

CHAPTER IV

EXTRABIBLICAL METAPHORS OF *FOLLOWERSHIP*

Apprentice

An understanding of the role of the apprentice comes from personal family history. Bruno Poenitz settled in South Texas in the early 1900's after emigrating from Germany. Bruno brought with him the skill of carpentry learned as an apprentice from master carpenters in Europe.

History has revealed that the apprentice was tutored to follow the model and practice of the expert and master craftsman.¹ However, as the Industrial Age passed into the Informational Age, vocational education has diminished in the United States of America.

Jesus exemplified this model in the carpenter's shop at Nazareth, where he learned woodworking and building skills under the tutelage of his earthly father, Joseph (Matt 13:55).

Followership includes the dimension of learning where the master professional taught the apprentice. The apprentice sometimes was pressed slavishly to conform to the training of the expert. Often the relationship may not have been a strong feature of the mentoring; instead, the tasks taught took prominence. The potential for authoritative

¹*Apprentice Ver. 12.0*, Microsoft Encarta Reference Library (Redmond, WA).

mentoring existed in this model, a master-servant or superior-subordinate dominance. In this model the master craftsman determined whether a relationship could be fostered or if the agenda will be strictly production and task-orientation.

From Microsoft *Encarta* encyclopedia the historical apprentice model is further explained, “The apprenticeship system was used extensively by the craft guilds in the Middle Ages. It continued to be important in learning a trade until the Industrial Revolution in the 18th century, after which it was largely replaced by the factory system. Revived in the 20th century, it is used in the United States by industries that require highly skilled workers.”¹

Trade and labor unions still offer apprenticeships today as opportunities for followers of specific trades to master their skills, but the master-apprentice model of education has been reduced because of the Industrial Revolution.²

The local watch repair man in the small northeastern Tennessee town of Greeneville has exemplified the apprentice model to his son. Father and son regularly work together; thus, preparing an apprentice to take over the father’s business when he retires.

The Hendricks (Howard and William) have written about the dichotomy between Jews and Greeks in the apprentice model. The Jewish fathers and mothers would train their sons and daughters in their personal occupations, hoping to extend parental skills to the next generation. However, the Greeks felt child-rearing to be a menial occupation. So,

¹*Apprentice Ver. 12.0.*

²*Ibid.*

they assigned to their offspring a *pedagogue* or tutor, a slave who trained their children until puberty.¹

The Apostle Paul admitted this *pedagogue* relationship when he told the Corinthian believers “even though you have ten thousand guardians (or *pedagogues*) in Christ, you do not have many fathers, for in Christ Jesus I became your father through the gospel” (1 Cor 4:15). Paul referred to slaves who basically were responsible for the role of caring for their master’s children just as the role of Mentor in Homer’s *Odyssey*.²

In the preface of their book, Johnson and Ridley reviewed the apprentice model where specific trades are learned by successive generations in families. They proposed that “mentoring is an act of generativity—a process of bringing into existence and passing on a professional legacy.”³ Thereby, these authors connected a form of *followership* with “generativity” through generations of family.

Ellen White dealt with this significant factor when she wrote: “In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.”⁴

¹Hendricks and Hendricks, 182.

²Ibid.

³W. Brad Johnson and Charles R. Ridley, *The Elements of Mentoring*, Hardcover ed. (New York: Palgrave MacMillan, 2004), xv.

⁴Ellen G. White, *Life Sketches* (Mountain View, CA: Pacific Press, 1915), 196.

Anderson and Reese explained their “core conviction” of the master-apprentice model in their book, *Spiritual Mentoring*. “Spiritual formation is nurtured most profoundly when disciples are ‘apprenticed’ to a spiritual mentor who will partner with God’s Holy Spirit toward spiritual development.”¹ Anderson and Reese endorsed the Spirit’s role for determining *followership* in relationships!

The apprentice model in summary promotes *followership* merit from the aspect of an expert training the more inexperienced learners to follow their skill levels and techniques in creating specialized products or services, but only if the master or expert sees the value of the apprentice in the process and not just the extra production generated from the novice.

