



Mentoring Program for New Faculty

Mentoring Program Goals

To assist faculty in becoming effective and satisfied teachers and scholars, to offer a view of the university and faculty life from outside their departments, to consider the many ways that the Christian faith influences their teaching, scholarship and service.

Making the Most of Your Mentoring Opportunity

Reflective Questions in Preparation for Mentoring:

1. Begin by asking yourself not only what you want, but what do you need?
2. Where do you see yourself in five years?
3. What do you anticipate learning from your mentor?

Reflective Questions While You Are Being Mentored:

1. Does my mentor have a similar vision of a professor's job (ideas about teaching, learning and scholarship)? How is his/her vision different?
2. Are you gaining some degree of familiarity regarding the "inner workings" of life at Union University as well as a sense of loyalty to the mission?
3. Consider the following "Quick Starters" section. To what degree is being a quick starter part of your current experience?

"Being a humble learner makes you a great colleague and master teacher."

- Robert Boice



Profile of Academic Mentors

Academic Mentors-

Understand and embrace the mission and values of Union University.

Pursue their own professional development and encourage their colleagues to do likewise.

Exemplify a strong teaching commitment and provide an environment that fosters creativity and encourages curiosity within themselves, their colleagues, and their students.

Perceive their work as a "calling" that involves loving God with all their heart, soul, mind, and strength, which inspires them to consider the foundations of their discipline from a Biblical worldview.

Embrace knowledge as good with the confidence necessary to pursue truth and beauty knowing that they are advancing to the vision of God.

Seek involvement in the Union University community through service (committee work, advising student groups, mentoring, speaking opportunities) and attendance at campus wide events (chapel, special lectures, the arts, athletics); while holding Biblical principles as priority in balancing their time and energy.

Pursue student relationships.

Demonstrate mature discipleship of Jesus Christ by growing in obedience to the Scriptures and in the manifestation of the fruit of the Spirit described in Galatians 5:22.



As defined by Robert Boice, quick starters are exemplary new faculty who are quite successful while maintaining balance between teaching, scholarship, and social networking.

Quick Starters

- establish relationships with colleagues and students.
- highly identify with their institutions and its mission.
- limit tasks and achieve more balance between teaching, research and social networking.

Robert Boice, *The New Faculty Member*, pp. 45-49, Jossey-Bass Publishers (1992).

Mentoring provides:

- candid insight into campus policies and practices;
- awareness of campus resources;
- a non-supervisory sounding board for obstacles encountered;
- ideas for managing your time successfully;
- encouragement during stressful periods of transition and times of doubt.

Mentoring is a process and your willingness to be teachable will ensure the quality of your experience.

Mentoring is collegial and develops self-reliance, enabling you to make your own value judgments about your work. Mentoring is not hierarchical; your mentor is not your supervisor evaluating your work. (Hal Portner, *Mentoring New Teachers*, pp. 6 & 41, Corwin Press (1998).



**Mentor Roles
Spring 2011**

1. Visit each other's classroom before Spring Break. Have a follow-up session to give each other feedback. *Briefly record and submit to The Center two things you gleaned from classroom observations by April 15, 2011.*
2. Have lunch in Coburn dining room or coffee at Barefoots' Joe to read and discuss the following topics:

Encouraging Scholarly Productivity, The New Faculty Member, Robert Boice, San Francisco, Jossey-Bass (1992).

"The Inner Ring", The Weight of Glory, C. S. Lewis, Harper Collins (1949).

A Taxonomy of Significant Learning, Creating Significant Learning Experiences, L. Dee Fink, San Francisco, Jossey-Bass (2002).

The faith and knowledge questions in Appendix A of this manual.



Appendix A

Faith and Knowledge Questions

As Christians we are familiar with Jesus and the Holy Spirit providing us with compassion, patience, joy, courage, and mercy, but what about knowledge, wisdom and creative ideas, insight, or clarity?

In his essay "Learning in Wartime," C. S. Lewis provides an image of the Christian's pursuit of God in the realm of knowledge and ideas:

An appetite for knowledge and beauty exists in the human mind and God makes no appetite in vain. We can therefore pursue knowledge as such, and beauty as such, in the sure confidence that by doing so we are either advancing to the vision of God ourselves or indirectly helping others to do so.

In this 1934 essay, Lewis offers an illustration of the Christian intellectual tradition in practice. Satisfying our human appetite for beauty and knowledge can show us something of the Lord Jesus, who is the core of every thing and every idea ("in him all things hold together" Col. 1:17). In this way, our intellectual pursuit of knowledge and beauty through reading, reflecting, teaching, writing and learning are aspects of our discipleship to Jesus Christ. This is not always obvious; for many Christian faculty these practices are often overlooked as part of their identity in Christ. If these practices are not overlooked, faculty may be unsure as to how to go about integrating their faith and their knowledge.

As we engage in learning and biblical reflection in every area of life and seek a unity of knowledge and practice, we are more likely to worship God in Christ as creator and sustainer of all. We believe that the integrity of this pursuit will be a witness of his Kingdom to the academic and professional worlds. There are at least seven core aspects within the pursuit of integrating faith, learning and practice as matters of Christian discipleship. These include an awareness of:

- **the presence and pre-eminence of Jesus Christ.** We believe in the Lordship of Christ over all of life and his risen presence in all of life. The Christian life consists in understanding and practicing more fully what it means to follow Christ in every pursuit of life and to grow increasingly aware of the moment by moment presence of Christ with and in us. "*There is not one square inch of the entire creation about which Jesus Christ does not cry out, 'This is mine! This belongs to me!'*" - Abraham B. Kuyper. In order to follow Jesus in the

academic world we need to believe he knows more and is ahead of us. He is present in our classrooms, laboratories, offices – the time and space of our lives.

