Academic Leadership: The Online Journal

4-1-2011

The "Glass-ceiling" in the church organization: Can e-mentoring be a panacea to women desiring leadership positions?

John Ekukndayo

Follow this and additional works at: https://scholars.fhsu.edu/alj

Part of the Educational Leadership Commons, Higher Education Commons, and the Teacher Education and Professional Development Commons

Academic Leadership Journal

Introduction:

In leadership studies, mentoring has been in practice for a long time be it in local and national governance, organizational development (especially as part of a systematic leadership succession plan) or even for personal/professional development of individuals or groups. It seems that in organizations today many desire to be mentored but unfortunately not all are finding appropriate mentors that will cater for their personal and professional needs especially in meeting with their psychosocial needs (Kram, 1983). This is the case with many women in many male-dominated workplaces known for the preserving of "male prejudices, male values and creations" (Woodd, 1997), which though appear innocuous on the surface, invariably play vital roles in choosing leaders for top leadership positions. This phenomenon that hinders women who cluster middle management levels in organizations but ended *"sieved out"* as unwanted for the top is known as the *"glass ceiling".* This phenomenon has been on since 1986 when some writers of the popular Wall Street Journal stumbled on the cliché to describe this barrier that appears so strong, yet transparent, hindering women from climbing to the top in organizations (Weyer, 2007). It is worthwhile to point out that mentoring is essential for career advancement especially for women in management but many women as a result of their gender disposition, in most cases, find it difficult to have access to mentors (Kram, 1983).

The writer has been involved as a congregational leader/pastor in the last 15 years in churches in Africa and Asia and has observed virtually the same trend of women marginalization in the choice of leadership positions. More worrisome is to find out that some of these women are as qualified as the men or in some cases even more qualified and experienced than the men who are invariably preferred to lead the congregation. Of recent, there has been a serious agitation for exploiting the World Wide Web or internet to aid or substitute the traditional form of mentoring which is basically face-to-face and one-to-one between a mentor and protégé. Some scholars refer to it with many names such as e-mentoring, telementoring, virtual mentoring, online mentoring, cybermentoring, and virtual mentoring (Perren, 2003). Moreover, it has been discovered that e-mentoring has been instrumental in reducing and/or removing some traditional constraints associated with traditional form of mentoring such as gender imbalance thereby providing an egalitarian platform for both male and female professionals.

Research question:

The salient question that this study will want to address is: will e-mentoring be really effective in aiding or advancing the career of women in the church organization who are aspiring to get to top leadership positions? It will be seen at the end of this research study whether it will lend credence to their findings albeit there will be no basis to generalize as I am only considering a case study of two people involved in e-mentoring practice. In so doing this study will contribute to the body of knowledge which basically a good research should do. At present, the incidence of e-mentoring in the church organization is a rare practice even though in the Western world especially in the United State of America (USA) it is relatively on the increase.

Significance of the study

In many church settings, there are few female leaders at the top despite that they are in the majority in most church setting as members and also as employees. For instance, the writer of this paper was once an employee of an independent church in Singapore. He was part of the workforce as a congregational leader/pastor. In that church organizational set-up, the Senior Pastor, similar to the Chief Executive Officer (CEO) in a secular organization, is a male with eight others in the 12 men and women pastoral council. The church population is made up of about 2,500 adult with the female accounting for more than 60%. Having travelled widely in Africa and Asia as a missionary pastor and seeing most churches full of female members than male, the researcher is intrigued by this scenario, which is typical, and will want to explore the possibility of applying e-mentoring practice as a panacea to address this imbalance. It has been discovered that many scholars in the field of learning leadership, under which mentoring is a subset, alluded to the fact that mentoring, if effectively done, is helpful in advancing the female career (Woodd, 1997 and Kram, 1983). It is noteworthy to mention that Headlam-Wells, *et al*, 2005) conducted a qualitative study at the University of Hull, UK about the e-mentoring practice. It was discovered that e-mentoring, when effectively practiced, mainly through e-mail with occasional face-to-face meetings between mentees and mentors, was instrumental to aiding and advancing women into top leadership and/or management positions thus corroborating the stand of Bierema & Merriam (2002).

