are doing it, and what the effects were. A non-experimental research method was selected. The goal was to “observe the subjects in order to describe them as they naturally exist without experimental intervention” (Patten, 2000, p. 5). Survey questionnaires are widely used tools to gather information about training and human resources development. Most procedures for developing training begin with needs assessment, performance analysis, and/or task analysis (Hannum & Hansen, 1989). A survey questionnaire is a fast, effective way to collect this information. This research methodology can be further

clarified as qualitative research methodology. In qualitative methodology the researcher looks at “settings and people holistically by studying them in the context of their past and the situations in which they find themselves” (Taylor, 1984, p. 6).

The purpose of this study was to discover the mentoring style preferences held by employees within the Seventh-day Adventist community of faith working at Adventist Information Ministry (AIM). Using the Mentoring Style Indicator survey instrument developed by William A. Gray and Marilynne Miles Gray (1996), employees at Adventist Information Ministry (AIM) were asked to list in order of their preference what mentoring styles they preferred to use when presented with six situational scenarios.

Population

At the time of the research there were 71 employees at AIM. Eight were permanent staff while 63 were students at Andrews University. The students were employed as staff assistants, shift leaders, chaplains, information technologists, customer service representatives, satellite support, and media reproduction.

The Mentoring Style Indicator

The instrument used in this study was a slight modification of the survey designed by William A Gray and Marilynne Miles Gray at The Mentoring Institute Inc. The modification was limited to items used to capture demographic data. The MSI has been used as part of intentional mentoring formation workshops and seminars.

In 1978, William A Gray started creating formalized mentor-protégé partnerships. Nearly all the literature on mentoring at the time described informal mentoring. He asked for volunteers to test the relationship formation. In follow up interviews, he discovered

that the relationships failed and that protégé goals were not accomplished. This led to identifying four mentoring styles and associated behaviors and the development of the Mentoring Style Indicator.

The Mentoring Style Indicator describes six situations and asks respondents to rank their preferred responses on the following scale with 4 being the most preferred style, 3 the second preferred style, 2 the third preferred style and 1 the least preferred style.

William Gray is president of Corporate Mentoring Solutions (formerly The Mentoring Institute), a for-profit institution. Positive internet contact with Corporate Mentoring Solutions led the author to utilize Gray's expertise in launching an exploration of Adventist Information Ministry's (AIM's) mentoring. Factors influencing the decision were Gray's mentoring behaviors, his mentoring styles indicator (MSI), and his desire to assist program development in a ministry organization.

The MSI isolates one's preference of four mentoring styles. Gray maintains that "successful mentoring begins with whichever mentoring style is appropriate for developing the protégé's ability Effective mentors style-shift to provide appropriate styles of mentoring assistance and successful protégés style-shift to seek out and welcome appropriate styles of mentoring help A successful relationship is dynamic and changing" (1996, p. 6).

The Mentoring Style Indicator identifies the Informational Mentoring Style, the Guiding Mentoring Style, the Collaborative Mentoring Style and the Confirming Mentoring Style. These styles represent the progressive process that mentoring goes through to promote the success of the protégé.

Mentors use the Informational Mentoring Style to impart various kinds of information to protégés via one-way communication from mentor to protégé. Mentors use the Guiding Style to guide the mentee and play a dominant role in their decisions. These two styles are used to equip protégés.

The Collaborative Style involves a mutual exchange of ideas between the mentor and the protégé, with neither dominating the relationship. In the Confirming Style, protégés play a more proactive, dominant role, proposing what they want to do and become, while mentors offer clarification and support. These two styles are used to empower protégés.

The scoring procedure leads to the identification of the preferred mentoring style of the respondent. The following instrument was used to tabulate the results:

For each of the situations (1—6), add all the totals in column a, b, c and d. The combined total for each respondent must equal 60. Identify the preferred mentoring styles by at the total for the A column, B column, C column and D column. A single dominant style would have a high score of 19 and above; a mixed mentoring style would have two or three scores of 19 and above while a balanced mentoring style would have the four scores between 12—18. Weak preference is indicated by scores between 6—11; moderate preference by scores between 12—18 and strong preference by scores between 19—24. (Gray, 1996, p. 7)

Validity

Russel Carney (1998) in reviewing the validity of the Mentoring Style Indicator notes

The MSI has developed over the years based on the author's experience in conducting mentoring training with a variety of clients. The various versions of the MSI are updated as needed to keep the hypothetical situations current. Hence, it would appear that content validity has been built in as a result of the authors' direct experience in working with clients in these various areas. Although technical psychometric information regarding construct validity is not provided, the model certainly appears to identify various mentor-protégé relationship patterns. (p. 657)

Reliability

The Mentoring Style Indicator “was not developed as a psychometric instrument which measures a stable human characteristic in a consistent or reliable way with repeated administrations” (Carney, 1998, p. 657). What it does show is that the preferred style is a stable construct (Gray, 1996).

Demographic Data

The returned surveys provided demographic data on age, gender, role function at AIM, and educational background.

Data Collection Procedure

On September 14, 2008, an email was sent out to everybody employed at AIM. It introduced the study and included the informed-consent form as an attachment. It was clearly stated that participation was voluntary. It was also stressed that the survey would be done anonymously.

On September 18, 2008, informed consent forms and the survey instrument were printed. At a meeting of AIM chaplains, the survey was unveiled and distributed to them.

On September 21, 2008, when all the employees were at AIM, announcements were made via e-mail and in person that the surveys were ready and that informed consent forms would be distributed to everyone. Participation was voluntary and, after signing the informed consent forms, participants could get a survey instrument at the literature station. A drop box was provided where completed surveys could be returned. The last completed survey was retrieved from the drop box on September 30, 2008 at 10 a.m.

Analysis of Data

This study was designed to answer five main questions. The data obtained from the survey instrument were compiled and descriptive statistics were computed using the Statistical Package for the Social Sciences (SPSS) computer software program.