Athlete

Limited scriptures refer to the term “athlete” (1 Cor 9:27; 2 Tim 2:5), but contemporary Christian literature brings insight from the coach-athlete model for *followership*. In the discipline of spiritual mentoring, authors have been utilizing this model to better define leadership and *followership*.² The ancient Olympic Games presented some of the earliest references to athleticism. In 776 B.C the history of the games began. Later Theodosius stopped these athletic events in Greece. But around the late 1880’s the games were revived.³

¹Anderson and Reese, 27.

²J. Robert Clinton and Paul D. Stanley, *Connecting: The Mentoring Relationships You Need to Succeed*, Paperback ed. (Colorado Springs: NavPress, 1992), 73-85.

³*Olympics Ver. 12.0*, Microsoft Encarta Reference Library (Redmond, WA).

Olympic Games today include a coach or trainer as the key leader on the sidelines. Generally, an athlete follows a coach based upon several factors from which Justin Moore has proposed two main factors in coaching. To build a team the coach must be capable of “inspiring athletes to set aside personal interests in favor of becoming agents of collective achievement, and effectively guiding the energy of enthusiastic athletes toward the achievement of the desired goal.”¹

Basketball coach John Wooden described the power of enthusiasm to reach the heart of an athlete when he stated, “. . . you have to like what you’re doing; your heart must be in it. Without enthusiasm you can’t work up to your fullest ability.”²

Moore suggested that inspiration and enthusiasm fueled the U.S. Olympic hockey team to victory over the Russians in 1980.³

Athletes’ following of great coaches is based upon the coaches’ exemplary way of life. Vince Lombardi, John Wooden, Woody Hayes, and Brutus Hamilton have exhibited personal strengths that prepared their teams to win, inspired the athletes in practice, and motivated their athletes to work consistently. These coaches demonstrated to their team members that “winning was not their ultimate focus.”⁴

¹Justin Moore, "Coaching," *Encyclopedia of Leadership*, (2004), 1:204.

²Walton A. Williams, "The Impact of Mentor Training on Seventh-day Adventist Senior Pastors and Interns Participating in a Formal Mentoring Program," *Variation: Theological Research Exchange Network (Series)*; #090-0192 (2001), 47.

³Moore, 199.

⁴Williams, 15.

Bart Starr defended Lombardi's spirit of excellence which surpassed winning: "The quality of a man's life is in direct proportion to his commitment to excellence, regardless of his chosen field of endeavor."¹

James MacGregor Burns has proposed a difference of leadership theory between transactional and transformational leadership, which Moore applied to coaching of athletes. The former leadership style appeals to "mutually beneficial transactions" and the latter leadership style urges the followers to transform themselves "into agents of collective achievement."² This means followers supersede their personal interests for the greater good of the entire group or team.

Moore has submitted B.M. Bass' expanded theory of transformational leadership which has portrayed four high-level leadership factors to which followers would be attracted: "1) idealized influence (charisma), 2) inspirational motivation, 3) intellectual stimulation, and 4) individualized consideration."³

According to Moore a major reason the athlete respects and follows a coach is the trust factor. Trustworthiness is built upon "agreeableness" and several other tendencies like kindness and gentleness from which the coach can build a team spirit among his or her

¹Williams, 16.

²M. M. Chemers, "Leadership Research and Theory: A Functional Integration," *Group Dynamics: Theory, Research, & Practice* 4 (2000): 35, quoted in Moore, 200.

³Bass and Stogdill, 901-903, quoted in Moore, 200.

followers.¹ “[A] leader’s credibility or trustworthiness may be the single most important factor in the subordinate's judgment of his or her effectiveness.”²

Moore has quoted Brutus Hamilton in declaring another *followership* factor in the coach-athlete model. Beyond the enthusiasm, inspiration, individual attention, and intellectual stimulation, Hamilton suggested that followers will be drawn to creativity.³

Justin Moore has added goal-setting as another factor contributing to *followership* for the athlete, where the coach guides and teaches athletes once they are committed to a goal.⁴

Moore has further stated from Chemer’s research that two essential components contribute to success in leader-follower relations: “follower empowerment and an effective match of resources with situational demands.”⁵

Moore’s article elevated the importance of the adaptation factor for *followership* in the coach-athlete model. As an example, the National Football League draft permits a team to choose the best athlete available and adjust its team’s talents in a five minute time period, or they can elect to stay with their configuration of athletes and their vision.⁶ In

¹T. A. Judge and J. E. Bono, "Five-Factor Model of Personality and Transformational Leadership," *JAP* 85 (2000): 751-765, quoted in Moore, 201.