Literature Review:

"Technology allows us to e-mentor, so what are we waiting for-the next millennium"

(Mahayosnand & Stigler, 1999)

Mentoring is widely known and practiced in one form or the other throughout history all over the world whether as a tool for learning leadership, career enhancement, career advancement and leadership succession in organizations (Ragins, 1989 and Burke et al, 1994). The word mentor comes from Greek mythology, when King Odysseus, while going to the Trojan war, entrusted his son to the care of his friend, Mentor (Bierema & Hill, 2005). It was the view of King Odysseus that under the tutelage of Mentor that his son will grow in knowledge, maturity and wisdom to take over as king from him incase he did not return from the warfront. In essence, the main element of mentoring is construed as a person who acts as a trusted guide and/or guardian, adviser, counsellor, sponsor, trainer, coach, instructor, and finally as a role model. The above picture of a mentor is reflected in practice when junior employees are being assigned in the workplace to senior colleagues to help in grooming them to enhance their performance in their career (Woodd, 1997 p. 27).

Mentoring has been widely acclaimed by some scholars as boosting, aiding and enhancing career of both male and female. It is the belief that while mentoring is important for the men it is essential for women if they are to advance to top leadership positions (Weyer, 2007). Boyle Single & Muller (2001) were of the opinion that e-mentoring can help mentees-both male and female-to move up in leadership. They described e-mentoring as *"a computer-mediated relationship between a senior individual who is the mentor with a lesser skilled protégé with the goal of developing the protégé in a way to succeed him or her".* It has been widely demonstrated that Mentors use their power (political, knowledge, resources or reputation) to advance protégés' careers in professional and psychosocial dimensions

(Kram, 1983 and Headlam-Wells, 2004). These have been evident in countries like UK, USA and Singapore where formal mentoring programmes have been developed in schools, organizations, hospitals, armed forces, etc to help both male and female mentees to succeed in moving to top leadership positions (Ehrich, 1994 p. 7).

Furthermore, it is worth noting that major reasons for the exclusion of women from top leadership positions were put forward by Weyer, 2007. It will be recalled that few scholars highlighted the occurrence of the "glass-ceiling" in organizations while many did not perceive the existence of "glass-ceiling" as they blindly believe all organizations are egalitarian-providing equal opportunities for all regardless of gender, race or colour. Of the few that mentioned the issue, Weyer 2007 did a good explanation of the cause of the "glass-ceiling" she identified two theories-Social Role and Expectation State-to be behind many women being thought unfit for top leadership positions in organizations. Weyer put it succinctly: "at the core of both of these theories is the concept that men and women are allocated different roles in society due to their gender. Men and women are assumed to possess qualities that ideally predispose them for the different roles they typically occupied (Eagly & Karau, 1991). These roles are developed from consensus beliefs within society about the attributes of women and men and are based solely on gender. In essence, both Social Role Theory and Expectation States Theory predict that the nature of the task and its gender-role stereotyping will affect the emergence of leadership. Therefore, when a task is more stereotypically female, women tend to be more assertive and influential than men (Wagner & Berger, 1997). This is demonstrated for example in the nursing profession, where there are more women than men in both composition and leadership structure; whereas the reverse is true in the armed forces, where there are more men than women.

Definitions of mentor or mentoring:

It will be good in this literature review to consider the views of many professionals, scholars and researchers on the definitions and descriptions of mentoring and/or mentor. Zey (1984 p. 7) defined a mentor as someone "who oversees the career and development of another person, usually a junior, through teaching, counselling, providing psychological support, protecting, and at times promoting or sponsoring". Garner (1994), also stated that "mentoring is defined as offering practical academic help, explaining the customs, secrets, and myths of the profession; and, sometimes, offering emotional support".