Summary

The research design in this study involved the use of a survey. Descriptive statistics were reported. The survey was a slightly modified version of a previously validated instrument. The modified items elicited demographic data and no modification of the actual content of the instrument was made.

Data was encoded using the statistical software SPSS. Computer analysis provided descriptive statistics for each variable investigated.

CHAPTER 5

DATA ANALYSIS

Introduction

Chapter five presents the results of the survey. Findings are presented in both narrative and table formats. The chapter begins with the response rate and general demographics of those who chose to complete the survey.

In the Fall Semester of 2008, there were 79 employees as AIM. Eight were permanent staff while 71 were students at Andrews University. The response rate among staff was 75% (n = 6) and a response rate of 74.6% (n = 53) was recorded for the students employed at AIM. Unusable surveys were completed and returned by four employees at Adventist Information Ministry.

Table 4 provides the summary statistics for gender, age, leadership roles and educational levels of respondents employed at AIM.

Table 4

Frequencies – Gender, Age, Roles and Education of Respondents

	Mentors		Protégés		Total	
	N	%	N	%	N	%
Gender						
Males	16	66.7	25	71.4	41	69.5
Females	8	33.3	10	28.6	18	30.5
Age						
18 – 24	9	37.5	18	51.4	27	45.8
25 – 31	10	41.7	13	37.1	23	39
32+	5	20.8	3	8.6	8	13.5
Missing	--	--	1	2.9	1	1.7
Roles						
CSR	--	--	23	65.7	23	39
Shift Leader	9	37.5	3	8.6	12	20.3
Chaplain	9	37.5	9	25.7	18	30.5
Staff	6	25	--	--	6	10.2
Education						
Non-college	8	33.3	17	48.6	25	42.4
College Degree	16	66.7	18	51.4	34	57.6

note: Mentors N = 24

Protégé N = 35

The data shows that there are twice as many males working at AIM as there are females. It does not demonstrate why this is so. It also shows that a large number of employees of AIM fall in the 18-24 age groups.

Mentors are employees that have worked at AIM for six months or more and protégés are new employees.

The Mentoring Style Indicator highlights the respondents' preference for the Informational Mentoring Style, the Guiding Mentoring Style, the Collaborative Mentoring Style and the Confirming Mentoring Style. Table 5 presents the Mentoring Style Preference by categories of AIM employees.

Table 5

Ranking of Mentoring Style Preferences by AIM Employment Categories

	Informational	Guiding	Collaborative	Confirming
Staff	3	1	2	4
Chaplains	2	1	2	3
Shift Leaders	1	4	3	2
Customer Service	2	1	2	2

Note: Undecided ranking by Shift Leaders N=2; CSR N=3

The chief characteristics of the informational mentoring style are that mentors prefer to impart what they know to prevent protégés from making needless mistakes. This is accomplished through one-way communication patterns. They self-disclose how they did things; they describe what peers have done; they teach important concepts and explain the dos and don'ts of the organization. Protégés prefer this style because they want their mentors to utilize these techniques.

The chief characteristics of the guiding mentoring style are that mentors prefer to guide interactions with protégés by making suggestions for them to consider; persuading them to apply these suggestions; and demonstrating the needed skill. Mentors that prefer this style probe and ask leading questions to draw out protégés ideas for making decisions and solving problems. Protégés that prefer this style know what they want to accomplish but lack practical skills; thus they want mentor guidance that they can apply.

The chief characteristic of the collaborative mentoring style is that mentors and protégés prefer to jointly make decisions that affect any situation, thus both parties make strong contributions. They dialogue to exchange ideas and have an equal investment in the successful outcome of any project. This style empowers protégés to propose their own ideas and is less dependent than guiding or informational mentoring.

The chief characteristic of the confirming mentoring style is that mentors who prefer this style like to empower protégés. They expect protégés to seek them out and use them as a sounding board. They listen and clarify protégés feelings and ideas. They encourage what the protégé proposes to do and endorse their plans. Protégés who prefer this style are self-reliant and sometimes strong willed.

Mentors and protégés can have (a) a single dominant style, (b) a mixed style because there are two or three single dominant styles that have a strong preference, (c) a balanced style because all four styles are moderately preferred and (d) an undetermined style because one style has a very weak preference.

Scoring the instrument was done by adding the preferred responses to each of the six situations. Preference is indicated by rank-ordering all four responses for each situation. The highest preference gets a four, the second highest preference gets a three, the third highest preference gets a two and the least preferred response gets a one. For the instrument to be correctly completed, a grand total of 60 will be reached when adding up all the responses. The lowest possible score for a mentoring style preference can be six and the highest possible score for a mentoring style preference can be 24.

According to the Mentoring Style Indicator, a single dominant style is identified by scoring 19 or higher in a single preference; a mixed style is identified by scoring 19 or higher in two or three single preferences; and a balanced style is identified by scoring between 12 and 18 in all four preferences indicating high flexibility. This researcher discovered an undetermined style when some scores fell outside of parameters set by the Mentoring Style Indicator.

The single dominant style most preferred was Informational, followed by Confirming. The third preferred style was Guiding, and the least preferred single dominant style was Collaborative.

This suggests that most employees at AIM are interested in having the skills to function in their capacities as CSRs, chaplains, Shift leaders and staff. It further relates to familiarity with technology - that they want to understand the specific software used to perform their tasks.

The survey called for age of respondents. Three categories were selected by the researcher based on the assumption that respondents aged 18—24 would have a high school diploma, respondents aged 25—31 would have a college degree and are working towards a graduate degree, and respondents aged 32 and older would have a graduate degree. The results are reported in Table 6.