²R. Hogan, G. J. Curphy, and J. Hogan, "What We Know About Leadership and Effectiveness," *AP* 49 (1994): 493-504, quoted in Moore, 201.

³Judge and Bono, 751-765, quoted in Moore, 202.

⁴Moore, 202.

⁵Chemers, 27-43, quoted in Moore, 202.

⁶Moore, 203-204.

this time-pressured event the coach must balance foresight and discernment with consistency, an act which can determine the success or failure of *followership* on a team.

In support of the coach-athlete model, Bob Roberts, Jr., Fred Smith, and Chuck Swindoll have shared their testimonials regarding the value of “Training with a Championship Coach” in *Leadership Journal*.¹ They verified the value of the incarnational principle testifying how the athlete identifies with the coach. The above authors have indicated that the athlete or follower will learn from the coach’s previous challenges and successes.

Carolyn Bohler also has introduced some insights on the coach-athlete model in her article, “Coaches and Gods.”² Bohler presented five sports-affiliated models of relationships. Her attempt to define God from the sports discipline has offered us a picture of *followership* in the coach-athlete model.

In the soccer field setting, Bohler proposed five styles of leadership which the players follow. In the Distant Decider style the coach operates from a business perspective with his follower-players. That coach expects two hours of practice with no interruptions from parents or tardy soccer players. The coach knows all and basically expects no response from his players. The coach instructs rather than listens to players. Fear of punishment motivates the players to be obedient and avoid mistakes³. *Followership* happens under threat of discipline or suspension from the team.

¹Bob Roberts Jr., Chuck Swindoll, and Fred Smith, "Training with a Championship Coach: Finding a Mentor Who Can Help Your Ministry," *LJ* 17, no. 3 (1996): 54-59.

²Carolyn Bohler, "Coaches and Gods," *JPT* 14.1, no. Spring (2004): 15-30.

³*Ibid.*, 15-18.

Bohler has further labeled a coaching style she called the Attentive Affirmer. This coach works with a team of players by affirmation. Special attention is given for positive results, but mistakes are overlooked. Bohler explained, “Attention, affirmation, and guidance are key roles of both this view of God and this view of coaching. Power *over* is not prominent. The coach and God do have power, but it is not coercive and is not distant. The power is similar to that provided by a well of water which is drawn from by the creature, always giving when sought after, or it is like electricity, always available when turned on. This accessible power and presence generates an approachable, accepting, affirming mood.”¹

Bohler cited Tony DiCicco, coach for the women’s soccer team USA in the 1999 World Cup, as a good example. The women’s soccer coach recognized that women responded admirably to challenges and not sharp criticism; so, he coached positive. He resisted replaying the mistakes, but “showcased the players’ best moves and winning decisions.”² Coach DiCicco developed a winning spirit of *followership* with his team by distributing affirmative video clips of the players’ skills and inspirational quotes to the players’ hotel rooms.³

In the next coaching style, Bohler depicted the Jovial Jehovah or the Good Guy. This is the coaching style that produces fun on the team. Rather than emphasizing winning, this coach charges the practice field with a spirit of enjoyment. Bohler remarked

¹Bohler, 19-21.

²Ibid., 21.

