

PART ONE: INTRODUCTORY ISSUES

CHAPTER 1

Introduction: Critical Review and Rationale

Each of us is on a similar journey to Christlikeness and service to God, but it is not the same journey for everyone. We need a wise guide to point out the detours, identify the dead ends, and show us the smooth roads to travel on as we move out of a life that is centred in self and move into a life in which the purposes and compassion of God are coming alive in us.¹

These words, written in the early part of the twentieth century by the famous mentor, Baron Friedrich von Hugel express a view that is once more engaging the attention of the Christian community. Increasingly, Christians are recognising that having a mentor to walk with them on their journey to Christlikeness aids their progress, particularly if the mentor has traversed the terrain before. This trend mirrors what is happening in society at large with its proliferation of secular mentoring programmes.

It is of note that Von Hugel uses the first person plural as Christian mentoring in this work is considered in its context of Christian community. Von Hugel astutely observes that the journey is not the same for everyone. It is impacted by intrinsic and extrinsic dynamics. Any phenomenon, including the mentoring journey, cannot be properly understood without reference to the factors that may have impacted its shape.² Reference to the 'wise guide' and the various functions they perform illustrate that Von

¹ F von Hugel in G Greene, (ed.), *Letters from Baron Friedrich von Hugel to a Niece*, (London: JM Dent and Sons Ltd, 1928), p. xxix. See also P Sheldrake *Living Between the Worlds: Place and Journey in Celtic Spirituality*, (London: Darton Longman & Todd, 1995).

² D Silverman, *Doing Qualitative Research: A Practical Handbook*, (London: Sage Publications, 2000). Silverman identifies four different types of sensitivity relevant to the qualitative researcher: 1) historical; 2) cultural; 3) political; 4) contextual. The rigour of research methodology is enhanced by a consideration of various perspectives.

Hugel considers mentors to have recognisable characteristics and practices. **The first half of this work** contains a critical conversation between primary sources that reveal **common characteristics and best practices in mentoring**. These theological, scriptural and contemporary sources address how mentoring is to be understood and defined in a Christian community context.

The metaphor of the journey encompasses the idea of movement in the mentored experienced. As the journey progresses it is expected there will be recognisable growth in the mentee and development in the accompanying mentor as there is a transition from self-life to life with an orientation towards the 'other'. Like any seasoned travellers mentors and mentees ought to reflect on progress made and both assess and make preparation for the distance still to travel. They ought also to consider if mistakes have been made in order to avoid them in the future or if there are alternative courses of action that could be implemented to improve progress. This approach introduces the idea of **evaluation in the mentorship** and this function is the prominent feature in the **second half of this work**.

If Von Hugel's insistence that 'we need a wise guide' is imperative then this thesis will go some way to establishing what this companionship could look like and how it could be assessed. **This work sets out to address two foundational questions. First, how is Christian mentoring to be defined** and **secondly, how is Christian mentoring to be evaluated?** This is a journey in itself that will take the reader on an exploration of both the past and present practice of mentoring in Christian community pointing out new vistas of terrain yet to be explored.

1.1 Defining Mentoring: Some Introductory Issues

The number of mentoring programmes, agencies and commercial enterprises who promote mentoring is increasing every year and the concept is spreading across the globe - either through direct training, institutional promotion or via the internet.³ The success claims for mentoring are on the increase,⁴ so much so that the President of the USA nominated January as National Mentoring Month in the US each year.⁵ Mentoring is also becoming more prominent in faith-based communities. This thesis contends that it is a phenomenon to be investigated, clearly defined, and rigorously evaluated if it is to be embraced as a means of ministry in Christian communities in general and in the theological educational world in particular.⁶

Defining mentoring is an issue of ‘certain taxonomic importance, since any discipline needs to be able to identify its unique characteristics in contrast to others.’⁷ A survey of the roots of mentoring and its contemporary applications, presents a diverse picture that has implications for formulating a definition. As Ferrar observes, in the business sector alone ‘...the extensive, protracted debate around “definitions” and standards continues to confound practitioners and researchers in the relatively immature profession of coaching and mentoring.’⁸ Likewise, in the faith-based arena, while many definitions

³ Considering youth programmes alone, 2.5 million young people were in formal mentoring relationships in the USA according to the AOL/ Warner Poll, *Mentoring in America*, 2002.

⁴ See SM Jekielek et al, ‘Mentoring: A Promising Strategy for Youth Development,’ in *Child Trends, Research Brief*, (Feb 2002), for a review of ten youth mentoring projects and positive claims that were made about them <<http://www.childtrends.org>>. See also J Rhodes, *Stand by Me: The Risks and Rewards of Mentoring Today’s Youth*, (Harvard, MASS: Harvard University Press, 2004), who contends that major the benefits of youth mentoring are enhancement of social skills and emotional well-being, improvement of cognitive skills through dialogue and listening and the benefits of having a role model and advocate.

⁵ National Mentoring Month (NMM) is an annual celebration dedicated to increasing awareness about mentoring, recruiting more mentors, and requesting that businesses, faith-based organizations, schools, and community groups encourage their constituents to become mentors. National Mentoring Month was launched in January 2002 with a Proclamation from President George W. Bush to reaffirm the USA’s commitment to mentoring.

⁶ A theological education community is the locus for the test case in the second half of this work. See ‘Chapter 3.4: Mentoring in the Theological Education Community’.

⁷ S Walker, ‘The Evolution of Coaching: Patterns, Icons and Freedom,’ in *IJEBACAM*, Vol.2, No.2, (August 2004), pp. 16-28(16).

⁸ P Ferrar, ‘Defying Definition: Competences in Coaching and Mentoring,’ in *IJEBACAM*, Vol.2, No.2, (Autumn 2004), pp. 53-60(53).

have been proposed and are useful to our purpose **there is not an overarching definition of Christian mentoring**. As will be discovered **each writer either postulates several definitions for different types of mentoring or suggests one definition that only relates to one aspect of Christian mentoring**; that is, **growth in knowledge**, the **development of skills**, **communal maturity** or **spiritual formation** but rarely all four. One aim of this work, then, is to provide a detailed, but overarching, definition of integrative, holistic Christian mentoring. While secular definitions have much to offer in terms of understanding the concept the importance of context demands that **a specialised definition of Christian mentoring is necessary for the faith-based situation**. **Mentoring is a relational encounter and occurs in the context of a community, in the case of this work a Christian community**. Yet the conceptions of what constitutes Christian community are also diverse. Consequently, this work addresses the contextual question and proposes a definition of Christian community, a definition that will contribute to an understanding of both the theological education context and the role of Christian mentoring.

1.1.1 The Origin and Roots of Mentoring

Mentoring is a concept and practice that can be traced through various periods of human history manifesting itself in one form or another:

Moses and Joshua, Confucius and Mencius, Socrates and Plato, Hillel and the Pharisees, have all transmitted their ways of life from teacher to pupil, mentor to mentee. Thus the **minds of great thinkers have been passed from generation to generation**. Their **efficacy as teachers** also has been in **being exemplars**, providing a way of life that could be imitated in deed as well as thought.⁹

This quotation illustrates the illustrious **lineage of mentoring** but **also its integrative nature** – there is **no dichotomy between action and cognition**. The cultural and societal milieus throughout history have moulded the understanding and practice of

⁹ J Houston, *The Mentored Life: From Individualism to Personhood*, (Colorado Springs, CO: NavPress, 2002), p. 15. Synonyms of ‘mentee’ in the literature include ‘apprentice’, ‘disciple’, ‘follower’, ‘junior’, ‘learner’, ‘mentoree’, ‘pupil’, ‘protégé’, and ‘student’.

mentoring up to, and including, the present day and classical traditions of mentoring myth and philosophy have been absorbed passively into our culture becoming part of the corporate psyche.¹⁰ Mentors are figures embedded in myth, suggesting that they form part of human experience. In this vein, Daloz makes this observation:

If mentors did not exist we would have to invent them. Indeed, we do so from childhood on. They come in an array of forms, from the grandmotherly fairy godmother to the elfin Yoda to the classic bearded Merlin. Myths, fairy tales, fantasy, and children's stories abound with mentor figures. The figure appears where "insight, understanding, good advice, determination, planning etc. are needed but cannot be mustered on one's own"... often arriving in the nick of time to help the traveller along the journey.¹¹

We should not be surprised then to find mentoring relationships in the Christian tradition that, as has already been noted, also employs the imagery of a journey (and sometimes pilgrimage) to denote the Christian's progress towards maturity.¹²

The first mention of a 'mentor' in classical literature is in Homer's *Odyssey*.¹³ Menté, a trusted friend of Odysseus, is left in charge of his estate and the care of his son Telemakhos. Athena, the goddess of wisdom, appears as a guide and advisor in Menté's form throughout this epic. Menté himself acts as guide and encourager to Telemakhos and is instrumental in his journey into manhood.¹⁴ He also enables Odysseus to

¹⁰ See Houston, *The Mentored Life*, pp. 25-42. Houston traces three secular models of mentoring: the *Heroic* based on Greek mythology and is centred in a bodily expression of consciousness; the *Stoic* based on the classical Stoicism, where the moral mentor legislates a rationalised code of behaviour that suppresses the emotions; and the *Therapeutic* based in the psychoanalysis of late modernity and that is related to health-conscious behaviour, and will be considered later. These categories are helpful in understanding how the concept of mentoring is part of the corporate psyche. It has been suggested that contemporary mentoring in the American context has roots in classical mythology and stoic philosophy. This may be true but other influences have impacted the development of this concept and are taken into consideration later in this work.

¹¹ LA Daloz, *Mentor: Guiding the Journey of Adult Learners*, (San Francisco, CA: Jossey-Bass, 1999), pp. 17-18. Daloz quotes CJ Jung, *Psyche and Symbol*, (New York, NY: Doubleday, 1958), p. 71.

¹² Pilgrimage often involves discomfort. Ballard and Pritchard illustrate the intellectual, moral or emotional pain that is sometimes encountered on a spiritual journey. P Ballard & J Pritchard, *Practical Theology in Action: Christian Thinking in the Service of the Church and Society*, (London: SPCK, 1996), pp. 158-9.

¹³ Homer, *The Odyssey*, c.700-800 BC, (trans., E Vieu; Harmondsworth: Penguin Books Ltd, 1946, 1979 edn), pp. 43ff. Unlike Telemakhos, Achilles ignored the teachings of his mentor in Homer's *Iliad*, (trans., E Rieu; Harmondsworth: Penguin Books Ltd, 1950, 1979 edn). Homer, himself, had been mentored by Phoenix – a trusted servant of his father.

¹⁴ While Menté was a man the goddess Athena assumed his form to guide Telemachus. Thus, this archetype embodies both male and female attributes.

complete his life's work. He is what has been described as a 'classic transitional figure.'¹⁵ His role in the Greek myth helps explain, in part, the role of mentors today in that the relationship is intentional, there is both commitment and accountability, and he facilitates growth in the mentee.¹⁶ In Greek tradition, the mentored life was the prerogative of the elite who were encouraged to cultivate a sense of duty, to administer retributive justice and take part in courageous adventure. Their 'god-likeness' was to inspire others who could imitate them as 'paradeigma' (the root of the English word 'paradigm'). Unlike the mentored characters of Greek mythology, who are typically individualists and narcissists, mentees in the Christian tradition are guided to maturity through dependence on Christ and in the context of a mentoring community. Christ is the paradigm and the imitation of others is only in the context of their Christlikeness. The Greek myth is the most commonly cited origin of mentoring because the term 'mentor' appears to derive from the name 'Mente'. There have been recent challenges to this proposal, however, with experts postulating alternative theories.

One suggestion is that in ancient Africa¹⁷ villages had a corporate responsibility for educating each new child into local traditions and customs,¹⁸ but that one older child would be assigned the task of asking questions and carefully listening to the younger child's answers. The questioner was called 'Habari gani *menta*'¹⁹ in Swahili and this means 'the person who asks "What's happening?"'.²⁰ Whatever the linguistic origin, mentoring as a concept is certainly found in many areas of ancient human society including literature, education and also philosophy. Stoicism, founded by Zeno (c.333-261BC), for example, is a meta-ethical mentoring system that continues to influence

¹⁵ Daloz, *Mentor*, p. 20.

¹⁶ François Fénelon (1651-1715), in *Les Aventures de Télémaque, Fils d'Ulysse*, (Amsterdam, Chez les Wetsateins, 1699), adapts Homer's myth to guide King Louis XIV's grandson, The Duke of Burgundy, when appointed as his tutor by the King in 1698. The first general use of the word in the English Language appears to be in the didactic letters of Lord Chesterfield to his son where he refers to the Greek epic in 1750. Philip Dormer, *Letters Written by Philip Dormer, Earl of Chesterfield to His Son: 1737-1768. With Notes*, (Boston, MASS: Adamant Media Corporation, 2001), a facsimile reprint of a 1890 edition by WW Gibbings, London.

¹⁷ That is, prior to the Greek and Roman invasions.

¹⁸ This practice is still evident in tribal situations today.

¹⁹ Italicised text in this work is used for emphasis.