Table 6

Frequencies of Mentoring Style Preference by Age of AIM Employees

	Informational		Guiding		Collaborative		Confirming	
	M	SD	M	SD	M	SD	M	SD
Staff								
18-24	16	---	19	---	14	---	11	---
25-31	16.5	.707	17.5	2.121	16	1.414	10	1.414
32 or older	15.33	3.215	16	1.000	16.67	3.055	12	2.646
Chaplains								
18-24	19	2.82	17	2.828	14.5	.707	9.5	.707
25-31	15.08	4.536	16.08	1.935	14.83	.225	14	4.967
32 or older	12	4.359	18	1.732	16.33	3.786	13.67	2.309
Shift Leaders								
18-24	15	4.640	15.3	2.541	14.4	2.951	15.3	3.302
25-31	17.5	4.950	12	2.828	13.5	.707	17	2.828
32 or older	--	---	--	---	--	---	--	---
Customer Service								
18-24	16.35	3.870	14.79	2.636	15.29	2.335	13.57	3.694
25-31	15.5	3.270	15.67	1.633	14.83	3.312	14	3.950
32 or older	14.5	7.770	11.5	4.950	16	4.243	18	1.414

The single dominant style that was most preferred for the 18-24 age group was Informational ($M = 16.04$, $SD = 4.05$); this was followed by Guiding ($M = 15.30$, $SD = 2.62$). The third preferred style was Collaborative ($M = 14.85$, $SD = 2.4$), and the least preferred single dominant style was Confirming ($M = 13.81$, $SD = 3.6$).

The single dominant style most preferred for the 25-31 age group was Guiding ($M = 15.74$, $SD = 2.2$); this was followed by Informational ($M = 15.52$, $SD = 3.9$). The third preferred style was Collaborative ($M = 14.83$, $SD = 2.3$), and the least preferred single dominant style was Confirming ($M = 13.91$, $SD = 4.4$).

The single dominant style that was most preferred for the 32 and older age group was Collaborative ($M = 16.38$, $SD = 3.06$); this was followed by Guiding ($M = 15.62$, $SD = 3.46$). The third preferred style was Confirming ($M = 14.12$, $SD = 3.18$), and the least preferred single dominant style was Informational ($M = 13.88$, $SD = 4.42$).

The data indicates that each of the three groups have a specific style preference. The assumption was that the older individuals get, the more flexible they would be in their style preference. And this was shown to be so.

The 18—24 age group appears to be more familiar with technology, thus their focus is on getting software training to enhance their job function. The 25—31 age group seems to need a little more help than just getting information to function, while the 32 and older age group seems to prefer more extended interaction as they seek to gain skill competencies.

Another variable that was considered was Gender. Table 7 displays the various categories of employees by gender with their Mentoring Style Preferences.

Table 7

Frequencies of Mentoring Style Preference by Gender of AIM Employees

	Informational	Guiding	Collaborative	Confirming
Staff				
Male	-	1	1	-
Female	1	2	1	-
Chaplains				
Male	4	7	4	3
Female	-	-	-	-
Shift Leaders				
Male	3	-	-	1
Female	1	1	2	2
Customer Service				
Male	7	4	1	2
Female	1	2	2	1

Note: Undecided preference Male Shift Leader N=1; Female Shift Leader N=1
Male CSR N=2; Female CSR N=1

The single dominant style that was most preferred by males was Informational ($M = 16.15$, $SD = 3.92$); this was followed by Guiding ($M = 15.49$, $SD = 2.67$). The third preferred style was Collaborative ($M = 14.80$, $SD = 2.29$), and the least preferred single dominant style was Confirming ($M = 13.56$, $SD = 4.0$).

The single dominant style that was most preferred by females was Guiding ($M = 15.72$, $SD = 2.38$); this was followed by Collaborative ($M = 15.56$, $SD = 2.91$). The third preferred style was Confirming ($M = 14.72$, $SD = 3.32$), and the least preferred single dominant style was Informational ($M = 14.0$, $SD = 3.77$).

Males seem to be more oriented toward information and females more toward guiding. It is not clear from the data why these differences emerged.

Table 8 presents the Mentoring Style Preferences of AIM employees as differentiated by their leadership roles.

Table 8

Frequencies of Mentoring Style Preferences by Leadership Role of AIM Employees

	Informational	Guiding	Collaborative	Confirming
Staff	1	3	2	-
Chaplains	4	7	4	3
Shift Leaders	4	1	2	3
Customer Service	8	6	3	2

Note: Undecided preference Shift Leader N=2; Customer Service Representative N=3

The single dominant style that was most preferred by staff was Guiding ($M = 17.0$, $SD = 1.67$); this was followed by Collaborative ($M = 16.0$, $SD = 2.28$). The third preferred style was Informational ($M = 15.83$, $SD = 2.13$), and the least preferred single dominant style was Confirming ($M = 11.17$, $SD = 2.04$).

The single dominant style that was most preferred by shift leaders was Confirming ($M = 15.58$, $SD = 3.17$); this was followed by Informational ($M = 15.42$, $SD = 4.56$). The third preferred style was Guiding ($M = 14.75$, $SD = 2.76$), and the least preferred single dominant style was Collaborative ($M = 14.25$, $SD = 2.70$).

The single dominant style that was most preferred by chaplains was Guiding ($M = 16.5$, $SD = 2.0$); this was followed by Informational ($M = 15.0$, $SD = 4.5$). The third preferred style was Collaborative ($M = 15.06$, $SD = 2.36$), and the least preferred single dominant style was Confirming ($M = 13.49$, $SD = 4.48$).

The single dominant style that was most preferred by CSRs was Informational ($M = 15.83$, $SD = 3.84$); this was followed by Collaborative ($M = 15.17$, $SD = 2.58$). The third preferred style was Guiding ($M = 14.87$, $SD = 2.73$), and the least preferred single dominant style was Confirming ($M = 14.13$, $SD = 3.64$).

Staff responses indicate that they prefer a more practical approach and therefore guiding is useful to them. Shift leaders are more inclined to confirm what is being done

correctly reducing possible conflicts among shift leaders and CSRs. Chaplains want information and demonstration thus guiding is useful to them.