³Ibid.

how athletes following the coach's leadership style may be wondering, "Shouldn't we be getting better? Why are all the other teams so good?"¹ This feelings-oriented leader knows how to stimulate an athlete's spirit, but knowledge is lacking in time of crisis. Athlete-followers may be in good spirits for a while, but rational knowledge is absent in this coaching style. The coach lacks the ability to organize the team with direction and goals.²

Bohler defined a fourth type of coaching style for soccer athletes as Receptive Resourcer. Here the coach focuses on his followers or players. "The purpose of coaching is to fine-tune players' skills so that the players are empowered."³ The coach goes unnoticed; whereas, the followers get the relational attention from their coach. It should be noted that both the Distant Decider and Attentive Affirmer are not affected by the ones over whom they have authority and power. But the Receptive Resourcer holds relational power—"the capacity both to influence others and to be influenced by others. Relational power involves both a giving and a receiving."⁴ To illustrate further, Bohler described the teenager who asks her father for permission to attend a party. In response the Distant Decider would answer immediately, the Attentive Affirmer would affirm his daughter's driving behavior, and the Jovial Jehovah would send off the daughter with his blessing. However, the Receptive Resourcer would consult with his daughter to help her make a wise choice and listening carefully to her responses.⁵

¹Bohler, 21.

²Ibid., 22.

³Ibid., 23.

⁴Ibid., 24.

⁵Bohler, 25.

Bohler depicted her last coaching style as the Team Transformer. Both leadership and *followership* are demonstrated from this coach-athlete model. Here the coach makes frequent comments on the players' positions, provides group and individual challenges, and praises players' efforts with incentives to give others attention. However, the coach does not dominate in this model; "for indeed, the coach has managed to empower players with not only personal confidence, but a joy in thinking from the perspective of the whole."¹

The above coaching styles suggested by Bohler seem to include an element of *followership*; however, in the Team Transformer model team-building, discipling, and unity occur when both coach and players (followers) blend their efforts. The best example of this spirit of success happening is described by Bohler when a barber shop quartet "busts a chord!"² That's when all four members of the team hit the note perfectly. Similar to the coach-athlete model, both coach and player would be on the same play. These metaphors describe connection, success, and *followership*.

Mentee

Norman Cohen described mentoring as a "one-to-one relationship that evolves through reasonably distinct phases between the mentor and the adult learner (student or employee)."³ Those phases give some insight into his definition of the mentee, the individual who receives training or education from the mentor. In the historical Greek

¹Ibid., 26.

²Ibid., 27-28.

³Cohen, 2.

encounter of Homer's *Odyssey*, Telemachus would be the mentee, the individual receiving the training from Mentor. Cohen supported his definition with the help of Daloz who concluded that mentoring is "the partnership of teacher and student that finally determines the value of an education. In the nurture of that partnership lies the mentor's art."¹

Cohen wrote with the mentor-mentee relationship in mind throughout his book. His term, mentee, is limited to an adult learner eighteen years of age and above who is seeking to develop "his or her personal, educational, or career potential."²

The dominant feature of Cohen's book remains the six behavioral functions demonstrated between mentor and mentee: "1) Relationship Emphasis, to establish *trust*; 2) Information Emphasis, to offer tailored *advice*; 3) Facilitative Focus, to introduce *alternatives*; 4) Confrontive Focus, to *challenge*; 5) Mentor Model, to *motivate*; and 6) Mentee Vision, to encourage *initiative*."³

The reader will realize as one reads Cohen's material that the author allowed for influence to go both ways in the model between mentor and mentee. Cohen stated, "The core of mentoring, when viewed as a transactional process of learning, is the focus on collaborative participation and mutual critical thinking and reflection about the process, value, and results of jointly derived learning goals."⁴ Hence, a spirit of *followership* is being fostered together in an exchange of ideas, plans, and goals in this partnership. In

¹L. A. Daloz, *Effective Teaching and Mentoring: Realizing the Transformational Power of Adult Learning Experiences* (San Francisco: Jossey-Bass, 1986), 244.

²Cohen, 2.

³Ibid., 3.

⁴Cohen, 14.

fact, it could be that *followership* occurs *both* ways, sometimes even with the mentor following the mentee in their discussions of a fresh way of thinking.