²⁰ Peer Resources, 'Create the Origin of the Word Mentor,' in *The Mentor News*, No.13, October 2004, p. 2, <<http://www.mentors.ca/thementornews13.html>>, accessed May 2007.

culture.²¹ Stoic mentors used wisdom to advise pupils in each perplexing situation and personal narrative to diagnose the course of rational action to take. The ultimate objective was to learn to teach oneself to be temperate, that is, to control the emotions. This autonomy and moral self-sufficiency is somewhat at odds with a Christian worldview. While Stoics idealised equality they rarely saw it realised. Communally beneficial Christian mentoring stands in contrast to this. The Philippian Christians, for example, were challenged by their mentor to 'strive side by side' (Phil 1.27).²² In spite of this variance between Stoicism and Christianity, Stoic virtue has impregnated Christian thought.²³ It has parallels with Christianity in its inclusion of ideas of conscience, personal discipline and in relation to its conception of humankind functioning as rational creatures. Where it differs most is in the area of self-sufficiency. Unlike the Stoic mentors who encourage self-reliance, Christian mentoring is recognised as a triadic encounter (mentor, mentee{s} and God), where the Holy Spirit is the enabler²⁴ and the context is Christian community.

These suggested origins of mentoring highlight the fact that the idea of mentoring is integral to human experience and its nature is to further the growth of the mentee in a relationship in which a person of more experience and wisdom imparts this to the less-experienced. It is essentially a helping relationship. To investigate the early and classical roots and origins of mentoring, however, is not sufficient for the proposal of a foundation for mentoring in Christian community.²⁵ Christian primary sources need to be examined to see if there is phenomenological evidence of its practice. From this

²¹ Houston, *The Mentored Life*, pp. 45-51. Stoic philosophers emphasised rational development and used philosophy in a therapeutic way to control passions and emotions, thus becoming self-sufficient.

²² The Christian, while making every effort to work out their own salvation (Phil 2.12) is dependent on Christ at work in him/her (Phil 1.6; 2.13,) and must look not just to their own interests, but rather to those of others (Phil 2.4).

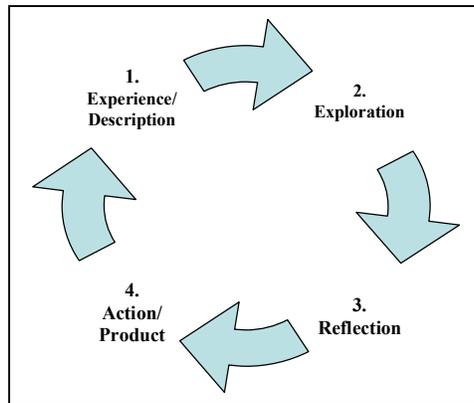
²³ When Paul addresses his audience on Mars Hill (Acts 17.18) much of the language of that apologetic discourse is drawn from stoicism. See MH Cressey, 'Stoics,' in JD Douglas et al (eds.), *IBD*, Part 3, (Leicester: InterVarsity Press, 1980), pp. 1487-88. See also Houston, *The Mentored Life*, pp. 51-62.

²⁴ This foundational characteristic of Christian mentoring will be discussed more fully later in Chapter 3.

²⁵ As Kung recognises, 'If the Church wants to remain true to its nature, it simply cannot preserve its past. As an historical church it must be prepared to change in order to fulfil its essential mission in a world that is constantly changing ... On the other hand ... The New Testament message, as the original testimony, is the highest court to which appeal must be made in all the changes in history. It is the essential norm against which the Church of every age has to measure itself.' H Kung, *The Church*, (trans., R & R Ockenden; London: Burns & Oates, 1968, 12th Imp. 2001).

investigation emanates a ‘critical conversation’²⁶ between Scripture, theology and contemporary voices from which essential descriptors of Christian mentoring emerge. The methodological process adopted in this work as a whole could be encapsulated in the phases of the Reflective Thinking Cycle (see Fig. 1.1).²⁷

Figure 1.1: **Reflective Thinking Cycle**, after J Moon



In Stage 1 of the cycle I experienced being mentored and then went on to mentor others. Having experienced the benefits of mentoring first hand, in Stage 2 I explored the concept further through attendance at a mentoring conference and subsequently applied to do research on the subject at my local university. These steps led to the exploration of primary and secondary sources related to mentoring and Christian community, the examination of case studies and discussions with practitioners. Stage 3 involved reflection on my discoveries through asking evaluative questions. I began to postulate theories about best practice. In Stage 4 theories were tested through the design of a mentoring programme and an evaluation model. This step led back to Stage 1 where I had the experience of training mentors, inducting mentees, co-ordinating and evaluating the programme. My second experience of Stage 2 was to explore data gathered from various sources in the evaluation. Stage 3 in this cycle involved reflection upon the data through an in-depth analysis and thematic classification of the findings and led to the postulation of various interpretations. The product of Stage 4 comes at the end of this

²⁶ The idea of the critical conversation is derived from S Pattison, ‘Some Straw for the Bricks,’ in J Woodward and S Pattison, (eds.), *Blackwell Reader In Practical Theology*, (Oxford: Blackwell, 2000), pp. 135-45.

²⁷ This cycle has parallels with the Liberationist and Pastoral Cycle, discussed later in this work.

thesis where I outline my conclusions and recommendations and raise further questions to be explored. I found the cycle to have its own momentum.

Within Part Two of this work is the exploration of the primary and secondary sources referred to in Stage 2 of the first cycle above. As Christian mentoring is so closely related to context a theological exploration and definition of Christian community is required. Particular reference is made to the theological education community that is the focus of the evaluation project. For the definition of Christian mentoring, as well as investigating a key text on discipleship (the Gospel of Mark), there will be occasional references to evidence from church history²⁸ but a thorough historical survey is deemed outside the remit of this work. It is sufficient to note here that the relationship between mentor and the mentee is complex, and has, ‘varied from age to age and place to place.’²⁹ Peterson observes that ‘for most of the history of the Christian faith it was expected that a person should have a spiritual director. ...It strikes me that it is not wise to treat lightly or as a matter of personal taste what most generations of Christians have agreed is essential.’³⁰ While Peterson’s assertion is rather emphatic he correctly draws attention to the fact that mentoring has been a beneficial and intrinsic practice in church history - although it could be argued that in the main the writings highlight the practice among men, persons of higher class and clergy.³¹ The presence of mentoring in historical Christian sources is a strong argument in determining its legitimacy as a practice for Christian communities today. Past traditions of both secular and Christian mentoring reflected or were adapted to the type of society in which they existed. There is an expectation that this would be so. As Watkins argues, ‘the Church, as a more or

²⁸ The Christian mentor was often called the ‘spiritual director’ in much of the historical literature on this subject, KR Anderson & RD Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction*, (Downers Grove, IL: InterVarsity Press, 1999). Many metaphors have been used over the years to describe the spiritual director or mentor: for example ‘host’, ‘desert-dweller’, ‘companion’, ‘soul-friend’, ‘teacher’, and ‘midwife’. See M Guenther, *Holy Listening: The Art of Spiritual Direction*, (London: Darton, Longman and Todd, 1992).

²⁹ M Thornton, ‘History and Traditions of Spiritual Direction,’ in RJ Hunter (ed.), *DPCC*, (Nashville, TN: Abingdon Press, 1990), pp. 1210-13(1211).

³⁰ EH Peterson, *Working the Angles: The Shape of Pastoral Integrity*, (Grand Rapids, MI: Eerdmans, 1994), pp. 176-77, (perhaps ‘person’ here should be modified to the ‘religious person’). See also J Vanier, *Community and Growth*, (London: Darton Longman & Todd, 1989), p. 241 who makes a similar point.

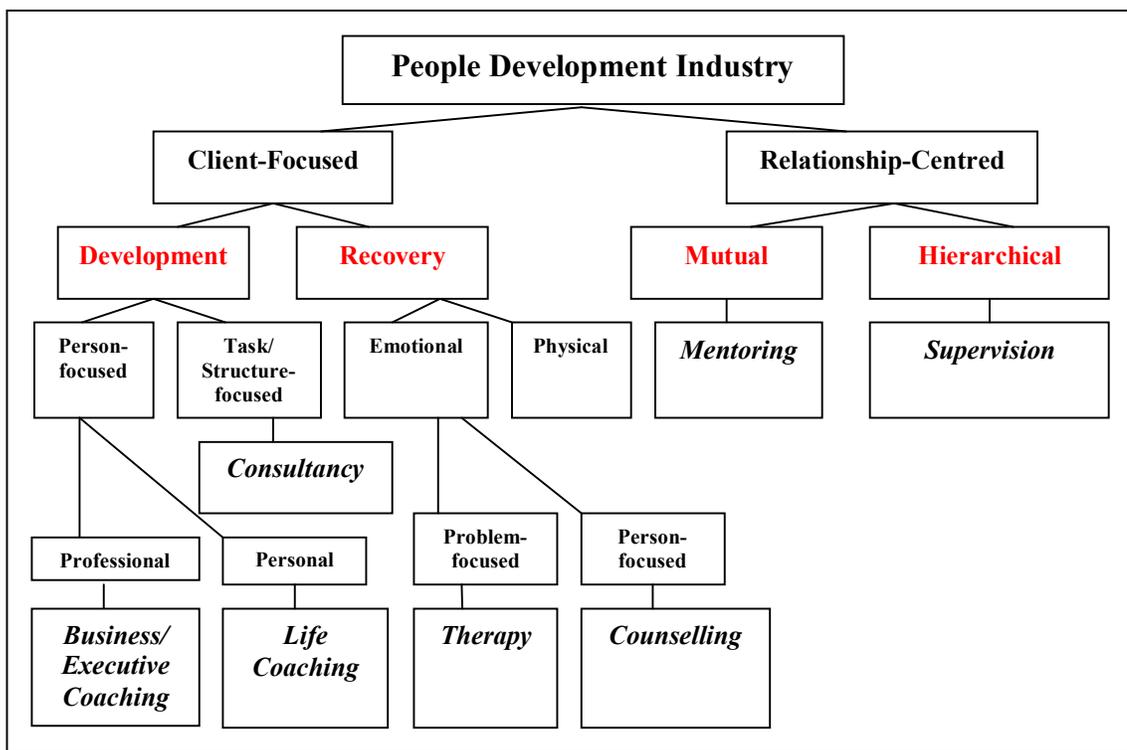
³¹ There is some evidence of female mentors in the Scriptures and church history. For example, Naomi, Priscilla, women in Titus 2, some Desert Mothers, women in the Celtic church tradition, Hilda of Whitby (614-680) in Anglo Saxon England, and Hildegard of Bingen (1098-1179) in Medieval Germany.

less “open system”, an organisation with an active relationship with wider society, can be expected to take up general societal trends.’³² So what recent societal influences have shaped the development of mentoring?

1.1.2 Societal Trends and the Development of Mentoring

Walker’s comprehensive article ‘The Evolution of Coaching’ identifies three ways to classify the people development industry: **inductively** (where the classification identifies professions – see Fig. 1.2), **historically** (through chronology – see Fig. 1.3) and **conceptually** (looking at the origins of human interactions – to be taken up in the next chapter of this work).³³

Figure 1.2: Inductive Classification of People Development Industry, after S Walker.³⁴



³² C Watkins, ‘Ecclesiology and Sociology,’ in R Gill (ed.), *Theology and Sociology: A Reader*, (London: Cassell, 1996), p. 414. Similarly, Schreier contends that Christian tradition is ‘a series of local theologies, closely wedded to and responding to different cultural conditions.’ RJ Schreier, *Constructing Local Theologies*, (London: SCM Press, 1985), pp. 93ff.

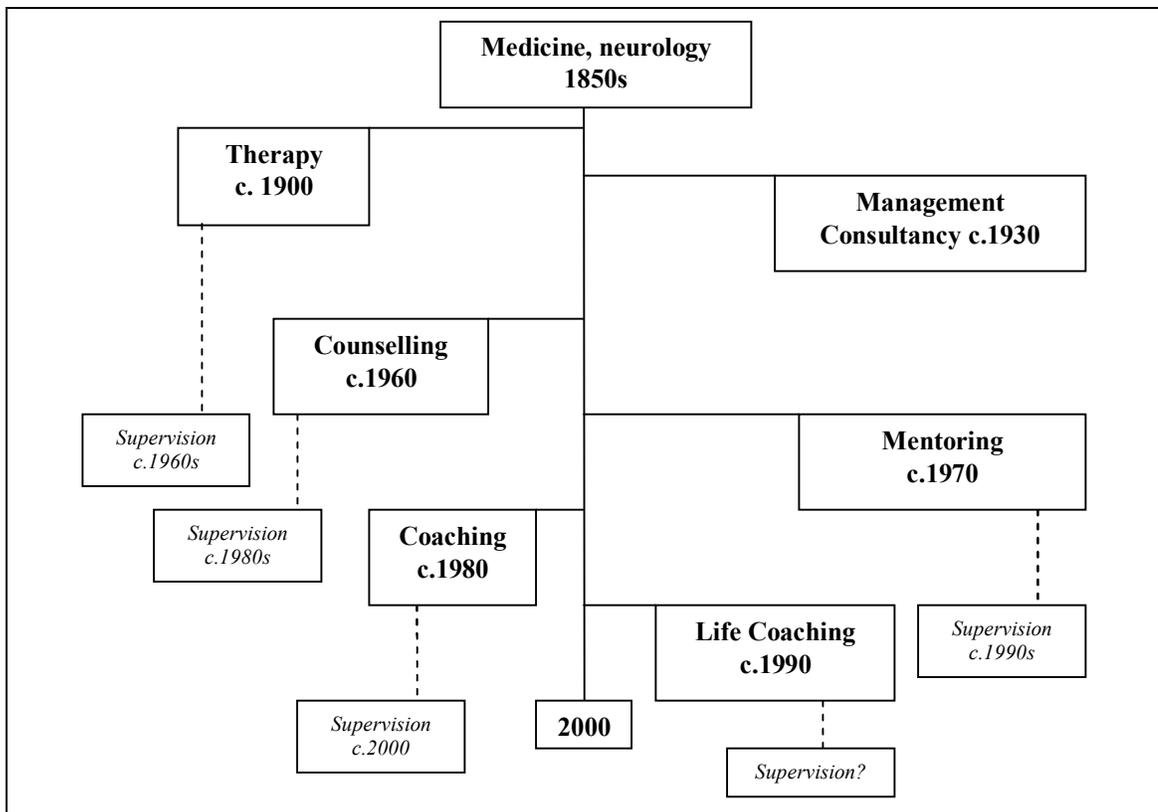
³³ Walker, ‘The Evolution of Coaching,’ p. 17.