Table 9 presents the Mentoring Style Preference of AIM employees as differentiated by level of education completed.

The employees at AIM who completed and returned the survey comprised of 75% (n = 6) staff and 74.6% (n = 53) students.

Table 9

Frequencies of Mentoring Style Preference by Educational Level of AIM Employees

	Informational	Guiding	Collaborative	Confirming
Staff				
High School	1	1	1	-
College	-	2	1	-
Graduate	-	-	-	-
Chaplains				
High School	-	1	-	1
College	4	6	4	2
Graduate	-	-	-	-
Shift Leaders				
High School	1	1	1	2
College	3	-	1	1
Graduate	-	-	-	-
Customer Service				
High School	5	5	2	2
College	3	2	1	1
Graduate	-	-	-	-

Note: Undecided preference for Shift Leaders High School N=1; College N=1; Customer Service Representative High School N=2

Staff reported that one held a graduate degree, one an undergrad degree and four high school diplomas. Students participating in the study reported four held graduate degrees, twenty eight held bachelor's degrees, four held associates' degrees and seventeen held high school diplomas.

The single dominant style that was most preferred by those with college degrees was Informational ($M = 15.94$, $SD = 3.84$); this was followed by Guiding ($M = 15.69$, $SD = 2.54$). The third preferred style was Collaborative ($M = 14.88$, $SD = 2.4$), and the least preferred single dominant style was Confirming ($M = 13.5$, $SD = 3.74$).

The single dominant style that was most preferred by those without college degrees was Guiding ($M = 15.41$, $SD = 2.6$); this was followed by Collaborative ($M = 15.22$, $SD = 2.62$). The third preferred style was Informational ($M = 14.96$, $SD = 4.2$), and the least preferred single dominant style was Confirming ($M = 14.41$, $SD = 3.94$).

It may seem that the respondents with college degrees are better able to understand abstract concepts of software usage than employees with less education who seem to need more guidance to develop the necessary skills for their job function.

Summary

Of a total population of 79, the response rate among staff was 75% ($n = 6$) while a response rate of 74.6% ($n = 53$) was recorded for the students employed at AIM. Unusable surveys were completed and returned by 4 employees at Adventist Information Ministry.

The intent of this study was to discover what mentoring style preference employees at Adventist Information Ministry (AIM) have. Using the Mentoring Style Indicator survey instrument developed by William A. Gray and Marilynne Miles Gray, employees at Adventist Information Ministry (AIM) were asked to list in order of their preference what mentoring styles they would likely choose when presented with six situational scenarios.

This study was designed to identify the Mentoring Style Preference of AIM employees. To this end five main issues were addressed:

1. What is the ranking of the Mentoring Style (Informational, Guiding, Collaborative and Confirming) that employees at AIM prefer?
2. Is there a relationship between AIM employees' Mentoring Style Preference and their age?
3. Is there any gender difference in Mentoring Style Preference?
4. Is there a relationship between AIM employees' Mentoring Style Preference and their leadership role?
5. Is there a relationship between AIM employee Mentoring Style Preference and their education level?

The Informational Mentoring Style was the most preferred followed by Confirming, Guiding and Collaborative Mentoring Styles for employees at AIM.

Younger respondents (18—24 year old group) preferred the Informational Mentoring Style, while the oldest group (32+ year olds) preferred the Collaborative Mentoring Style.

Males preferred the Informational Mentoring Style while females preferred the Guiding Mentoring Style.

Staff preferred to use the Guiding Mentoring Style; shift leaders preferred to use the Confirming Mentoring Style and chaplains preferred to use the Guiding Mentoring Style, and customer service representatives preferred the Informational Mentoring Style.

The data shows that college educated employees prefer the Informational Mentoring Style while those without college education prefer the Guiding Mentoring Style.

Conclusion

The findings highlight the mentoring style preferences of employees at AIM. Those in supervisory roles can use the information as they select mentoring styles that match the preferences of the employees that they oversee. Protégés, who understand the implications of their own mentoring style preferences, can communicate their preferences to supervisors in an effort to enhance the benefits of mentoring. And where there is incongruence between the Mentoring Style Preferences of mentors and mentees, style shifting is advisable to ensure successful outcomes for mentors and protégés.

CHAPTER 6

MENTORING AND EMPOWERING AT AIM

Introduction

Adventist Information Ministry (AIM) is the call center for the North American Division of the Seventh-day Adventist Church's media ministries. AIM supports the ministries by providing a "live" person TV viewers can talk to when they are viewing broadcasted programs. AIM's main clients are Amazing Facts, Voice of Prophecy, and It is Written. The initial "live" person is what is referred to as a customer service representative, or in AIM usage, a 'Christian service representative' (CSR).

The purpose of this study was to discover how employees at AIM prefer to be mentored.

Mentoring Leadership at AIM

Mentoring in corporate structures is not a new phenomenon. Researchers indicate that in organizations there are benefits to mentoring (Kram, 1985; Cullen & Luna, 1995; Higgins, 2000; Darwin 2003; Cromwell, 2006).

Researchers have focused on service providers who interact with clients face to face like nurses (Hogan, Hogan, & Busch, 1984); clerical personnel (Hogan et al., 1984); retail salesclerk (Saxe & Weitz, 1982); bank tellers (Schneider & Bowen, 1985) but have largely ignored service providers whose interaction with customers are restricted to telephonic conversations.

Levinson et al. (1978) focused on different phases of adult development and concluded that the novice stage, between the ages of seventeen and thirty- two, involves an important task, among others, that of forming mentoring relationships with older and more established confidants. He wrote that “the mentor relationship is one of the most complex, and developmentally important a man can have in early adulthood” (pp. 97-98).