Norman J. Cohen provided a comprehensive assessment of the mentor-mentee relationship in his two hundred eight page study, mostly from the adult learner or student perspective, while allowing for other disciplines such as business and government. Probably, the major factor of *followership* that Cohen produced for the mentee is his principle of “lifelong learning.”¹ This phrase covers a wide spectrum as it not only depicts the challenge for the mentor and the mentee to never stop the education process; but also makes a more subterranean point. “Lifelong learning” is a principle that gives the mentee (or mentor) hope when dealing with failure and “inevitable change.”² It allows the mentee to have a positive outlook upon crises and changes so as to adapt to specific situations. It also allows the mentee to understand that even when failure occurs, learning continues throughout our lives. Cohen may be thanked for contributing this major factor which fosters *followership*.

Protégé

Howard and William Hendricks defined protégé in their description of *followership*. “Whereas the word for *disciple* means ‘learner,’ the word for *protégé* comes

¹Ibid., 111.

²Ibid.

from a Latin word meaning ‘to protect.’ The mentor aims to protect his young charge as he crosses the frontier into manhood.”¹

Ridley and Johnson also proffered incisive insights from the world of the protégé in their book, *Elements of Mentoring*. They wrote from their own experience when Ridley mentored Johnson in graduate school; therefore, they can qualify as a “mentor-protégé pair.”² They have collected fifty seven key elements for the mentoring relationship, but formed them into six primary clusters: “1) What excellent mentors do (matters of skill); 2) The traits of excellent mentors (matters of style and personality); 3) Arranging the mentor-protégé relationship (matters of beginning); 4) Knowing thyself as mentor (matters of integrity); 5) When things go wrong (matters of restoration); and 6) Welcoming change and saying goodbye (matters of closure).”³ Charles Ridley determined that the mentor has a responsibility to the protégé for two primary functions: 1) Improve who the protégé is and 2) Improve what the protégé does.⁴

Ridley, in his article on the “Ministry of Mentoring: Reflections on Being a Mentor,” hinted at some *followership* values [factors] for the protégé by conceptualizing the ministry of mentoring from the following themes: 1) Stewardship, interacts with the careful administration of the protégé’s gifts and talents, or human resources; 2) Investment, the returns in *followership* benefit mostly the protégé, but could be to the

¹Hendricks and Hendricks, 183.

²Johnson and Ridley, xiv.

³Ibid., xiv, xv.

⁴Charles R. Ridley, "The Ministry of Mentoring: Reflections on Being a Mentor," *JPC* 19, no. 4 (2000): 332.

advantage of the mentor; 3) Wholistic, the protégé is benefited from following the counsel of the mentor in the total context of his/her personhood; 4) Multiplication, challenges protégés to not only follow, but to become mentors themselves and refers back to the idea of discipleship; 5) Process, the protégé is nudged to experience gradual change over time; 6) Burden-shifting, mentoring allows the weight of responsibility to shift over time to become more equal in the mentor-protégé relationship; and 7) Accountability, the protégés are held accountable for their actions and must explain motives and actions to mentors.¹

In reflecting upon the poem of the goddess Athena of Homer's *Odyssey*, Ridley and Johnson showed what value came to the protégé Telemachus; because Athena eventually served as coach, teacher, guardian, protector, and kindly parent. In addition, Mentor shared wisdom and helped to advance Telemachus' career, as well as enriched his life with a deep personal relationship.²

Ridley and Johnson further examined benefits for the protégé, which seem to be attractive incentives in the *followership* motif: "enhanced promotion rates, higher salaries, accelerated career mobility, improved professional identity, greater professional competence, increased career satisfaction, greater acceptance with the organization, and decreased job stress and role conflict."³ These incentives enhance the relationship factor which in turn fosters better *followership*.

¹Ridley, 332-333.

²Johnson and Ridley, xv.

³Johnson and Ridley, xv.

Other authors, both Christian and non-Christian spoke specifically to the protégé, but space does not allow for further examples. At this juncture the reader should have retrieved sufficient factors that foster *followership* from the quoted authors who have contributed explanations and definitions for the metaphorical terms, apprentice, athlete, mentee, and protégé. These examples are intended to help the reader toward a better understanding of their context in the extrabiblical world.