³⁴ Walker, ‘Diagram 1,’ in ‘The Evolution of Coaching,’ p. 16.

Walker admits to the inadequacies of an inductive classification.³⁵ A structural deficiency of his figure that is not recognised is the lack of consistency in the labelling. The labels (red text), for example, state the *purpose of client-focused industries* and do not show the *nature of the relationship* in terms of relational dynamics (usually hierarchical); whereas the relationship-centred labels state the *nature* and not the *purpose* of the relationship. Are not both attributes essential to an understanding of the classification? Nonetheless, this diagram is helpful in introducing some of the variations in different branches of the *people development industry*.³⁶

1.1.2.1 Therapeutic Influences. Walker goes on to produce a historical classification that dates from 1850 (see Fig. 1.3).

Figure 1.3: A Historical Classification of Mentoring, after S Walker.



³⁵ Namely, that it ‘misrepresents the fluid and dynamic emergence of people disciplines.’ And that it ‘suggests that there is some fundamental, historical and inherent change at the moment of bifurcation, which in reality is often not the case.’ Walker, ‘The Evolution of Coaching,’ p. 18.

³⁶ The word ‘industry’ with its implications of consumerism and depersonalisation of the human is considered inappropriate for the Christian context.

Walker claims that mentoring in the people development industry has its origins in the therapeutic field; although, as we have already discovered, mentoring in its widest sense has roots that go much further back. He does recognise that ‘therapy itself is part of a much longer and older tradition of healthcare’, traced back to Hippocrates, but running throughout ancient time, medieval civilisation and the Renaissance, which has only recently become atomised into the separate care of body, mind and soul as a consequence of eighteenth-century Enlightenment.³⁷ Certainly, having recognised that mentoring is a people-helping and -developing relationship it is likely that advances in the therapeutic field would have a part to play in shaping a contemporary understanding of mentoring.

With the advent of Freudian psychoanalysis, ‘psychological man’ in some ways replaced the ‘rational man’ of the Enlightenment.³⁸ Western society has become increasingly self-absorbed and has, in general, an inward orientation. This introspection has led scholars, like Houston, to discern that in North America in particular, ‘contemporary therapeutic society has revived the role of mentor on a scale never before witnessed in human history. ... therapy has become largely a Western substitute for religion.’³⁹ In the current generation, increasingly bewildered as societal structures are eroded, absolutes questioned and metanarratives rejected, the attractiveness of a relationship that offers greater self-understanding can be appreciated. Houston observes that ‘despite its strong individualistic streak, secular society is becoming aware that mentoring can provide a corrective to the introverted self.’⁴⁰ Mentoring is characteristically relational. The mentor considers the holistic needs of the other including their need for social development. The mentee engages in relationship with a mentor and is challenged to widen their horizons. This benefit is heightened when mentoring is based on a Christian worldview. The Christian mentor, like a secular mentor, is a listener but in addition accompanies the mentee on a journey towards God. It is God who, in Christian belief, gives them a proper understanding of self. Humankind is created in God’s image and

³⁷ Walker, ‘The Evolution of Coaching,’ p. 19. Figure 2 is to be found on p. 19 also.

³⁸ Sigmund Freud (1856-1939), introduced the term ‘psychoanalysis’ in 1896.

³⁹ Houston, *The Mentored Life*, p. 63.

⁴⁰ Houston, *The Mentored Life*, p. 10.

in Christ there is to be found for everyone a sense of significance and security that leads to an outward orientation of service in community.⁴¹

Spiritual need and social or moral failure are often linked and in this 'the spiritual guide stands in close relationship to the human psyche.'⁴² In faith-based mentoring, however, the mentor may give good counsel and guidance but they are not a counsellor in the therapeutic sense. Indeed, it is a wise mentor who knows when to refer a mentee for psychotherapy or to a psychiatrist.⁴³ Nevertheless, as Moon contends, 'one of the most hopeful happenings of the present rapprochement between spiritual direction and psychotherapy is the growing number of books and journal articles which address the spiritual and therapeutic utility of forgiveness'.⁴⁴ Similarly, Pennebaker observes 'confronting our deepest thoughts and feelings can have remarkable short- and long-term health benefits'.⁴⁵ A seminal research project conducted by Levinson et al in 1978 discovered that a mentoring relationship was one of the most developmentally important and complex that a man can have in early adulthood.⁴⁶ Thus, a growing interest in psychoanalysis and human development as a whole has led to a renewed interest in mentoring in society and while it is not its primary intention the process of mentoring can lead to psychological healing and/or increased maturity.

⁴¹ HJM Nouwen, *The Way of The Heart*, (London: Darton, Longman & Todd, 1981; 1999 edn). Nouwen speaks of the Christian's calling to solitude where our 'new self' can be 'born in a loving encounter with Jesus Christ. It is in this solitude that we become compassionate people, deeply aware of our solidarity in brokenness with all of humanity,' p. 30.

⁴² K Leech, *Soul Friend: Spiritual Direction in the Modern World*, (London: Darton, Longman and Todd, 1994), p. 129.

⁴³ NW Goodacre, 'Spiritual Direction,' in G Wakefield (ed.), *DCS*, (London: SCM Press, 1983). Goodacre stresses that it is important that 'spiritual counsellors by their gifts, training and insight are able to know when to advise help from a psychiatrist', p. 115. Spiritual directors who have passed patients to counselling centres such as Lake's *Clinical Theological Centre* have reported them returning with greater insight and enthusiasm having received help at the centre. See F Lake, *Clinical Theology: A Theological and Psychiatric Basis to Clinical Pastoral Care*, (London: Darton, Longman and Todd, 1966).

⁴⁴ GW Moon, 'Homesick for Eden: An Integration of Psychotherapy and Spiritual Direction,' in *C&C*, No.8.3, (Summer 1998), pp. 6-11(7).

⁴⁵ JW Pennebaker, *Opening Up: The Healing Power of Confiding in Others*, (New York: Avon Books, 1990), p. 14.

⁴⁶ DJ Levinson et al, *The Season's of a Man's Life*, (New York, NY: Knopf, 1978). Since the study of informal mentoring among men by Levinson et al formal mentoring schemes have developed, sensitively matching mentee to mentor to try and replicate the 'natural' mentoring described by Levinson. See also E Flaxman, et al, *Youth Mentoring: Programs and Practices*, (New York, NY: ERIC Clearinghouse on Urban Education at Columbia University, 1988).

Many other cultural and societal factors have shaped mentoring and explain the recent increase in its popularity. Freedman⁴⁷ accounts for the popularity of mentoring in America by citing three factors: 1) media focus on the growing number of young people isolated from adult input; 2) a volunteering trend among the socially-concerned adult middle class who were a product of the 1960s; and, 3) a need (identified by psychologists) of middle-aged adults to pass on their culture and knowledge to the next generation through one-to-one contact.⁴⁸ While these may be contributory factors much wider underlying societal movements such as liberation, secularism, a renewed interest in spirituality, Postmodernism, the technological revolution and educational developments need to be considered to understand the global development of mentoring and Christian mentoring in particular.

1.1.2.2 Liberation. The Western societal movement of the 1960s produced what became largely perceived as the ‘permissive society’.⁴⁹ Liberation from restraint and authoritarian attitudes typified this period, as evidenced in the ‘sexual revolution’, although it is recognised that there is some debate about the nature and extent of these societal influences today.⁵⁰ ‘Love’ and ‘peace’ – the watchwords of this secularising era – were an indication of the high value placed on interpersonal relationships and the period witnessed an unprecedented development of communes.⁵¹ Moreover, with the rejection of traditional relationship structures and communities came the breakdown of the nuclear family in the West. This societal shift has resulted in a need for familial relationships to be replaced or supplemented. Some mentoring programmes have sought to fill this void.⁵² Since this revolutionary period, as Lane comments, ‘all traditional

⁴⁷ M Freedman, *The Kindness of Strangers: Reflections on the Mentoring Movement*, (Philadelphia: Public/Private Ventures, 1992), p. 33.

⁴⁸ D Goleman, ‘Compassion and comfort in middle age: new research finds a flowering of lives marked by generosity and deeper relationships,’ article, *New York Times*, 6 February 1990.

⁴⁹ This permissiveness echoed the period of the ‘Roaring Twenties’ when a similar challenge to authority and restraint took place post WWI. DT Evans, *Sexual Citizenship: The Material Construction of Sexualities*, (London: Routledge, 1993), p. 16.

⁵⁰ For a discussion on this period see C Brown, *The Death of Christian Britain*, (London: Routledge, 2003).

⁵¹ For further information see A Marwick, *The Sixties: the Cultural Transformation of Britain, France, Italy and The United States, 1958-74*, (Oxford: OUP, 1998).

⁵² For example, the Big Brother/Big Sister Federation was founded in New York in 1921 and developed into the largest mentoring programme in the world today, <<http://www.bbbsa.org>>, accessed Feb 2006.

authorities have been radically questioned and this has affected the church. ... Authority of some kind is a social necessity. But attitudes have changed from a generally authoritarian approach to a more personal one.⁵³ The popularity of mentoring as a form of discipleship and development resulting in empowerment for ministry, may also have been a counter movement against an institutional church that sometimes could be seen to perpetuate immaturity and dependency. Aligned with this is the fact that mentoring can forge deep relationships thereby providing an answer to the search for a sense of belonging.⁵⁴

Allied to liberation was the campaign for civil rights, the basic freedoms and rights of people living within a community.⁵⁵ Mentoring 'became part of the national strategy to address social inequality in American society, and would begin with the poor children of America and their parents'.⁵⁶ Its success meant it soon spread to other sectors of society - especially education. Mentors were seen as social role models, teachers of the disadvantaged and marginalised, volunteer social workers and personal advocates for reducing social inequality.⁵⁷ Faith-based youth mentoring programmes began to emerge with the intention to develop youth, and in particular 'at-risk' youth, during this period. In addition, feminist and liberation theologies arguably emerged in reaction to the abuses of civil rights.⁵⁸ This still-present societal change, in which egalitarianism and

⁵³ T Lane, 'Authority,' in R Banks et al (eds.), *The Quiet Revolution*, (Oxford: Lion Publishing plc, 1985), p. 298.

⁵⁴ Mentoring relationships are formed either through the intention of the mentor, the mentee or an organisation. This intentionality and the debate concerning the relative benefits of formal/informal mentoring are discussed later in this work.

⁵⁵ For example, the 1950s and 1960s campaign for equality for black Americans championed by Martin Luther King Jr., paralleled later by Nelson Mandela's campaign to end Apartheid in South Africa in 1994. Compare also the Civil Rights marches in the late 1960s in Northern Ireland.

⁵⁶ P De Coito, 'Mentoring: An Overview of The Concept and Practice,' a Discussion/Working Paper for the Pilot Project Committee of the Community Leadership Alliance of Peel (CLAP), (Peel, Canada: The Social Planning Council of Peel, 2001), pp. 1-14(5), <http://www.spcpeel.com/Mentoring_June_02.doc>, accessed May 2007.

⁵⁷ De Coito, 'Mentoring: An Overview of the Concept and Practice,' p. 5.

⁵⁸ HM Conn, 'Feminist Theology,' in SB Ferguson, DF Wright (eds.), *NDOT*, (Leicester: InterVarsity Press, 1988; Reprint 1993), pp. 255-58. Conn states, 'The rise of the women's liberation movement from the mid-20th century helped to create a feminist critical consciousness. That consciousness, interacting with the Bible and theological traditions, has called for a new investigation of past paradigms, and a new agenda of study,' p. 255. Similarly, the Medellin conference of theologians condemned 'institutionalised violence fostered by capitalism and neo-colonialism' in Latin America and supported the liberated ecclesiology emerging from oppressed grass roots communities. See R Padilla, 'Good News for the Poor,' in R Banks et al (eds.), *The Quiet Revolution*, (Oxford: Lion Publishing, 1985), p. 232.

democracy are on the increase in the Western world, is reflected in the growing acceptability of cross-gender mentoring and cross-cultural mentoring that could not have been conceived of in the previous generation.

Although society championed liberation from moral restraints paradoxically it also wanted to hold its leaders to account. With examples of public leadership failure in the late 1980s and early 1990s in both politics and the church,⁵⁹ there was a recognised need for accountability in relationships.⁶⁰ Accountable mentoring relationships developed in part to fulfil that need.⁶¹

1.1.2.3 Secularism. Along with the increased emphasis on liberation there was an accompanying rise in secularism in the West. This prevalence, in turn, was paralleled in the rise of narcissism, described by Webber as a metaphor of the human condition that is self-focused and considers itself not to be subordinate to anything.⁶² In the face of these developments in the late 1950s and 1960s it was Thornton who insisted ‘spiritual direction is our greatest pastoral need today,’ urging an ‘interpretation of the phrase “spiritual direction” in a much wider sense than is sometimes implied.’⁶³ Christian Mentoring epitomises this wider interpretation in that it is holistic and integrative.