At AIM, there is no face-to-face customer contact. Employees can only rely on non-verbal cues for communication and comprehension. During conversations when CSRs discover that the needs of the callers are greater than they can provide, the call is passed on to the phone chaplain. Telephone chaplains therefore need to understand distance learning theories and methodology (Philip-Jones, 1988; Lynn, 1998; Ambrose, 2003). Ambrose (2003) suggests that gaining a sense of underlying feelings over the phone is a unique challenge. To overcome these barriers, tuning in to nonverbal signals; describing behavior; articulating thoughts and opinions clearly, and summarizing agreements, helps make the distance mentoring/phone counseling conversation successful.

The majority of mentoring studies have focused on the informal, spontaneous relationship occurring within organizations between junior and senior employees. However, mentorship is being expanded to embody formal and informal relationships that fulfill various developmental needs (Allen, McManus, & Russell, 1999; Kram, 1985, 1986; Kram & Hall, 1996).

AIM has functioned using hierarchical structures of organization. Ministry is its mission. The following leadership principles are the core values at AIM that relate to the mentoring of its employees.

Unswerving Commitment to Empowering People

When AIM empowers others in ministry, it multiplies its effectiveness. Jesus trained thirty-five pairs and sent them out to minister. They in turn trained others, and so the work force was expanded. AIM should continue in this path; thus “we must train pastoral staff to work as equipping servants” (Stevens, 1985, p. 151).

The goal of AIM is to equip customer services representatives, chaplains, shift leaders and staff with the ability to minister effectively and efficiently to the callers.

The three general rules for empowering people are appreciation, approval, and attention.

First, AIM mentors are encouraged to voice their thanks and gratitude to others on every occasion; praise them for every accomplishment; and pay close attention to them when they talk and want to interact. These three behaviors alone will foster effective human interaction and will greatly empower people.

Empower means "putting power into," or "bringing energy and enthusiasm out of." There are things that can be done to empower others and make them feel good about themselves.

Perhaps the easiest way for a mentor to make another person feel good about himself, or herself is to provide continuous expressions of appreciation, in private, for everything that person does.

The second way to make people feel important, to raise their self-esteem and give them a sense of power and energy, is for mentors to give generous praise and approval publicly. Blanchard (1981) recommends giving one-minute praise at every opportunity.

The third way for mentors to empower others is to build their self-esteem and make them feel important is by paying close attention to them when they talk. The great majority of people are so busy trying to be heard that they become impatient when others are talking.

AIM can empower its work force by timely recognition of situations handled well (e.g. dealing well with irate callers because of the content of a program one of AIM's clients aired; reducing the number of quality control errors; and enrolling callers into correspondence Bible courses). Empowering includes individual prayer by mentors with CSRs and by expressing confidence in the way CSRs deal with sensitive data.

Abundance Mentality

AIM seeks to identify "teachable moments in which mentees openly indicate that there is a self-identified opportunity for their motivation and learning to naturally merge" (Cohen, 1995, p. 85).

New employees receive orientation to the organization, to the clients and to the software utilized to ensure efficient fulfillment of orders placed. Notwithstanding employee buy-in to the mission and ministry of AIM, quality control issues need ongoing monitoring, and timely retraining opportunities need to become an intentional part of the training philosophy.

Recommendations to Foster Participation

Research indicates that "leaders must be able to inspire and challenge those whom they serve" (Pierson, 1996, p. 49). This is true when trying to create an environment of mentoring where mentee-mentor participation is necessary.

One area where demonstration of participation seems needed is on Sundays. Student employees are required to come in and provide six hours of phone coverage while none of the staff comes in to assist during that high call volume day. Staff may consider having a visible presence and also operate the phones as they seek to inspire the student employees. A collaborative leadership style would facilitate high morale.

Recommendation to Facilitate Effective Planning

From the literature we note that “organizations adopt a planning process and develop strategies by rote, without actually thinking strategically” (The Conference Board, 1988, p. 3). Christian leaders and AIM thus need to note that “planning begins with values, which are usually tacit” (Gaynor, 1992, p. 44).

Vacation times are also transition times as students complete their education. Planning to have adequate phone coverage is needed (e.g., hiring new employees, utilizing volunteers more effectively, and using staff to function as telephone operators). During transition times, a more collaborative leadership style could reduce the angst the CSRs experience because of the diminished labor force.

Recommendations for Effective Communication

As an organization, AIM serves by being able to “represent the ministry to those on the outside” (Malphurs, 1992, p. 49). CSRs are the first “live person” callers get in contact with after viewing a program. Therefore, the CSRs need to capitalize on the interest that was sparked that prompted the phone call. In view of this responsibility, AIM must be able to clearly and carefully articulate the vision it has for ministry to its employees.

In order to be effective communicators, we need a healthy self concept. Research suggests that “the perception of self-esteem has been associated with specific communication behaviors” (Allen, 2002, p. 49). Telephone operators, therefore, need to be trained to enhance their telephone personality (Schmid, 2006; Vrasidas & McIsaac, 2000). Understanding their self worth and God-given vision would enable mentors at AIM to communicate effectively to CSRs who in turn will communicate this mission to the world. Informational mentoring lends itself to effective communication.

Recommendations about Mentoring Others

“Many pastors work hard at preaching but fail to develop leaders” (Malphurs, 1992, p. 49). AIM sees mentoring its employees as its in-house ministry thus “mentoring should be understood as a dynamic and interactive process” (Cohen, 1995, p. 15). As the organization engages in the mentoring process, it must be aware that mentors are to support, challenge, and cast vision (Cohen, 1995).

“Before some meaningful trust has developed between the adult learner and the mentor, confrontation should be viewed as an especially high-risk mentor behavior” (Cohen, 1995, p. 12). Mentors therefore must be aware of the timing and attitude taken throughout this process. In order for AIM to accomplish effective mentoring, it needs to address the quality control issues. Jarvis (2004), in agreement with Cohen, says that mentors need to “support, challenge and provide a vision” (p. 163). These activities set the tone for different functions as mentors listen, express expectations, share themselves, set tasks, engage in discussion, construct hypotheses, model, suggest new language, and provide a mirror.