- **that theological and worldview acuity matter.** Integration occurs as we increasingly understand and engage the world through the lens of Christian faith. This involves a deeper understanding of the doctrines of creation, fall, incarnation, redemption, and revelation and their implications for daily life in the academy. This also requires a growing discernment of the basic premises and worldview assumptions that shape the philosophical foundations, values, discourse and practice in one's chosen discipline and profession.
- **the reality that our work matters to God.** Work is not the curse but can be redemptive ... making us more like Christ and enabling us to make a contribution. Along with relationship by which we image the invisible God – God the worker who makes and sustains creation. The place where most of us spend most of our waking hours is the place where we can be faithful to the calling for which we were created and redeemed.
- **the reality that Christian discipleship involves more than getting our thinking straight.** The good news is that when intellectual practices and spiritual-discipline practices fill our days, we further discover that Jesus Christ is Lord of everything, including our areas of scholarly knowledge and professional expertise. The intellectual disciplines and the spiritual disciplines complement each other. As we follow him more fully, we become more like him; he renews our minds and develops our thinking in all areas of life.
- **the false dualism that militates against an integrated life.** This can be described as the distinctions between facts and values, the public and private sphere of life, or separation between the sacred and the secular. All of this leads to the tacit or explicit exclusion of Christian thought and practice from the discourse and practices of our academic disciplines – an idea entirely inconsistent with Christian doctrines of creation and the incarnation.
- **that integration is a community affair.** Disciplinary knowledge advances through careful reflection, publication, peer review and critique and refinement. Christian community likewise can be a place where understandings and practices can be verbalized, critiqued, and refined and implemented through dialogue, support, and prayer.
- **ways of being that have a redemptive influence on the people, ideas and structures of each discipline or profession.** This is the practice element which explores the questions that reveal how our faith informs the dominant ideas of our discipline and helps us navigate the institutional realities of the university and our engagement with students, colleagues and clients.

Asking Questions and Learning More...

"What is the aim of liberal education...but the cultivation in each of us of the disposition actively to seek the truth and to make the truth our own. More simply, liberal education is education in and for thoughtfulness. It awakens, encourages, and renders habitual thoughtful reflection about weighty human concerns, in quest of what is simply true and good.... Let me try, in a different way, to say again what I mean by thoughtfulness, this time by identifying thoughtfulness with the activity of questioning, for it is the asking of questions that is at the heart of thoughtfulness."

-Kass, Leon R.; *The Aims of Liberal Education*, The Aims of Education: The University of Chicago, 1997.

Questions to Ponder:

1. Describe the purpose of creation and how it affects your discipline.
2. How are you and your discipline helping creation be what it was meant to be?
3. How might the physical laws of creation place limits on your discipline?
4. How does the disharmony between man & God, self, others, and nature show up in your discipline and does your discipline recognize this disharmony?
5. How does your discipline reveal the human condition in all its beauty and awfulness for general understanding?
6. How might God be using your discipline to bring redemption to people, institutions, or systems?
7. How did the incarnate Christ reveal that God loves his creation and that the fall did not remove its worth?
8. What are the current critical questions being asked in your discipline and are they worth asking?
9. What are the discipline-related questions you are asking that no one else is asking?
10. What questions does your discipline avoid asking?
11. What are some questions in your discipline that cannot be addressed without bringing the two worlds of faith and knowledge together?
12. What are the hopes and dreams of your discipline and how can you work to redeem them?
13. How has Christianity affected the history of your discipline?

14. What is good, true, and beautiful in your discipline?
15. Redemption gives value. Contemplate the value of your discipline.
16. What are some examples of inadequate perspectives on your discipline that groan for redemption?



Appendix B

Faculty Mentoring Comments

“Use this resource as best as possible, try to get the most out of the situation, use it to the most advantage. Be very proactive and gain what you need.”

“Mentoring is a non-supervisory role and so it is all about benefit. Everybody wins.”

“The readings are a jumping off point.... They serve as a great structure when meeting with someone who you are just getting to know. “

“The structure of the program allows you to have time to think... have something to say and focus on building the mentoring relationship.”

“The *Inner Ring* (C. S. Lewis, *The Weight of Glory*) is a great essay for faculty to ponder.”

“With someone outside your department you can ask candid questions, learn about another’s discipline and build bridges between departments.”

“One of the most important things for me was the opportunity to reflect on my strengths, skills, weaknesses with a seasoned faculty member.”

“Mentoring provides an opportunity to serve Union in a new way.”

“Serving as a mentor is a way to get to know who is being hired which helps a more senior faculty to know where Union is going.”

“Observing a more experienced professor was indeed helpful. It gave me the opportunity to think about pacing, the use of the board, asking questions and so forth.”

“I learned that instructor-led discussions are just as tough for everyone else as they are for me. It was good to see different techniques such as: question sheets being done in groups and then reported on to the whole group.”

“The readings helped me to see that for writing productivity I need to create a regimen, schedule an hour every day and commit to it. Clean up and plan during the last five minutes, not the first. I need to make my writing social, shared and more public. Talk about my ideas, outlines, proposals and plans.”