Growing secularism was one factor that contributed towards an increase in materialism and a culture dominated by the desire to succeed. Even in African society, a culture noted for its tribal, community and family identity, an erosion of the corporate personality is taking place as industrialisation becomes more widespread: ‘In many states constitutional rights are more individualistic than communal. Economic systems

⁵⁹ This period witnessed public exposure of high profile Christians and leaders who had been accused of being involved in sexual infidelity or being party to financial irregularities.

⁶⁰ JR Clinton & RW Clinton, *The Mentor Handbook*, (Altadena, CA: Barnabas Publishers, 1991), Preface 1-1.

⁶¹ The Church Resources Ministry was founded in 1980 to create small groups in which Christian leaders could be mentored. Their cell groups are described as safe environments where there is transparency, honesty and accountability. See <<http://www.crmnet.org/about/index.html>>, accessed June 2005.

⁶² R Webber, ‘An Ancient-Future Vision,’ unpublished notes from a plenary session at a *National Conference on Mentoring: Mentoring Leaders for a Changing World*, (Denver, CO: Denver Seminary, April 2004).

⁶³ M Thornton, *English Spirituality*, (London: SPCK, 1963), p. xiii.

also cater for individual interests rather than communal interests. In this manner the corporate personality is being destroyed.’⁶⁴

The ‘success’ of mentoring in other fields was observed by the business community and mentors became resources both for the non-profit and for-profit sectors. With this came the institutionalization of mentoring with the resultant programmes, professionals and research.⁶⁵ As social, family and work structures change and workplace competition increases mentoring (often identified as ‘coaching’), is now viewed as a significant strand of an individual’s career and for work force development.⁶⁶ This heightening of the value of mentoring requires those who provide it to have sophisticated skills.⁶⁷ As De Coito recognises

Like many of the services provided casually or informally before the service economy became a reality, mentoring is now a commodity or psychosocial technology to be used to improve the quality of life of human beings. ...In the business and professional sectors, mentoring is being linked to productivity at the individual and corporate levels. It is seen as an investment with high returns for both employee and the employer.⁶⁸

The notion of ‘feedback’ and ‘evaluation’ is equally popular in business as it is in education and companies desire their employees to exhibit signs of both professional

⁶⁴ ON Kealotswe, ‘Corporate Personality in the Independent Churches of South Africa,’ in *Miss*. Vol.27, No.3, (Nov 1999), pp. 299-312 (300). Kealotswe focuses particularly on the situation in Botswana. He argues that the ‘...church must become a social movement that fosters a corporate personality, in order to sustain human beings in the midst of social change and progress,’ p. 311.

⁶⁵ For example, New Zealand Mentoring Centre states ‘Mentoring and coaching are one of the fastest growing professional development strategies for individuals and organizations in NZ,’ in ‘About Mentoring,’ <<http://www.mentorcentre.co.nz/about.html>>, accessed April 2005. For a comprehensive list of mentoring programmes in Canada in the areas of Business and Industry, Professional and Government Associations visit Peer Resources Network, ‘A Guide to the Mentor Program Listings,’ <<http://www.mentors.ca/mentorprograms.html>>, accessed February 2004. See also National Mentoring Network, <<http://www.nmn.org.uk>> for a UK based network of over 1600 member organisations.

⁶⁶ Bridgeford cites a study by the analyst firm Gartner where researchers spent 5 years studying 1000 employees at Sun Microsystems and where it was discovered that employees involved in the company’s mentoring programme, ‘received significantly more salary-grade changes and promotions and exhibited higher retention rates than non-participating employees,’ LC Bridgeford, ‘Mentoring Programs Still Have a Place in the 21st Century,’ in *EBN*, Vol.21, August 2007, p. 16, <<http://ebn.benefitnews.com>>, accessed August 2007.

⁶⁷ BA Lankard, ‘Role of Mentoring in Carer Education,’ in *ERIC: Trends and Issues Alert*, No.97, (1996), p. 1.

⁶⁸ De Coito, ‘Mentoring: An Overview of The Concept and Practice,’ p. 5.

and ‘personal growth’.⁶⁹ The Alleman Mentoring Activities Questionnaire was designed to assess the impact of mentoring relationships on individuals and the organisation where it occurs.⁷⁰ The ultimate goal of the assessment was to develop productivity and increase the ‘bottom line’.⁷¹ A thought provoking angle on whether the service economy affects theological communities would be to evaluate to what extent the provision of a personalised mentoring programme is a factor that ‘sells’ places at some Christian seminaries.

1.1.2.4 Increased Interest in Spirituality. An unlikely paradox occurred towards the end of the twentieth century. While quality of life in secular society was often measured according to the level of acquisition of material possessions, there was an almost paradoxical parallel development of interest in all things spiritual.⁷² This revived attention to spirituality was partly influenced by the advent of New Age thinking.⁷³ Along with a revived interest in spirituality there has been a corresponding developing interest in ancient ideas and practices associated with it, including those of having a guru, a shaman or a mentor. The interest in spirituality Webber views as an extension of narcissism in that much of New Age spirituality is rooted in the idea that the individual is god. It is more than this. It is also a manifestation of ‘the human quest for meaning.’⁷⁴ Recent decades have been characterized by an eclectic and individual

⁶⁹ Researchers, Ericsson et al have argued that ‘repetitive practice’ will only develop expertise so far. To develop further, employees must ‘begin to engage in “deliberate practice,” which involves thinking through the consequences of many different approaches, testing out those approaches, and using skills that are underdeveloped. ... Coaches and mentors with the skills executives are seeking to develop are the best sources of knowledge about which deliberate practices are most useful in improving those abilities; these partners provide critical feedback as well.’ KA Ericsson, MJ Prietula & ET Cokely, ‘The Making of an Expert,’ in *HBR*, Vol.85, (August 2007), p. 114, <<http://harvardbusinessonline.hbsp.harvard.edu>>, accessed August 2007.

⁷⁰ The use of the questionnaire ranges across diagnosis, pairing, training, evaluation and research. E Alleman & D Clarke, ‘Alleman Mentoring Activities Questionnaire,’ Rev. edn 2000, *Silverwood Associates*, P.O. Box 363, Sharon Center, OH 44274, USA.

⁷¹ E Alleman & D Clarke, ‘Accountability: Measuring mentoring and the Bottom-line impact,’ in *ROB*, Vol.21, No.2, (Summer 2000).

⁷² The upsurge of popular interest in spirituality is now widely acknowledged. See, for example, D Tacey, *The Spirituality Revolution*, (London: Brunner Routledge, 2004).

⁷³ P Heelas, *The New Age Movement*, (Boston, MASS: Blackwell Publishing 1996).

⁷⁴ J Houston, ‘Spirituality Today,’ in R Banks et al (eds.), *The Quiet Revolution*, (Oxford: Lion Publishing, 1985), p. 369.

approach to spiritual exploration in the post-Enlightenment, post-Modern era.⁷⁵ One view is that ‘the spiritual awakening that is slowly taking place counter-culturally will become more of a daily norm as we all willingly break mainstream cultural taboos that silence or erase our passion for spiritual practice.’⁷⁶ Even in the context of secular adult education programmes there are calls for recognition of the spiritual and soul nurture.⁷⁷ Tisdell asserts

Spirituality is one of the ways people construct knowledge and meaning. It works in consort with the affective, the rational or cognitive, and the unconscious and symbolic domains. To ignore it, particularly in how it relates to teaching for personal and social transformation, is to ignore an important aspect of human experience and avenue of learning and meaning-making. This is why spirituality is important to the work of adult learning.⁷⁸

In the light of this assertion it is imperative that theological educators and mentors recognise the role that spirituality plays in the teaching and learning that occurs in their classrooms.

1.1.2.5 Postmodernism. Twenty-first century Western society exists in the synapse between two movements in history; between Modernism and the cultural paradigm that has emerged – Postmodernity.⁷⁹ In their rejection of the rationalism and objectivity of the Enlightenment,⁸⁰ Postmoderns (and others in society), have a desire for experiential and relational experiences (whether they are religious ones or not). While individualism still abounds, they are increasingly drawn towards thinking of identity in terms of community: ‘we realise increasingly that who we are is not [so] much the result of our “personal essence” ...but how we are constructed in various social groups.’⁸¹ People who have had a re-energised concern to be part of a community are also interested in the

⁷⁵ It must be noted that Western Society is in a transitional era. Not all of society is Postmodern - there is still much evidence of modernistic thinking and approaches.

⁷⁶ B Hooks, *All About Love*, (New York, NY: William Morrow, 2000), p. 82.

⁷⁷ EJ Tisdell, ‘Spirituality in Adult and Higher Education,’ in *ERIC Digest*, No.232, (2001), pp. 1-2 (1).

⁷⁸ Tisdell, ‘Spirituality in Adult and Higher Education,’ p. 2.

⁷⁹ See D Lyall, ‘The Challenge of Postmodernism,’ in *Integrity of Pastoral Care*, (London: SPCK, 2001), pp. 63-88.

⁸⁰ See AE McGrath, ‘Criticisms of Enlightenment Rationalism,’ in *Christian Theology: An Introduction*, (Oxford: Blackwell Publishers, 1994; 1997 2nd Edn), pp. 217-19.

⁸¹ KJ Gergen, *The Saturated Self: dilemmas of identity in contemporary life*, (New York, NY: Basic Books, 1990), p. 170.

narrative and metaphor of the lives of others who are authentic people of integrity. This factor has had missional implications for the church. Many new churches added the buzz word ‘community’ to their titles or placed an emphasis on community in their revised vision statements in the past few decades.⁸² Another contributory factor in the loss of community is the unparalleled disintegration of the nuclear family.⁸³ As Harder observes, ‘the steady erosion, especially in the Western world, of shared values, confidence in social structures, vitality of family life – and the related increase in violence, fear and isolation – make this concern to re-establish community particularly important.’⁸⁴ Schwehn, writing in 1993, maintains that ‘The resurgent interest in the question of community is an exceptionally broad phenomenon that embraces social and political theory, jurisprudence, theology, literary criticism, cultural anthropology, even the history and philosophy of science.’⁸⁵ In the intervening years these societal trends have become more deeply ingrained and it is likely that the rise in the number of mentoring programmes is one of the results of this renewed interest. This aspiration for community contrasts sharply with the development of a social philosophy of individualist humanism ‘in which the individual, not the community, is the basic unit of human life. Society is based therefore on a contract not a covenant – on an agreement

⁸² For example: Fairfax Community Church, Seoul, Korea; Granger Community Church, Indiana, USA; Darwin Community Church, Darwin, Australia; and, The King’s Community Church, Lancaster, UK to name just a few. In a newly composed vision and values statement the author’s own church was described as ‘Hamilton Road Baptist Church: A community where people encounter God.’ Also, the values reflect the community emphasis - Value 1: ‘Loving relationships across the generations,’ and Value 6: ‘A United Community that reflects the work of the Holy Spirit.’ Hamilton Road Baptist Church, Bangor, Northern Ireland, *The Way Forward*, a locally published document, (March 2005), p. 1.

⁸³ In the UK children in lone-parent families numbered 1 in 4 in 2004 (a total of 13,080,000 children), compared to 1 in 14 in 1972. It is likely this statistic as increased. See National Statistics Online, ‘Families- Dependant Children,’ <<http://www.statistics.gov.uk/CCI/nugget.asp?ID=1163>>, accessed August 2007. Moreover, it has been calculated that 60% of the rising population in American nursing homes receive just one visit a year. RD Putnam in *Bowling Alone: The Collapse and Revival of American Community*, (New York: Simon and Schuster, 2000), p. 14, outlines some reasons for societal change in North America: involvement in civic community has been eroded by financial and time pressures and the emergence of two-career families; suburbanisation and isolation with long commutes to work; autonomous families; electronic entertainment that depersonalises our leisure time; and, a generational change from World War II civic-mindedness to a society that has not been confronted with the value and price of free community. (History will show the influence of the war in Iraq on civic-mindedness).

⁸⁴ K Harder, ‘All Things in Common,’ in R Banks et al (eds.), *The Quiet Revolution*, (Oxford: Lion Publishing plc, 1985), pp. 114-22(114).

⁸⁵ Schwehn, *Exiles from Eden*, p. 22.

not a basic relationship.’⁸⁶ In earlier centuries community was centred on village life where interaction was on a human scale and relationships were multiplex. By contrast modern urban societal relationships are typified more as fleeting associations than community.⁸⁷ Any society with its reality base in cognitive *ergo sum* (‘I think therefore I am’)⁸⁸ tends towards individualism. The desire for community to counter the isolationism and individualism created by modernism has also contributed to the dramatic growth of cell churches, small groups and mentoring partnerships. Faith experiences are not as private, and personalised as in the past but are more openly shared and expressed. The rediscovery of a theology of *koinonia*⁸⁹ has meant that often community replaces society in priority. Community is human interaction in a micro, personal and local scale whereas society is interaction in a macro and more impersonal scale.⁹⁰ This phenomenon is not surprising if it is true that when,

...a society is in crisis, religion and unity of society is reaffirmed. If this does not happen a state of anomie (detachment from societal values) occurs. Anomic societies are a serious threat to both the individual identity and social order.⁹¹

A reason for the appeal of small communities, Newbigin suggests, is that in recent decades society has been marked by scepticism of large organisations.⁹² As a result, the liveliest Christian commitment is to be found in small groups, base communities and house groups. In more recent times Postmoderns have rejected aspects of individualism and emphasise instead groups as mediating structures where joint decisions and cultural

⁸⁶ CC West, *Power, Truth, and Community in Modern Culture*, (Harrisburg, PN: Trinity Press International, 1999), p. 75.