Recommendations

The recommendations that follow are based on the findings of this study and are directed to the various levels of leadership at AIM.

Recommendation to Staff

Leading others is often linked to charismatic leadership, but that style of leadership has many shortcomings including leader infallibility, failure to develop subordinates, and poor succession planning (Yukl, 2006). Inspiration is not uniquely a characteristic of charismatic leadership.

Frequent turnover of students is a strong reason to encourage staff to intentionally adapt their own style to the preferred style of those they mentor.

Staff need encouragement to be intentional about the development of student employees at AIM. They need to enter into relationships with student workers to determine what help they can be to them. Stone (2007) argues for a distinction between coaching, counseling and mentoring. She defines coaching as “the task of continually developing employees so that they do their jobs well” (Stone, 2007, p. 2).” Counseling is defined as a method of dealing with a troublesome employee or problem employee and either correcting the bad behavior or creating the necessary paperwork to justify termination while mentoring is conceived of as “an activity directed to coaching your best employees not only in the jobs but also in career development” (Stone, 2007, p. 3).

Crouch (2006) in studying call centers discovered that they are more similar to industrial situations than to modern offices. If so, a call center environment requires specialized training to be effective and efficient. Couture (2002) indicated that many accepted models of productivity do not work in the call center environment. Cromwell

(2006) showed that diverse leadership competencies are needed by team leaders. Preferred mentoring style training is an indispensable ingredient to meet such needs.

Analysis of AIM employee mentoring preference found that the single dominant style that was most preferred by staff was Guiding ($M = 17.0$, $SD = 1.67$); this was followed by Collaborative ($M = 16.0$, $SD = 2.28$). The third preferred style was Informational ($M = 15.83$, $SD = 2.13$), and the least preferred single dominant style was Confirming ($M = 11.17$, $SD = 2.04$). It is incumbent upon staff to be aware of their own mentoring style preference and be flexible to employees mentoring preferences.

Recommendation to Shift Leaders

Analysis of AIM employee mentoring preference found that the single dominant style that was most preferred by shift leaders was Confirming ($M = 15.58$, $SD = 3.17$); this was followed by Informational ($M = 15.42$, $SD = 4.56$); the third preferred style was Guiding ($M = 14.75$, $SD = 2.76$); and the least preferred single dominant style was Collaborative ($M = 14.25$, $SD = 2.70$).

Cook (1999)) lists 12 characteristics of a good team leader. He lists them as “positive, enthusiastic, supportive, trusting, focused, goal-oriented, knowledgeable, observant, respectful, patient, clear, and assertive” (p. 17). Cook sees team leaders (i.e. shift leaders), developing these skills to provide feedback that improves work performance, stops undesirable performance and mentors the work force.

Therefore, shift leaders should be aware of their personal preference in mentoring style while being sensitive to CSRs, and they need to adjust their mentoring style, if it is proving a barrier to skill transfer.

Recommendation to Chaplains

The telephone is undoubtedly a powerful tool. Its usage has been adapted from merely a social instrument to getting time critical information to the right people at the right time (Parad & Parad, 1990; Lester, 1977, Lester, 2002). Usage of the telephone can be explained in terms of its ability to gratify psychological and social needs (Sawhney & Barnet, 1999).

AIM seeks to provide limited pastoral counseling to the callers that are passed on by CSRs to phone chaplains and or referral chaplains.

While AIM chaplains frequently are answering biblical questions, offering prayer, or connecting a caller to a local Seventh-day Adventist Church, some callers are desperate for help and assume that their call will be handled in a manner similar to what is done by suicide hotlines.

Analysis of AIM employee mentoring preference found that the single dominant style that was most preferred by chaplains was Guiding ($M = 16.5$, $SD = 2.0$); this was followed by Informational ($M = 15.0$, $SD = 4.5$). The third preferred style was Collaborative ($M = 15.06$, $SD = 2.36$), and the least preferred single dominant style was Confirming ($M = 13.49$, $SD = 4.48$). Chaplains often guide callers to articulate their faith stance; however, they have limited opportunity to influence and impact the lives of the callers. It would be wise to develop a solution-focused training module for chaplains as they engage in telephone conversations with people in crisis.

Conclusion

Adventist Information Ministry (AIM) is the call center for the North American Division of the Seventh-day Adventist Church's media ministries. Employees at AIM

engage in conversations with clients, with callers and with self. Conversational learning utilizing the principles of andragogy proved useful as we reflected on mentoring style preferences of employees.

This research provides a picture of how employees at AIM prefer to be mentored. The significant findings are (a) that AIM must invest more time in training older employee applicants to use the specific software used at AIM; (b) AIM must consider gender differences in selecting the appropriate mentoring style; (c) AIM needs to consider the educational levels of employees as it invests in training workshops; and (d) to be really effective and relevant, AIM must adjust its mentoring style to more closely match the mentoring preference of the individuals involved.

Adventist Information Ministry, therefore should review its training methodology, especially relative to the disclosed mentoring preferences that already exists in its employment. It is further suggested that AIM consider utilizing a consulting company (e.g., Mentoring Solutions Inc.) to train its mentors to use different mentoring styles and to show how mentoring can best be utilized in the unique setting of a call center workplace. Such an investment would appear consistent with the overall mission of AIM, whether the individual be a caller or employee.

APPENDIX

APPENDIX A

LETTERS

Corporate Mentoring Solutions Inc.

• Colaboro® Mentoring Management System® • Program planning • Training • Materials • Evaluation

To whom it may concern:

June 30, 2008

This letter verifies that Chris Fritz has discussed with me his proposed use of the Mentoring Style Indicator (MSI - generic version) to assess the Preferred Mentoring Styles of staff and chaplains who work at the Adventist Information Ministry. I understand his overall purpose is to collect data indicating that staff and chaplains need training to work together better as mentor-protégé partners.