⁸⁷ Smith, ‘You and Who Else?’ p. 22.

⁸⁸ René Descartes, (1596-1650), ‘Discourse on Method,’ in *Principles of Philosophy*, 1637, Part I, Article 7. Zizioulas observes: ‘Throughout the entire history of Western thought the equation of the person with the thinking, self-conscious individual has led to a culture in which the thinking individual has become the highest concept in anthropology.’ JD Zizioulas, ‘The Doctrine of the Holy Trinity,’ in C Schwobel (ed.), *Trinitarian Theology Today*, (Edinburgh: T&T Clark, 1995), pp. 58-9.

⁸⁹ D Van Deusen Hunsinger, ‘A Theology of Koinonia,’ in *Pray Without Ceasing: Revitalising Pastoral Care*, (Grand Rapids, MI: Eerdmans, 2006), pp. 1-27.

⁹⁰ The subject of the next chapter in this work will be Christian community, but there will be a particular focus on the theological education community. Consequently, there will often be reference made to mentoring in the theological education context. Reasons for this are explained later in this work.

⁹¹ J Swinton & H Mowat, *Practical Theology and Qualitative Research*, (London: SCM Press, 2006), p. 194.

⁹² L Newbigin, *The Gospel in a Pluralist Society*, (London: SPCK, 1989), pp. 102ff.

frames to some extent bind people together. This societal emphasis can explain in part the emergence of mentoring in Christian communities.

1.1.2.6 Technology. The perceived relational vacuum in twenty-first century society, then, has been filled, for some, through mentoring relationships. Perhaps this phenomenon is also in reaction to much of what depersonalises humanity in the technological age.⁹³ There are many advantages to globalisation resulting from the technological revolution. Dialogue can be more easily facilitated, for example, information can be more easily disseminated and the church can more easily conceive of itself as an international community. The emergence of the global village, however, is often paralleled with a corresponding loss of intimate connection in families and local communities. The Internet and other electronic communication systems to some extent have lessened the need for human contact.⁹⁴ The advantages of this for distance mentoring are that experienced mentors can be available across continents without ever leaving home.⁹⁵ A new type of community has emerged in the recent technological age, prophets of cyberspace believe that the internet has great potential to form new kinds of community – less centralised and more equal – and see it as a big step towards human liberation.⁹⁶ Time will tell if these virtual communities are truly a positive development.⁹⁷ There are questions about the quality of such contact and whether or not

⁹³ The devastating and de-humanising effect of technology is increasingly recognised by theologians. See EL Graham, 'The "End" of the Human or the End of the "Human"?' Human Dignity in Technological Perspective,' in R Kendall Soulen & L Woodhead (eds.), *God and Human Dignity*, (Grand Rapids, MI: Eerdmans, 2006), pp. 263-81.

⁹⁴ Miniwatts Marketing Group produces 'Internet World Stats: Usage and Population Statistics' showing that from 2000 to 2007 there has been a 208% increase in internet usage world wide with 1,114,274,426 out of an estimated world population of 6,574,666,417 using the internet. 'Internet Usage Statistics – The Big Picture,' March 2007, <<http://www.internetworldstats.com/stats.html>>, accessed May 2007.

⁹⁵ For an introductory article to distance mentoring (also known as virtual mentoring, remote mentoring, telementoring and e-mentoring), and its advantages for the business sector see L Phillips-Jones, 'Distance Mentoring,' <<http://www.mentoringgroup.com>>, accessed June 2005. For an overview of e-mentoring particularly in the UK see A Miller, 'E-mentoring: An Overview,' in a report by B Ross, *First Aimhigher E-mentoring Networking Meeting*, organised by HE MentorNet and the Institute for Community Development and Learning, Middlesex University, (Birmingham: Aston University, 6th & 7th Dec 2004), pp. 10-17. Online at <http://www.hementornet.org/downloads/Event_1stEmentoringEventreport.pdf>, accessed July 2007.

⁹⁶ Smith, 'You and Who Else?' p. 22.

⁹⁷ See AM Lord, 'Virtual Communities and Mission,' in *ERT*, Vol.26, No.3 (July 2002), pp. 196-207(196). See also H Rheingold, *The Virtual Community: Finding Connection in a Computerised World*, (London: Secker & Warburg, 1994), pp. 198-206 for a discussion on the possible impact of virtual communities.

distance mentoring can truly meet all the aims of a Christian mentoring relationship. The mentoring programmes of cyberspace⁹⁸ while making a form of mentoring accessible must, by their nature, miss out on one of the most crucial enhancements of any mentoring relationship – human face-to-face interaction.⁹⁹ As Houston argues, to counterbalance all that would depersonalise Christians in the professionalized, technological, amoral age in which they live they must cultivate a spirituality that calls for ‘deeper spiritual friendships.’¹⁰⁰

1.1.2.7 Education. As indicated earlier, developments in education may have contributed to the rise in mentoring. The emphasis in recent years on ‘lifelong learning’ has resulted in education being conceived of as an interactive journey. Learners are looking to others who have gone before and to those who will travel with them. It will be discovered that lifelong learning is at the heart of mentoring and the idea of travelling alongside others is a common motif. Failures of the transmissive mode of education have led to an emphasis on experiential learning¹⁰¹ and the aim to make learning more holistic.¹⁰² Learning theory, particularly in the field of adult education, is recognising the socially-constructed nature of learning, the validity of personal experience and the contribution mentoring can make.¹⁰³ The popularity of internships, placements and

⁹⁸ For example: *Mentor and Multiply*,

<<http://www.homestead.com/mentorandmultiply/AboutMentors.html>>, accessed May 2007.

⁹⁹ The importance of face-to-face mentoring is discussed in ‘3.2.1 Communitarian Theology’ in this work.

¹⁰⁰ Houston, ‘Spirituality Today,’ p. 372.

¹⁰¹ DA Kolb, *Experiential Learning: Experience as a Source of Learning and Development*, (Englewood Cliffs, NJ: Prentice Hall, 1984). See also ‘Appendix 1: Andragogy - Some Principles’ in this thesis and J Heron, *Co-operative Inquiry: Research into the Human Condition*, (London: Sage Publications, 1996). Heron proposes 4 ‘ways of knowing’: **Experiential** (contained in and understood through the body and senses – ‘I am...’), **Presentational** (contained and expressed in images and feelings – ‘I feel’), **Propositional** (contained and expressed in words and concepts – ‘I think...’), and **Practical** (contained and expressed in actions – ‘I do...’).

¹⁰² C Hunt, ‘**Researching Spirituality as a Dimension of Lifelong Learning**,’ notes from a paper given at a pre-conference event for *SCUTREA* in The School of Education at The Queen’s University of Belfast, 2 July 2007. Hunt states, ‘the current outcomes-driven, skills-oriented, consumerist culture of education as well as some dominant positivistic trends in research, is clearly not conducive to such engagement. Nor is the tendency to privilege “propositional knowledge”: that which is expressed through words and concepts in the public domain,’ p. 4. Whitehead correctly asserts that ‘the antithesis between a technical and a liberal education is fallacious’ and views them as interdependent. On their own they can become either impossibly idealistic or callously dehumanising. AN Whitehead, ‘Universities and their Function’, in *The Aims of Education and other essays*, (London: Ernest Best Ltd, 1932), 1962 impression, p. 74.

¹⁰³ S Kerka, ‘**New Perspectives on Mentoring**,’ in *ERIC Digest*, No.194, (1998), pp. 1-2.

work-based learning (stemming from the apprentice idea)¹⁰⁴ and the resultant benefits has necessitated establishment of mentoring-type relationships to provide the curriculum.¹⁰⁵ In addition, an increased understanding of the importance of communication skills that enrich the learning process has necessitated greater proficiency in relational skills.¹⁰⁶ Studies have shown that good mentor/student relationships enhance educational outcomes.¹⁰⁷ Some mentoring groups are now providing training for those who wish to develop skills associated with the mentor role.¹⁰⁸ Research shows that ‘training for mentors both before and after they are matched with youth also appears to be key to successful mentoring relationships. Mentors who received the most hours of training had longer lasting matches.’¹⁰⁹ Much of what has been attempted in the secular arena is being adapted for the Christian context.¹¹⁰ Mentoring has had a symbiotic relationship with education in the sense that developing educational theories have informed and benefited mentoring and mentoring has provided another vehicle to enhance and integrate the objectives of education.

Having acknowledged the roots of mentoring and some of the societal trends that have influenced the proliferation of mentoring programmes more insight into the nature of mentoring is to be gained from a closer examination of its applications, asking

¹⁰⁴ J Dewey, *Democracy and Education*, (New York: Macmillan, 1916), 1947 imprint used.

¹⁰⁵ ME Wonacott, ‘The Impact of Work-Based Learning on Students,’ in *ERIC Digest*, No.242, (2002), pp. 1-2 (1) reports that ‘studies and evaluations have found positive associations between participation in approaches involving WBL and student’s educational outcomes.’ Benefits also include positive changes in students’ attitudes and employment prospects (2).

¹⁰⁶ For example: ‘listening; providing structures; raising positive expectations; sharing oneself; setting tasks and goals; modelling; mirroring; sustaining a tradition; shaping character; fostering self-reflection and respect for others; building trust and more,’ Houston, *The Mentored Life*, p. 11.

¹⁰⁷ ‘Academic vocation flourishes best when educational institutions become communities where the pleasures of friendship and rigors of work are united’, M Schwehn, *Exiles from Eden: Religion and Academic Vocation in America*, (New York: OUP Inc., 1993), p. 61. See also S Heron, ‘An exploration of the relationship between tutor and student in the context of fulfilling the objectives of theological education’, with special reference to the Colleges of the Institute of Theology at The Queen’s University, Belfast’, Unpublished MTh dissertation, QUB, January 2004.

¹⁰⁸ For example, Coaching and Mentoring International, <http://www.cmiexcel.com/uk/training/index.asp> >, accessed June 2007.

¹⁰⁹ Jekielek et al., ‘Mentoring: A Promising Strategy for Youth’, p. 5.

¹¹⁰ For example, The Mentoring Group, <<http://www.mentoringgroup.com>> was founded by Brian Jones PhD and Linda Philips-Jones PhD and other colleagues. They have taken the knowledge and skills they used in the secular arena and have developed *Faith-Centred Mentoring and More* offering ‘Christian Mentoring and Life Skills Resources’, <<http://www.faithmentoringandmore.com/html/products.html>>, accessed June 2005.

particularly what types of areas in society are witnessing the development and increase of mentoring programmes today.

1.1.3 Contemporary Applications of Mentoring

Contemporary mentoring originated and proliferated in many parts of United States and Canada, predominantly in the **area of youth education**.¹¹¹ It is also present in Israel, Europe and Australasia and through extension and distance mentoring in many other parts of the world.¹¹² **Walton** proposes that mentoring is more easily embraced in countries where there is first '**small power distance**' (that is to say, societies with less tolerance of power inequalities in organisations) and secondly, with '**weak uncertainty avoidance**' (that is, societies that respond to the challenge and risk of one-to-one mentoring).¹¹³ The same may be true of different communities within countries, including church and educational communities. An interesting research project could investigate if there is a **correlation between egalitarianism** and **risk-taking** with the prevalence of mentoring in various Christian denominations.

Freedman cites **young offender mentoring** in the early years of the twentieth century as the **first 'wave' of mentoring** in the US. The **second wave** occurred during the 1970s as a means to encourage the **achievement of women** and later employees from other **minorities** in the workplace, leading to a wider development of **mentoring in the corporate world**. Partnerships with business resulted in mentoring filtering into

¹¹¹ AOL Time Warner, *National Poll of Mentoring in America*, 2002. This poll showed that 2.5 million adults are mentoring young people in formal mentoring relationships. **In 1999 a report records Canada as the world leader in providing mentoring programmes**. Further, 69% of the 7,500 peer and mentor programmes recorded in the world are Canadian Programmes. 66% of the top 2000 Canadian corporations provide some type of mentoring programme compared to 17% in the USA. See De Coito, 'Mentoring: An Overview of the Concept and Practice', p. 8.

¹¹² A helpful account of the development of the mentoring movement including in the USA, Canada, Israel, Australia, Mainland Europe and the UK is to be found in A Miller, *Mentoring Students & Young People: A Handbook for Effective Practice*, (London: Routledge, 2002), pp. 3-22.

¹¹³ J Walton, 'Mentoring in Mainland Europe and the Republic of Ireland,' a literature review for the **Coaching and Mentoring Network**, 2001, <<http://www.coachingnetwork.org.uk>>, accessed May 2007. For an informative treatment of the cultural dimension of mentoring in business see P Rosinski, *Coaching Across Cultures: New Tools for Leveraging National, Corporate & Professional Differences*, (London: Nicholas Brealey Publishing, 2003, Reprint 2007).

education during the third wave. The **third wave** began in the late 1980s when **mentoring was used to help at-risk and disadvantaged children and young people.**¹¹⁴ While many mentoring programmes began in projects at grassroots level, more recently it has expanded to include ‘**a growing array of not-for-profit organisations, corporations, and initiatives at state and national levels.**’¹¹⁵ The first *National Mentoring Conference* was held in the US in 1990¹¹⁶ and there has been substantial government support for mentoring initiatives.

In the UK the emergence of mentoring programmes was predominantly among newly-qualified teachers.¹¹⁷ The practice extended to many other societal spheres including, **school and community groups, further and higher education, sport, business and industry, professional associations, government, the armed forces, faith-based organisations and others.**¹¹⁸ The *National Mentoring Network (NMN)* set up in 1994 has attracted government backing to promote mentoring and encourage quality standards.¹¹⁹ In 1998 the *UK Mentoring Strategy Group* was formed as part of the *NMN* and its secretariat is comprised of government and mentoring scheme representatives to work for its cross-sectoral membership and implement government policy.

The **US Office of Research** in 1994 suggested that the **popularity of mentoring** ‘results in part from **compelling testimonials by people – youth and adults alike- who themselves benefited from the positive influence of an older person** who helped them endure **social,**

¹¹⁴ Freedman, *The Kindness of Strangers*, pp. 8, 14-16.

¹¹⁵ DL Dubois & MJ Karcher, ‘Youth Mentoring: Theory, Practice and Research,’ in DL Dubois & MJ Karcher (eds.), *Handbook of Youth Mentoring*, (Thousand Oaks, CA: Sage Publications Inc., 2004), p. 2.

¹¹⁶ First National Mentoring Conference, 1990. Elizabeth Dole, Secretary of Labour, gave the keynote address.

¹¹⁷ See D McIntyre & H Hagger, *Mentors in Schools: Developing the Profession of Teaching*, (London: David Fulton Publishers, 1996).

¹¹⁸ For example see the Peer Resources Network (Canada), ‘A Guide to the Mentor Program Listings,’ <<http://www.mentors.ca/mentorprograms.html>>, accessed February 2004; The National Mentoring Network (UK), <<http://www.nmn.org.uk>>, accessed February 2004; New Zealand Mentoring Centre: Enhancing Leadership and Learning, <<http://www.mentorcentre.co.nz/>>, accessed May 2004.

¹¹⁹ National Mentoring Network (UK), <<http://www.nmn.org.uk>>. The Department for Education and Employment (*DfEE*), responsible for links between businesses and schools, funded a full-time Network Co-ordinator in 1997. Membership grew and publications were encouraged. The *DfEE* also initiated the Mentoring Bursary Scheme (*MBS*) in 1998 to fund, encourage and regulate projects.

academic, career or personal crises.¹²⁰ Similarly, studies have shown that programmes have become popular because of their positive benefits.¹²¹ Being mentored, for example, results in better psychological health,¹²² individuals with mentors express being more satisfied with their social support networks,¹²³ they often have higher career goals and self-esteem,¹²⁴ an academic mentor may boost a student's academic self-efficacy and their overall satisfaction with their academic program,¹²⁵ and they experience reduced role stress and role conflict.¹²⁶

Thus, today the concept of the mentoring relationship is in harmony with many of the aspirations and educational philosophies of contemporary society. In Houston's words, 'modern-day mentoring has become a vastly expanding sphere of social engagements, having both philosophical and pragmatic concerns. ...It is being viewed as creating positive benefits in a broadening spectrum of applications.'¹²⁷ While results from a poll of mentoring initiatives shared at a *National Mentoring Partnership* conference in the USA¹²⁸ show a distribution of programmes across various societal categories, faith-based programmes only represent 2% of those polled (see Table 1 below). Possible reasons for this low percentage, (although the figure is equal to that of the workplace

¹²⁰ G Dennis, 'Mentoring,' in N Floyd (ed.), *ORECG*, No.7, (Oct 1993), pp. 1-4 (2), <<http://www.ed.gov/pubs/OR/ConsumerGuides/mentor.html>>, accessed August 2004.

¹²¹ JR Ferrari, 'Mentors in Life and at School: impact on undergraduate protégé perceptions of university mission and values,' in *M&T*, Vol.12, No.3, (Nov 2004), p. 295.

¹²² JE Rhodes et al, 'Natural mentors: an overlooked resource in the social networks of young African American mothers,' in *AJCP*, No.20, (1992), pp. 445-61; JE Rhodes et al, 'Natural mentor relationships among Latina adolescent mothers: psychological adjustment, moderating processes, and the role of early parental acceptance,' in *AJCP*, No.22, (1994), pp. 211-27.

¹²³ JE Rhodes et al, 'Youth mentoring in perspective: introduction to the special issue,' in *AJCP*, No.30, (2002), pp. 149-55.

¹²⁴ EA Fagenson, 'The mentor advantage: perceived career/job experience of protégé vs. non-protégés,' in *JOB*, No.10, (1989), pp. 309-320; GF Dreher & RA Ash, 'A comparative study of mentoring among men and women in managerial, professional, and technical positions,' in *JAP*, No.75, (1990), pp. 539-46; GT Chao et al, 'Formal and informal mentorships,' (a comparison on mentoring functions and contrast with non-mentored counterparts,' in *PP*, No.45, (1992), pp. 619-36.

¹²⁵ PJ Boyd, 'Mentoring by college faculty: perception by students in evaluation of their satisfaction with college,' *Dissertation Abstracts International*, 58(1-A), (United States: University Microfilms International, 1997); RJ Fogg, 'The mentor-protégé relationship in an academic setting: contributions and outcomes,' *Dissertation Abstracts International*, 63(12-B), (United States: University Microfilms International, 2003).

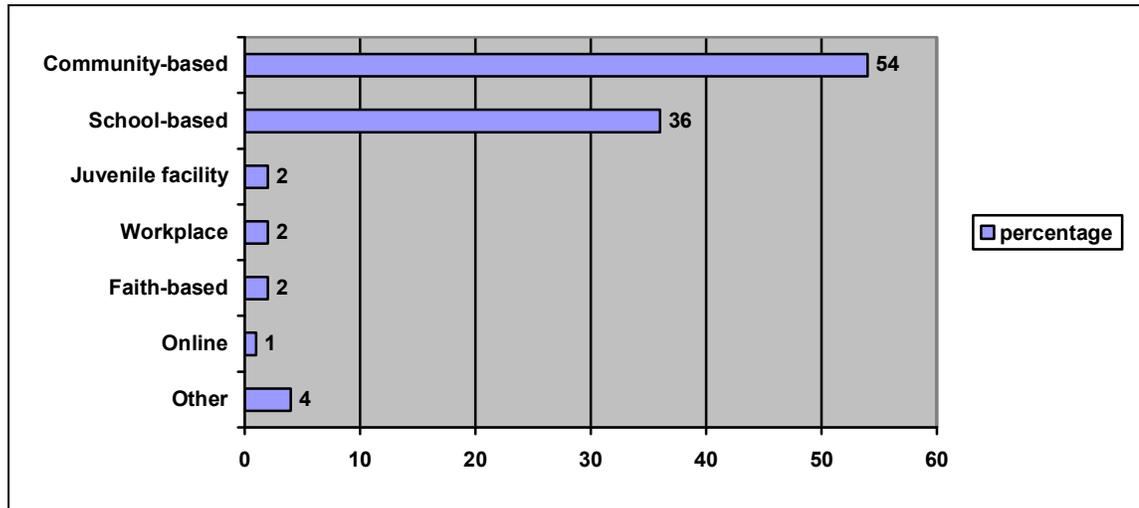
¹²⁶ JA Wilson & NS Elman, 'Organisational benefits of mentoring,' in *AME*, No.4, (1990), pp. 88-93.

¹²⁷ Houston, *The Mentored Life*, pp. 12-13. See also Zachary, *The Mentor's Guide* - a comprehensive introduction to this widening sphere containing a useful bibliography.

¹²⁸ National Mentoring Partnership, *National Research Summit on Mentoring*, (Kansas City, MO: 15-16 October 2003).

and juvenile facilities), might be the sample not being representative of society as a whole, or churches not registering their programmes with national networks for a variety of reasons.¹²⁹

Table 1.1: National Research Summit on Mentoring, Kansas City, 2003 – Where mentoring takes place.¹³⁰



It would be a misrepresentation to say that faith-based mentoring is a universally accepted practice. In some instances it may be viewed as culturally unacceptable or as being at odds with a societal psyche. Fundamentalists may view it as either a Postmodern or New Age fad to be viewed with suspicion. In addition, there may also be a misconception that mentoring is a challenge to authority and may have threatening implications for existing structures. There may be a fear of the unknown amongst others resulting from a lack of information or training. Still others may have experienced, or have heard reports of, negative mentoring-type experiences in which boundaries were

¹²⁹ Mentoring programmes that exist in Northern Ireland tend to be in secular contexts such as youth work, business, teacher education and medicine. Barriers to the development of mentoring in NI have been cited as a lack of a clear and agreed definition, the variation in practice in public, private and voluntary contexts, a lack of a co-ordinating mechanism and a forum for discussion, a lack of mainstream funding, a lack of awareness of mentoring among the general public, a lack of established and evaluated examples of best practice and a lack of effective links with the NMN in Britain. See R Courtney, 'A Guide for the Journey,' a Report for the Volunteer Development Agency, Northern Ireland, (Oct 2000), pp. 1-48(4), <http://www.volunteering_ni.org/siteadmin/publications/pdf>. Certainly, in Northern Ireland, there is a low percentage of churches, ministries and theological colleges who currently run formal, intentional Christian mentoring programmes and there is little statistical information available.

¹³⁰ G Manza, 'The State of Mentoring,' presentation at the National Mentoring Partnership, National Research Summit on Mentoring, (Kansas City, MO: 15-16 October 2003), <<http://www.mentoring.org/summit/pdf/MANZA.pdf>>, accessed May 2004.

not set and where abuses ensued.¹³¹ For others it may be rejected as a form of ministry simply because it represents additional cost in terms of time, resources and commitment. In other instances, potential mentors self-disqualify believing they are not competent to be mentors. Where mentoring has been embraced there are often cultural and societal factors that have contributed to this.

The first National Conference on Mentoring responding to the particular interests of the Christian context was held in Denver Seminary, Colorado in 1998. Now held biannually, it caters for affinity groups in the church, parachurch, educational and business/professional sectors.¹³² Out of a consultation at the 2006 conference emerged the International Christian Mentoring Network (ICMN)¹³³ whose aim is ‘to encourage and resource the global community in the practice of Christ-centred, life-transforming mentoring.’¹³⁴ One Christian context that is witnessing an increasing inclusion of mentoring programmes is theological education. One reason for this is that:

Theological institutions are assessing their effectiveness in the formation of Christian leaders, only to realise their neglect of the type of mentoring that attends to the formation of the emerging leader. Doctrinal astuteness, proper exegetical practice and implementation of the latest growth strategy can no longer be considered the complete list of ingredients for the making of a “successful” minister who will lead the church.¹³⁵

The recognition that current theological education could benefit from mentoring as a means to formation, then, is one reason for its rise in popularity.

¹³¹ For example, heavily-directed and authoritarian ‘Shepherding’ - see SD Moore, *The Shepherding Movement: Controversy and Charismatic Ecclesiology*, (London: T & T Clark, 2003); or extreme manipulation by leaders in a sect or a cult. See also J Vanier, *Community and Growth*, (London: Darton Longman & Todd, 1989), ‘We should be wary of people who call themselves shepherds or spiritual counsellors without having received the mission or authority for this. They may be wanting spiritual power unsubjected by any controls,’ p. 245.

¹³² In early 2008 it was renamed as the International Conference on Mentoring to reflect the growing attendance of representatives from outside the USA.

¹³³ The writer of this work is an inaugural board member of the ICMN, <<http://www.tri-mentoring.org>>.

¹³⁴ ICMN Vision Statement, drafted at a board meeting 14 October 2006 in Denver Seminary, Colorado, USA. The mission statement, also drafted at this meeting is ‘to pursue this vision for mentoring by 1) Demonstrating its potential; 2) Encouraging mutual support and networking; 3) Identifying, developing and disseminating resources; 4) Providing training and learning opportunities; and, 5) Promoting reflection, evaluation and research.’ The writer of this work currently serves on the Board of this network.

¹³⁵ Anderson and Reese, *Spiritual Mentoring*, p. 35.

There is an increasing desire to see integration in the objectives of theological education. The Murdock Report condemned seminaries in the Pacific Northwest of America for their narrow scholastic focus that restricts their ability to train seminarians to be effective pastors and church leaders: ‘The seminaries continue to emphasize academics. ... pastors believe seminary professors do not understand their need for ministry skills or mentors.’¹³⁶ As discussed later in this work, some seminaries and colleges have risen to the challenge of providing a more holistic and integrated theological education using mentoring as a means to do so. In April 2007 a new ‘Ministry Formation Project Plan’ was announced by the Church of Ireland and in May the plan was presented to the General Synod by the Bishops of the Church of Ireland.¹³⁷ One of their ‘Academic Aspirations’ is ‘the use of different styles and approaches to learning that help students make the connection.’¹³⁸ A list of characteristics does include theological reflection. Among other ideas there is mention of internships (although no information on supervision), inculcation of principles of lifelong learning, and a desire to create a ‘relational community’ with a purpose-built facility capable of supporting their aims. This plan (to be put into effect in 2008) is an example that represents an awareness of the need for integration in theological education.

While the rise of the phenomenon of the ‘global village’ has enabled various types of mentoring relationships to form that might not have otherwise,¹³⁹ paradoxically increased mobility has often resulted in the break up of extended families and loss of the accompanying sense of community.¹⁴⁰ Nouwen laments ‘we live in a society in which loneliness has become one of the most painful human wounds.’¹⁴¹ The same perceived shallowness or lack of relationship in society is often paralleled in the church. Young

¹³⁶ J Woodyard, ‘Executive Report,’ in *The MJ Murdock Charitable Trust Review of Graduate Theological Education in the Pacific Northwest*, (Vancouver, Wash.: M. J. Murdock Charitable Trust, 1994).