If all staff and chaplains answer the MSI, their individual and collective results (profiles) should provide the dissertation data Chris needs to make a case for training mentor-protégé partners to work together successfully. Here's why

In 1978, I hired a graduate student to conduct structured interviews with mentors and with protégés (one-on-one) to find out why some mentoring relationships worked and some didn't. Inductively, we discovered that when mentoring worked, mentors provided different kinds of behavioral assistance and their protégés were receptive to this. When mentoring did not work, one or both partners "got stuck" overly preferring a particular behavior -- which ultimately led to unsuccessful outcomes.

As we identified four clusters of mentoring behaviours (based on communication patterns), I named them as four Mentoring Styles. As we identified new behaviours for a cluster, I renamed the Styles.

In the early 1980s, I developed the MSI for multiple purposes: (1) to identify the style of mentoring a mentor prefers to provide and a protégé prefers to receive; (2) so partners can use this information to compare their Preferred Mentoring Styles; (3) and then be trained together to use non-preferred Styles; (4) so partners develop and employ Mentoring Style Flexibility, which is needed so mentors equip and empower protégés and they are receptive to this.

The accompanying White Paper -- Mentoring with the Right Style -- describes this in more detail.

In another document, is the 4-hour agenda for our Mentoring for Results partner training (over 100,000 trained). The focus is on how to engage in efficient and effective mentoring so intended results occur. Partners learn to do this by engaging in a series of highly interactive, structured training activities.

In sum, answering the MSI is the starting point for teaching mentoring partners to work together successfully to achieve desired goals.

If you need additional information, please contact me:

Dr. William A. Gray
President, C'MSI

Copyright 2006 Corporate Mentoring Solutions Inc.
11316 Ravenscroft Place, North Saanich, BC Canada V8L 2R4
Tel: (250) 652-0324 Toll-free: (877) 955-0314 Fax: (250) 652-6853
Email: wgray@mentoring-solutions.com Web: <http://www.mentoring-solutions.com>

Andrews University

February 1, 2008

Christopher V Fritz
600 Beechwood, E-49
Berrien Springs, MI 49103

Dear Chris,

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS
IRB Protocol #: 98-008 **Application Type:** Original **Dept:** Christian Ministries
Review Category: Exempt **Action Taken:** Approved **Advisor:** Walt Williams
Protocol Title: Jehovas Organizational Consultant: A Model for Mentoring and Empowering Young Pastors

This letter is to advise you that the Institutional Review Board (IRB) has reviewed and approved your proposal for research. You have been given clearance to proceed with your research plans.

All changes made to the study design and/or consent form, after initiation of the project, require prior approval from the IRB before such changes can be implemented. Feel free to contact our office if you have any questions.

The duration of the present approval is for one year. If your research is going to take more than one year you must apply for an extension of your approval in order to be authorized to continue with this project.

Some proposal and research design designs may be of such a nature that participation in the project may involve certain risks to human subjects. If your project is one of this nature and in the implementation of your project an incidence occurs which results in a research-related adverse reaction and/or physical injury such an occurrence must be reported immediately in writing to the Institutional Review Board. Any project-related physical injury must also be reported immediately to University Medical Specialties by calling (269) 473-2222.

We wish you success as you implement the research project as outlined in the approved protocol.

Sincerely,

Michael D Pearson
Administrative Associate
Institutional Review Board
C/O: Walt Williams

Institutional Review Board
(269) 471-6360 Fax: (269) 471-6246 E-mail: gho@andrews.edu
Andrews University, Berrien Springs, MI 49104-0555

Andrews University

April 16, 2009

Christopher V Fritz
600 Beechwood, E-49
Berrien Springs, MI 49103

Dear Chris,

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS

IRB Protocol #: 08-008	Application Type: Original	Dept: Christian Ministries
Review Category: Exempt	Action Taken: Approved	Advisor: Walt Williams
Protocol Title: Jethro as Organizational Consultant: A Model for Mentoring and Empowering Employees at the Adventist Information Ministry		

This letter is to advise you that the Institutional Review Board (IRB) has reviewed and approved your request to change your proposal title as noted above following its initial approval of your research study in **February 1, 2008**. You have been given clearance to proceed with your research plans.

All changes made to the study design and/or consent form, after initiation of the project, require prior approval from the IRB before such changes can be implemented. Feel free to contact our office if you have any questions.

The duration of the present approval is for one year. If your research is going to take more than one year, you must apply for an extension of your approval in order to be authorized to continue with this project.

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We wish you success as you implement the research project as outlined in the approved protocol.

Sincerely,

For Signature

X **Joseph Abara**

Joseph Abara
Administrative Associate
Institutional Review Board

Institutional Review Board
(269) 471-6360 Fax: (269) 471-6246 E-mail: irb@andrews.edu
Andrews University, Berrien Springs, MI 49104-0355

APPENDIX B

SURVEY INSTRUMENT

Mentoring Style Indicator™

Created by

William A. Gray, PhD

and

Marilynne Miles Gray, MA, M.Ed

Published by Corporate Mentoring Solutions Inc.

Used with permission.

Imagine you are the Protégé in the 6 situations below. Indicate the kind of mentoring assistance you prefer to **receive** by rank ordering all four Mentoring Styles beneath each situation. Write a 4 beside the style of mentoring that ***you most prefer to receive***. Write a 3 beside your next choice, a 2 beside your third choice, and 1 beside your least preferred choice. Remember that **4= most preferred style** and **1=least preferred style**, as you rank **all 4** mentoring styles. Please use an **ink pen** and **number within the circles**.