¹³⁷ The Bishops of the Church of Ireland, ‘The Ministry Formation Project Plan,’ a report at The General Synod of the Church of Ireland, Kilkenny, 9 May 2007.

¹³⁸ Church of Ireland, ‘The Ministry Formation Project Plan,’ <http://www.ministry.ie/latest_news/>, accessed August 2007. This report states ‘The Church of Ireland has agreed a plan for a major transformation of its training of people for ministry both ordained and lay.’

¹³⁹ In effect, ‘distant cultural cousins become neighbours,’ D Lyon ‘Anything in the Post?’ in *Third Way*, April 1996, Vol.19, No.3, pp. 19-23(20).

¹⁴⁰ G Cheesman, *Hyperchoice: Living in an Age of Diversity*, (Leicester: IVP, 1997), p. 43.

¹⁴¹ HJM Nouwen, *The Wounded Healer*, (New York, NY: Doubleday, 1979, 1990 edn), p. 83.

converts are not always discipled. Discipleship, when it is practised, is frequently seen as a short-term, intensive, knowledge-based training programme for new Christians and not as a holistic, integrative, life-long journey. Relationships that do exist often do not progress to the point of spiritual and personal formation, an exchange of knowledge or a passing on of skills. Some churches now see mentoring as a means to meet these goals. They are developing formalised programmes that are inclusive of those who would not easily form such relationships.

Another recent development is that of the megachurch. The sheer scale of these congregations militates against the development of the type of intimate community that is necessary to foster meaningful relationships. As Callen asserts ‘the emergence of the megachurches today highlights anew the need for human-scale and intimate spiritual accountability groups.’¹⁴² Forming mentoring dyads established from smaller ‘cells’ or home groups within these churches goes some way to combat this tendency. Thus, some Christian communities view mentoring as a means to initiate and maintain accountability relationships and/or a means to develop leaders and servants of that community.

While contemporary applications of mentoring dominate the Western and Australasian worlds in particular, trends from the West, generally, tend to gradually infiltrate other parts of the world. As has been observed above, there have been complex historical and societal factors that have been catalysts for the growing interest in mentoring. It is imperative for the protection of individuals and preservation of Christian integrity that any emerging phenomenon that appears to be impacting or infiltrating Christian communities needs to be clearly defined and evaluated.

¹⁴² BL Callen, *Authentic Spirituality: Moving Beyond Mere Religion*, (Grand Rapids, MI: Baker Academic, 2001), p. 219.

1.2 Evaluating Mentoring – Some Introductory Issues

In this burgeoning industry of mentoring there is a need for evaluation, supervision and accreditation, something which established **people-helping disciplines** have had in place for a considerable time. These measures are particularly important in formalised programmes in order to maintain standards of best practice and quality and for development. **Further, with the development of life coaching** and the market returning to ‘much earlier, primitive, pre-modern approaches to well-being – unregulated soothsayers, shamans, gurus and quacks,’ Walker wisely calls for some kind of regulation.¹⁴³ Miller contends that ‘Mentoring exists to provide beneficial outcomes for students, therefore, the **prime aim of any mentoring evaluation** should be **whether and to what extent desired outcomes are achieved**. This is an issue that has not been well dealt within the UK.’¹⁴⁴ The great claims and successes being made by practitioners and participants in mentoring are often anecdotal assertions highlighting the need for more rigorous evaluation.

1.2.1 Review of Evaluation Research and Mentoring

The **evaluation of youth and school mentoring programmes** dominate the research that has been undertaken. In an evaluation report by the *NFER*, sponsored by the *UK Department of Education and Employment*, featuring forty youth mentoring programmes in England and Wales, it was noted that ‘most programme coordinators indicated that they were still in the process of developing systems for monitoring and evaluation. Some pointed out that **current methods were informal and anecdotal**.’¹⁴⁵ Similarly, a

¹⁴³ Walker, ‘The Evolution of Coaching,’ p. 20.

¹⁴⁴ Miller, *Mentoring Students & Young People*, p. 244. This problem is prevalent around the world. See J MacCallum & S Beltman, *International Year of Older Persons Mentoring Research Project*, commissioned by Australian Department of Education, Training and Youth Affairs, (Murdoch, Perth: Centre for Curriculum and Professional Development, Murdoch University, 1999).

¹⁴⁵ National Foundation for Educational Research (*NFER*), ‘Evaluation of the Mentoring Bursary Programme,’ January 2001, an evaluation report for the UK Department of Education and Employment, <http://www.nfer.ac.uk/htmldocs/html/Outcome_MEN.html>, p. 5. Methods for data collection were:

working paper compiled for a Canadian community group observes that mentoring is regarded as a positive, but rarely questioned, growing practice in all sectors of society and that a gap in the research literature is ‘that of a critical perspective of mentoring’,¹⁴⁶ clearly indicating that comprehensive evaluation is required.

Another consideration is the fact that most mentoring programmes are decentralised, local efforts with unique designs. This is positive in terms of contextualisation but somewhat negative in terms of a dissemination of what constitutes best programme design, operation, and evaluation. The National Mentoring Institute, staffed by One to One, have estimated that ‘due to ineffective mentoring practices, inefficient organisational practices, or both, only 20 percent of all provider organisations can be considered effective in recruiting, training, mobilising and supporting mentoring relationships.’¹⁴⁷ The use of a standardised, evaluation model tailored for Christian mentoring programmes would be a valuable asset in the improvement of what is a potentially successful and beneficial practice.

Back in 1992 information from the US Government Office of Research reveals that ‘while research on the effects of mentoring is scarce, some studies and program evaluations do support positive claims (Flaxman 1992).’¹⁴⁸ Four years later a report that synthesised evaluation and studies from 1988-1995 by P/PV on the effectiveness of youth mentoring programmes claimed that ‘definite evidence’ could be provided of the benefits of youth mentoring programmes.¹⁴⁹ Cipe highlights that ‘as the number of mentoring programs continues to grow, the issue of quality looms as a paramount

progress and review meetings with mentors, coordinators and mentee; monthly profiles of the number of mentor-mentee meetings taking place; questionnaires completed by mentors, mentee or coordinators to gather views on particular activities such as training sessions or residentials and/or on the mentoring programme as a whole; feedback sheets; diaries kept by mentors and/or mentees; reports submitted by mentors; interviews with mentees (for example e.g. what are the good and bad aspects of mentoring?); Pro formas for gathering data on a mentee’s progress in the educational environment; emails and telephone calls to enquire after the mentee.

¹⁴⁶ De Coito, ‘Mentoring: An Overview of The Concept and Practice,’ p. 12.

¹⁴⁷ One to One, *Mentoring Kit*, (Washington, DC: One to One, 1990), p. 4.

¹⁴⁸ Dennis, ‘Mentoring,’ p. 2. See E Flaxman, *Evaluating Mentoring Programs*, (New York: Institute for Urban and Minority Education, Teachers College, Columbia University, 1992).

¹⁴⁹ CL Cipe, ‘Mentoring: A Synthesis of P/PV’s Research,’ (Philadelphia: Public Private Ventures Publications, Autumn 1996), p. 5, <http://www.mentoring.org/resources/pdf/mentoring_synthesis.pdf>, accessed August 2004.

concern.¹⁵⁰ The question arises how quality is to be assessed? Since Cipe's report there have been some efforts at determining benchmarks for quality, albeit mainly in the youth sector. However, Cohen, writing in 1995 with reference to adult learners, offered various scales for assessing mentor effectiveness in post-secondary education, business and government contexts in six mentoring competencies: relational, informational, facilitative, confrontive, modelling and visionary.¹⁵¹ These scales consist of questionnaires that help determine individual proficiency in the mentor role, whether as educator or manager. Pre-training results can be compared with post-training results. When evaluation of mentoring in education has taken place research has shown that students who have mentoring relationships have higher levels of productivity, greater involvement with their departments and a heightened sense of satisfaction with their programme of study.¹⁵²

In Australia research was commissioned by the Commonwealth Department of Education Science and Training in 1999 to explore national and international approaches to mentoring, particularly in school settings. Out of this research a document was produced for consideration by Australian schools that could inform policy and implementation of mentoring in this sector.¹⁵³ The specific objectives were to identify models of good practice of mentoring in school settings, issues associated with the implementation of mentoring programmes and to make key recommendations for consideration by Australian schools and education systems. This detailed and well-constructed report opens with a listing of four phases of the key features of successful mentoring programmes; the fourth phase being 'Evaluating a Program', reinforcing again that evaluation must be considered as integral to any mentoring programme.

¹⁵⁰ Italicised text my emphasis. Cipe, 'Mentoring: A Synthesis of P/PV's Research,' p. 15.

¹⁵¹ NH Cohen, 'Appendix A' and 'Appendix B,' in *Mentoring Adult Learners: A Guide for Educators and Trainers*, (Malabar, FL: Krieger Publishing Company, 1995), pp. 157-85. For an expanded treatment of the focus of each of these competencies, their purpose and associated mentor behaviours see Cohen 'Appendix C', pp. 189-92. Cohen's scale was adapted as part of the evaluation tools for a test case as explained later in this work. See also H & W Hendricks, *As Iron Sharpens Iron: Building Character in a Mentoring Relationship*, (Chicago, IL: Moody Press, 1995), pp. 39-72 for 10 mentor indicators.

¹⁵² SG Green and TN Bauer, 'Supervisory mentoring by advisors: Relationships with doctoral potential, productivity and commitment,' in *PP*, No.48, (1995), pp. 537-61.

¹⁵³ MacCallum & Beltman, *International Year of Older Persons Mentoring Research Project*, 1999.

Another report produced in the same year recognised the growing body of evidence substantiating the claims of the effectiveness of mentoring in the USA. It asserted however, that determining ‘a program’s effectiveness is crucial, but conducting rigorous evaluation is costly.’¹⁵⁴ The report suggested that because long-term evaluation programmes give the most accurate results and are at the same time expensive mentoring agencies are presented with a predicament. The report helpfully suggests that

A viable approach to this dilemma is to use a set of programmatic benchmarks and indicators of in-program effects that have been empirically linked to longer-term effects. ... [We suggest] three types of benchmarks that other mentoring programs could use to gauge their own effectiveness: indicators related to target population, quality measures of individual mentor-youth relationships and changes in outcomes.¹⁵⁵

Thus, self-evaluation, using benchmarks developed by others, was seen as a less costly option and was considered preferable to no evaluation at all.

In 2002, DuBois et al, in a meta-analytical review of fifty-five US-based evaluations of youth mentoring programmes, discovered that programme effectiveness is enhanced when ‘greater numbers of both theory-based and empirically-based “best practices” are utilised and when strong relationships are formed between mentors and youth.’¹⁵⁶ Like all programmes aimed at vulnerable populations mentoring involves risks. Trust is a critical element in a mentoring relationship and it can be devastating to everyone if that trust is broken. Significantly, the Dubois study noted that there is the potential for

¹⁵⁴Baldwin, Grossman & Johnson, ‘Assessing the Effectiveness of Mentoring Programs,’ p. 25.

¹⁵⁵Baldwin, Grossman & Johnson, ‘Assessing the Effectiveness of Mentoring Programs,’ p. 26. The benchmarks suggested and scales of measurement are contained in an Appendix, pp. 41-6.

¹⁵⁶ DL DuBois et al, ‘Abstract,’ p. 41, of ‘Effectiveness of Mentoring Programs for Youth: A Meta-Analytical Review,’ in *AJCP*, Vol.30, No.2, (April 2002), pp. 157-97. The National Mentoring Partnership advocates protection of young mentees by using *SafetyNet* – FBI fingerprint checks - to screen volunteer mentors. <<http://www.mentoring.org/>>, accessed September 2004. In the UK context Child Protection guidelines ought to be implemented. For advice in NI visit <<http://www.volunteering-ni.org/>>, accessed Nov 2004. LT White, JC Patterson & M Herman, *More Than a Matter of Trust: Managing the Risks of Mentoring*, (Michigan: Non-profit Risk Management Center, 1998). This book explores 10 keys to managing the risks of mentoring programs. It discusses the importance of understanding the clientele, selecting personnel, establishing programme boundaries and ensuring quality supervision. Visit <<http://www.mna.online.org/bookstore/>>, accessed August 2005.

poorly implemented programmes to have an adverse effect on youth.¹⁵⁷ The same is true for mentees in higher education.¹⁵⁸ Mentoring is a highly influential relationship and it is essential that it is conducted with integrity. Recommendations from the Dubois report include ‘greater adherence to guidelines for the design and implementation of effective mentoring programs as well as more *in-depth assessment of relationship and contextual factors in the evaluation programs*’.¹⁵⁹ These factors highlight further imperatives for the training of mentors and ongoing monitoring and evaluation.

The *National Mentoring Partnership (NMP)* first published ‘Elements of Effective Practice’ in 1990 and these were reassessed in 2003 in light of the National Research Summit on Mentoring that took place in the US in October of that year. The aim of the summit was to enable ‘researchers, practitioners, policy makers and funders to map out a thoughtful rigorous and systematic strategy for evaluating high quality youth mentoring programmes, and ultimately the articulation of a comprehensive research agenda for mentoring.’¹⁶⁰ Evidence from a poll cited at this summit revealed that 80% of the 1762 respondents claimed to conduct either assessment or evaluations, with the majority focusing on process measurement. Most believed that the key to success was adherence to ‘key supports’. These supports were a screening and matching process, orientation and in-service training, on-going mentor support and a feedback system that provides for trouble-shooting and programme modification.¹⁶¹ Once again, the need for having benchmarks and evaluation was established. The ‘Elements of Effective Practice (2003 edn)’ is written in such a way as to be accessible to the general public and those

¹⁵⁷ This point is also made by EK Slicker and DJ Palmer, ‘Mentoring at-Risk High School Students: Evaluation of a School-based Program,’ in *SC*, (1993), No.40, pp. 327-334, who note that an ineffectively mentored group experienced a significant decline in self-concept when compared to students who were not mentored at all.