1

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Situation 1

The Protégé enjoys the “creative process” – starting new projects, initiating change – much more than carrying out the tasks required to complete what has been started. Lately, the Protégé has started so many new things at work and at home that nothing is being completed—except by other people who are now resenting the Protégé’s “impulsiveness.” To rectify this situation and win back admiration, the Protégé must shift focus from “being creative” to “completing what has been started.” How might a Mentor help?

Remember that **4= most preferred style** and **1=least preferred style**, as you rank **all 4** mentoring styles.

- S1. Mentor teaches the Protégé specific strategies for completing what is started.
- S2. Mentor makes suggestions that the Protégé can consider using to make this shift in focus.
- S3. Mentor and Protégé discuss why the Protégé prefers being creative more than completing tasks.
- S4. Mentor acts as a sounding board s Protégé proposes ways to complete what has been started.

☐
☐
☐
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Situation 2

The Protégé's "self-reliant" and "hard working" style has made the Protégé successful in previous situations. The Protégé has just been hired on a 6 month contract by an organization which expects everyone to "fit in" with the organization's image, and to abide by its unwritten rules and norms. This "self-made" Protégé won't seek out advice about such matters – but now become aware that such matters are important, and must learn to "fit in." How might a Mentor help?

Remember that **4= most preferred style** and **1=least preferred style**, as you rank **all 4** mentoring styles.

- S1. Mentor explains essential "Do's" and "Don'ts" to be aware of how to "fit in." ☐
- S2. Mentor persuades the Protégé that "fitting in here" must be done to be successful. ☐
- S3. Mentor and Protégé agree on what the Protégé will do and say to "fit in." ☐
- S4. Mentor listens and encourages the Protégé's best ideas for "fitting in." ☐

Situation 3

For a long time, the Protégé has followed a quantitative path to achieve "success" – working longer hours to earn a promotion with higher salary and bigger office. Lately, the Protégé has realized the need for more balance among work, family and personal time. So, the Protégé is considering making a major "quality of life" change which will entail a "demotion" – taking a less time-consuming job with fewer responsibilities and lower salary in another city. How might a mentor help?

Remember that **4= most preferred style** and **1=least preferred style**, as you rank **all 4** mentoring styles.

- S1. Mentor arranges for Protégé to talk with several colleagues who made a similar decision. ☐
- S2. Mentor asks probing questions that guide Protégé to think deeply before making this major decision. ☐
- S3. Mentor agrees to help Protégé gather information needed to make the right decision. ☐
- S4. Mentor listens to Protégé's disappointment about achieving much less success than originally hoped for. ☐

Situation 4

The Protégé likes to get involved in the details of a task and methodically complete it before tackling anything new. Recently, the Protégé was appointed to oversee and coordinate several team projects which must be completed quickly – on schedule and on budget. Failure to do this will result in the loss of the largest customer as well as future profits for several years. How might a Mentor help?

Remember that **4= most preferred style** and **1=least preferred style**, as you rank **all 4** mentoring styles.

- S1. Mentor self-discloses how s/he shifted focus from details to oversee and coordinate the “big picture.” ☐
- S2. Mentor coaches Protégé in essential coordination skills (goal setting, delegation, motivation, etc.) ☐
- S3. Mentor and Protégé discuss the Coordinator’s roles the Protégé must fulfill for success. ☐
- S4. Mentor listens to Protégé’s ideas for overseeing and coordinating several team projects. ☐

Situation 5

The Protégé has ingrained habit of procrastinating when faced with starting a new task. Working harder and longer hours has always enabled the Protégé to “make up for lost time” – until now. Now, the Protégé has so many new tasks to start and complete that the Protégé has spent several days attempting to figure out what to do – without any success. Meanwhile, more tasks are piling up. How might a Mentor help?

Remember that **4= most preferred style** and **1=least preferred style**, as you rank **all 4** mentoring styles.

- S1. Mentor prescribes a step-by-step procedure for getting started immediately on the most important task. ☐
- S2. Mentor confronts Protégé’s procrastination by guiding Protégé to realize what is happening. ☐
- S3. Mentor and Protégé jointly figure out what the Protégé should start first, then do next, etc. ☐
- S4. Mentor listens to Protégé’s feelings about being overwhelmed and ideas for dealing with this. ☐

Situation 6

The Protégé has always had difficulty saying “No” whenever asked to do something for somebody. The Protégé believes that “people won’t like me if I say No.” Now, the Protégé has said “Yes” to so many requests for assistance that a time management problem exists. In the past, the Protégé would work longer and harder to fulfill all the promises made to everyone. Doing this earned their admiration, but also encouraged them to make future requests for the Protégé’s time and assistance. Now, there is no way the Protégé can fulfill all the promises and please everyone. How might a Mentor help?

Remember that **4= most preferred style** and **1=least preferred style**, as you rank **all 4** mentoring styles.

- S1. Mentor describes how other people learned to say “No” and still retain admiration. ☐
- S2. Mentor asks leading questions to draw out the Protégé’s ideas for resolving the situation. ☐
- S3. Mentor and Protégé discuss various time management strategies for getting control of the situation. ☐
- S4. Mentor listens to understand Protégé’s need to “please people” – without actively interfering in this. ☐

Please answer the demographic questions. Mark only one response.

What was your age at your last birthday? _____ years old.

What is your gender? ☐ Male ☐ Female

What role do you fill? ☐ Staff ☐ Assistant ☐ Shift leader
☐ Chaplain ☐ CSR ☐ IT ☐ Fulfillment

What is the highest level of education you completed?

☐ High School ☐ AA ☐ BA/BS ☐ Graduate

Mentoring Style Indicator™
Created by
William A. Gray, PhD
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Marilynne Miles Gray, MA, M.Ed
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What is your gender? ☐ Male ☐ Female

What role do you fill? ☐ Staff ☐ Assistant ☐ Shift leader
☐ Chaplain ☐ CSR ☐ IT ☐ Fulfillment

What is the highest level of education you completed?

☐ High School ☐ AA ☐ BA/BS ☐ Graduate

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