¹⁵⁸ The research of Bernier, Larose and Soucy warns that if an inadequate connection is made, mentoring can have a negative effect on learning. A Bernier, S Lacrose & N Soucy, ‘Academic Mentoring in college: The interactive role of student’s and mentor’s interpersonal disposition,’ in *RHE*, Vol.46, No.1, (2005), pp. 29-51.

¹⁵⁹ Italicised text my emphasis. DuBois et al, ‘Abstract,’ p. 41.

¹⁶⁰ National Mentoring Partnership, National Research Summit on Mentoring, (Kansas City, MO, 15-16 Oct 2003), <<http://www.mentoring.org/summit/pdf>>, accessed May 2004.

¹⁶¹ AOL/Time Warner *National Poll of Mentoring in America*, 2002. 80% claimed they conducted criminal background checks; 76% provided orientation and training; 94% provided ongoing support.

planning to deliver a mentoring programme.¹⁶² It covers four areas or ‘critical steps’: Programme Design and Planning, Programme Management, Programme Operations, and Programme Evaluation; thus highlighting evaluation as a critical component of any mentoring programme. In particular, the report suggests that to ensure programme quality and effectiveness there is a need to develop a plan to measure programme process by selecting ‘indicators of program implementation, viability and volunteer fidelity, such as training hours, meeting frequency and relationship duration; and develop a system for collecting and managing specified data.’¹⁶³ Further, the *NMP* suggests that the steps in developing a plan to measure the expected outcomes demands that evaluators ‘specify expected outcomes; select appropriate instruments to measure outcomes, such as, questionnaires, surveys and interviews; and, select and implement evaluation design.’¹⁶⁴ The *NMP* supply a toolkit with more than 160 examples of various tools and templates gleaned from various sources for this purpose.¹⁶⁵ In the light of evaluation theory and best practice in research skills the toolkit itself needs to be evaluated,¹⁶⁶ but it is, at least, a first step in providing some kind of standardisation in youth mentoring. The final stage of evaluation recommended by the *NMP* is to create a process to reflect on and disseminate evaluation findings in order to ‘refine program design and operations based on the findings; and, develop and deliver reports to program constituents, funders, and the media (at minimum yearly; optimally, each quarter).’¹⁶⁷ Dissemination of information is another step towards quality enhancement.

Out of the *NMP* 2003 summit emerged a further document in 2004 that stressed the urgent need for mentoring research. Discussing priority areas for future research,

¹⁶² The National Mentoring Partnership (*NMP*), ‘Elements of Effective Practice, 2nd edn 2003,’ <http://www.mentoring.org/run_a_program>, accessed August 2004.

¹⁶³ *NMP*, ‘Elements of Effective Practice, 2nd edn 2003,’ p. 8.

¹⁶⁴ *NMP*, ‘Elements of Effective Practice,’ p. 8.

¹⁶⁵ The toolkit can be accessed at <<http://www.mentoring.org/eeptoolkit>>.

¹⁶⁶ The Likert Scales used in some of the tools, for example, usually offer a choice of responses from 4 options. Research has shown that it is better to offer an odd number of options. See TL Childers, ‘Measurement Scaling in Market Research,’ <<http://www.gatton.uky.edu/Faculty/childers/mkt340/week6.ppt>>, accessed May 2005. An even scale has no median and brings out trends among the persons consulted. An uneven scale has the merit of allowing a median while also revealing trends. It is not meaningful, however, if it has only three levels, as the distance between extremes is not great enough to be clear. It must have at least five levels.

¹⁶⁷ *NMP*, ‘Elements of Effective Practice, 2nd EDN 2003,’ p. 8.

especially in the light of the rapid growth of programmes, the authors claim that ‘researchers need to carefully evaluate mentoring program practices for their ability to facilitate enduring, positive outcomes for youth.’¹⁶⁸ Consequently, recommendation 2 out of 4 is to ‘Develop a Standardized System for Tracking and Evaluating Mentoring Programs.’¹⁶⁹ This recommendation further substantiates the rationale for the robust research into issues of evaluation.

1.2.2 Evaluation Research and Christian Mentoring

While purely pragmatic concerns (such as whether or not a programme represents good value for money), are often the basis of evaluation in the secular milieu, this work, set in the context of Christian community, adopts a uniquely Christian approach, whilst taking account of the solid and useful discoveries concerning evaluation made in society at large and recognising the need for providers to be financially accountable. Successful mentoring is complex and, in recognition of this, ‘educators are focusing on establishment of performance standards for mentoring services.’¹⁷⁰ To establish these standards in the Christian context there is a need for comprehensive evaluation. At a consultation on competence standards undertaken by the *European Mentoring & Coaching Council* (EMCC) in February 2008, Parsloe outlined the EMCC’s evidence-based research process.¹⁷¹ A cross industry panel of 26 analysed 1000 competencies statements and identified 11 core competencies: self-awareness, beliefs and attitudes, self-management, use of language, listening, questioning, evaluating, feedback, contracting, managing the process, goal setting/action planning. Out of this research

¹⁶⁸J Rhodes & D Dubois, ‘National Research Agenda for Youth Mentoring,’ in *MRA: The Urgent Need for Mentoring Research*, (Alexandria, VA: MENTOR/The National Mentoring Partnership), 2004), p. 2, researchagenda@mentoring.org, accessed August 2005.

¹⁶⁹ Rhodes & Dubois, ‘National Research Agenda for Youth Mentoring,’ p. 4.

¹⁷⁰ Lankard, ‘Role Mentoring in Career Education,’ p. 1. See also E Flaxman, ‘Standards for Mentoring in Career Development,’ a report in *IEE Brief*, No.10, Ref. ED 366 820, (New York: Institute on Education and the Economy, 1993).

¹⁷¹ E Parsloe, ‘Consultation Project: Competence Framework and Competence Standards,’ unpublished notes from a consultation held by the *European Mentoring and Coaching Council*, at the Westminster School of Education, Oxford Brookes University, Oxford, 8 February 2008. For a copy of the ‘EMCC Coach Mentoring Standards’ see <<http://www.emccouncil.org/index.php?id=80&L=1>>, accessed Feb 2008.

they suggest 4 categories of practice: (foundation {NVQ levels 3 & 4}; intermediate {NVQ level 5/UG degree}; practitioner {NVQ levels 7/PG cert., and PG diploma}; and master practitioner {Masters degree) and have tried to ascertain their value through consultations with practitioners between 2006 and 2008. Feedback from participants highlighted that the standards had a business and industry bias, particularly in terms of the language, and the suggestion was made that a more generic form should be developed. When this project is completed along with the *EMCC* strategy group's work on a model for the profession and a model for coach/mentor supervision it will make a substantive contribution to the field. The question of its transferability to the Christian context will have to be examined alongside a discussion regarding the implications, not only of qualification, but also of accreditation and supervision.¹⁷²

It would be misleading to say that no research has been done in this area, but a survey of primary and secondary literature indicates that when compared with the secular milieu relatively little substantial work and even fewer longitudinal studies on the evaluation of Christian mentoring are available. This fact has been borne out by engagement both as a learner and teacher with those working in this field, that is, in the literature and research read, discussions that have taken place with writers and lecturers in the field, practitioners and leaders of mentoring organisations, and attendance at international conferences on Christian mentoring.¹⁷³ Investigation has shown that even when faith-based mentoring is a formal programme located in a church or theological college often cursory or narrowly-focused evaluation has been undertaken. In some cases, practitioners are aware of the need for monitoring and assessment, but, as is often the case, evaluation is the last item on their agenda. Where there has been evaluation much of the data again is anecdotal. Few programme providers have undertaken the task of wrestling with an evaluation of integrative Christian mentoring with its inherent difficulties particularly in the area of evaluating spiritual formation. Further, while

¹⁷² The Business School of Oxford Brookes University, Oxford, UK currently offer a postgraduate certificate in Supervision for Coaching and Mentoring, an MA in Coaching and Mentoring Practice and a Doctor of Coaching and Mentoring degree, <<http://www.brookes.ac.uk>>, accessed February 2008.

¹⁷³ *National Conference on Mentoring* in Denver Seminary, Colorado in March 2002, April 2004, April 2006.

attempts have been made to outline best practice in secular programmes,¹⁷⁴ such attempts in the Christian context often lack a rigorous and integrated approach. In this respect, **this research is in a largely untried field**. In the course of my research and the piloting of a mentoring programme in a theological college the elements of best practice in Christian mentoring emerge, and, of themselves, these should be a useful tool for Christian ministry.¹⁷⁵

There is some evidence of the use of more exacting evaluation programmes in a few Christian sectors. For example, **some Christian youth mentoring programmes** and a **number of seminary mentoring programmes** have rigorous evaluation - as will be discovered later in this work. In one of the first longitudinal studies on seminary mentoring 81% of participants indicated they found mentoring helpful because of the support for personal change and because of the setting of goals and processes for change.¹⁷⁶ **All mentees went on to use mentoring in their ministry situations. In addition, five years on from their mentoring experience they still have contact with the mentors they gained during seminary, revealing the depth of the relationships formed.** The **benefits of the Seminary's mentoring programme** were named as **personal and academic career development**, an **exploration of gifts** and **an aid to personal transitions**. Further, the participants in the study reported that **mentoring empowers, enlightens, inspires, engenders trust, is a change agent, promotes collaborative ways of learning, provides helpful modelling, is not a competitive model of education, promotes reflection, models growth through failure, and prevents isolation**. Such evaluations reveal the impressive long-term benefits of mentoring and provide some of the necessary

¹⁷⁴ For example, see the work of the European Mentoring and Coaching Council, (*EMCC*) <<http://www.emccouncil.org>>, accessed June 2005 and The National Mentoring Partnership, 'Elements of Effective Practice 2nd end 2003,' <<http://www.mentoring.org>> accessed June 2005. Prof. David Clutterbuck, was on the board who established the 'International Standards for Mentoring Programmes in Employment' (*ISMPE*). See <<http://www.clutterbuckassociates.com/content/Company/Services/Mentoring/Mentoringstandards.asp>>, accessed August 2007. Clutterbuck recommends thorough, company-wide evaluation of mentoring every 3 years.

¹⁷⁵ While best practice is described throughout the thesis, see particularly the material containing the definitions of Christian community in Chapter 3.3.2, Christian mentoring in Chapter 4.5, Evaluation in Chapter 6.1.3, and the optimising components in Chapter 10.

¹⁷⁶ EH Selzer, 'Effectiveness of a Seminary's Training and Mentoring Program and Subsequent Job Satisfaction of Its Graduates,' Unpublished PhD Dissertation, (Minneapolis, MN: Capella University, 2006), pp. 80ff.

motivation to investigate the phenomenon of mentoring more closely to explore its implications for Christian communities.

1.2.3 Concluding Remarks

It is important to recognise that in their **taxonomy of learning Bloom** et al. list a hierarchy from less to more complex levels of learning: **knowledge, comprehension, application, analysis, synthesis, and evaluation.**¹⁷⁷ Mentoring has the potential to help students stretch towards higher learning levels. Also, as a considerable section of this work is concerned with evaluation it **engages with concepts in the highest learning level of the taxonomy.** The nature of this work, consequently, is **multifaceted** and **demanding.**

The **research is also significant in that it has relevance to many disciplines under the theological umbrella:** for example, **spirituality, practical theology, ecclesiology, missiology, theological education theory** and **biblical history.** Furthermore, it has correspondences with other disciplines in the humanities such as **education, psychology** and **sociology.** It is hoped, therefore, that there may be a resultant cross-fertilisation of ideas.

This thesis by critically reviewing various sources wrestles with the complexities of defining Christian mentoring and examines the importance of evaluating Christian mentoring programmes, asking if there may be **a better model** than those already postulated. In addition, it **asks if a considered evaluation of mentoring programmes leads to a new paradigm for training in theological education and for developing Christian ministry.** It also outlines the **implications this may have in the areas of leadership training, education, discipling, pastoral care** and **counselling,** and the **development of Christian community structures.** In the course of answering these

¹⁷⁷ B Bloom, M Englehart, E Furst, W Hill & D Krathwohl, *Taxonomy of Educational Objectives: The classification of educational goals*, (New York: Longmans, 1956). Further research has confirmed this taxonomy although placing synthesis and evaluation side by side or reversing their position has been argued. See LW Anderson & D Krathwohl, (eds.), *A Taxonomy for Learning, Teaching, and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives*, (New York: Longman, 2001).

questions other questions arise. On what basis should one define mentoring? What form does it take? What are the goals of mentoring? How can it contribute to Christian community? Moreover, how is mentoring to be evaluated? At what stage(s) does evaluation take place? Are current evaluation programmes compatible with recent theories describing how adults learn? Do different forms of mentoring have different levels of effectiveness or effect different areas of growth? Is growth measurable? Most importantly, can it be demonstrated that Christian communities in general and theological education communities in particular benefit from having Christian mentoring programmes? The answers to these and other important complex questions will contribute to an overarching definition of holistic, integrative Christian mentoring and to the formulation of an appropriate, contextualised evaluation model.