Evolvement of E-Mentoring:

It has been discovered that modern technological innovation and application in an increasing globalized knowledge society can enhance mentoring practice thereby reducing and/or removing fundamental constraints associated with traditional form of mentoring. In a study, designed as positive intervention to develop women's career and management potential at the University of Hull, UK, funded mainly by European Social Fund [1], Headlam-Wells, *et al.,* (2005), made a declaration by borrowing the Shakespeare's quotation: "there is a magic in the web". They were of the opinion that the world wide web with the acronym *www,* known globally as the internet, has the power to change lives when appropriately exploited (p. 444). It is also a known fact that not all people desiring mentoring actually find one especially with the traditional form of mentoring in practice in most organizations. E-mentoring has therefore emerged in this age of technology and global knowledge to counter constraints and challenges associated with traditional mentoring (Bierema & Hill, 2005 p. 558). In essence, with the emergence of e-mentoring, the junior female manager can find a mentor suitable to her taste to groom

her for top leadership position. In fact, with e-mentoring, she is exposed to a "wide-world" of many mentors referred to in literature as multi-mentoring, which in most cases, can extend beyond the scope of her organizational set-up.

Definitions of E-Mentoring

E-mentoring is known by a number of terms or terminology such as virtual mentoring, computer-mediated mentoring, tele-mentoring, e-mail mentoring, internet mentoring, online mentoring, cybermentoring, and virtual mentoring (Perren, 2003). Bierema & Merriam (2002) define *e-mentoring* as a "computer mediated, mutually beneficial relationship between a mentor and a protégé which provides learning, advising, encouraging, promoting, and modeling, that is often boundary-less, egalitarian, and qualitatively different than face-to-face mentoring" (p. 214). Boyle Single & Muller (2001) further described *e-mentoring* as a computer-mediated relationship between a senior individual who is the mentor with a lesser skilled protégé with the goal of developing the protégé in a way to succeed him or her.

Explaining the "Glass-ceiling" phenomenon

It will be good to recall the origin of the cliché referred to as the *"glass-ceiling".* In her work on the evaluative study on the persistence of the glass ceiling, Birgit Weyer (2007), observed that "an alternative explanation was introduced 20 years ago in 1986, when writers of *Wall Street Journal* described the "glass ceiling" metaphor". The glass ceiling is an invisible barrier, so strong, and yet transparent, hindering women and minority groups, from moving up the corporate ladder to top leadership positions (Carli & Eagly, 2001, Linehan & Walsh, 1999, and Ridgeway, 2001).

Benefits of e-mentoring

There are lots of merits or advantages of e-mentoring. These are itemized below:

1. It directly contributes to the development of participants' ICT skills.

2. E-mentoring helps to overcome feelings of isolation due to lack of personal contact.

3. With e-mentoring there is accessibility to a wide variety of resources on the web (particularly useful for self employed people).

4. There is a reduced cost associated with the process of mentoring; although initial cost of setting up may be seemingly challenging.

5. It provides networking opportunities on a much wider scale than participants involve in traditional mentoring. There is access to meeting many mentors and the scope of choice is wide thus enabling the protégés to choose from a pool of many mentors to advance their careers (Ehrich, 1994).

6. The communication between protégés/mentees and mentors is primarily written; it becomes even more important to be conscious of what is 'said' and how it might be interpreted. In essence, there is a record of the mentoring process unlike traditional mentoring that is often verbalized. Subsequently, that the influential interaction between mentors and mentees is written or recorded helps both to easily review the process and make adjustment.

7. E-mentoring practice allows equalization of status; thus addressing the sore issue of gender imbalance associated with the traditional method of mentoring in which some women encounter hardship in securing suitable mentors to groom them in their career. Hence, e-mentoring practice provides an egalitarian platform for both male and female mentees and mentors to meet and develop.

8. It minimizes emphasis on demographics; making the process boundary-less reaching at one time many people in any location of the globe. Distance is no more a constraint or challenge in 'meeting' the mentee or mentor; nether do gender, educational status, employment level, etc.

9. Virtual mentoring or e-mentoring gives access to many mentors of varied experiences and exposures regardless of race, gender, physical ability, or other related variables which may be apparently difficult in the traditional form of mentoring.

10. E-mentoring also enhances the knowledge base or capability of the mentor: so it is not just beneficial to protégés only; thus allowing the knowledge to flow both ways thus aiding knowledge transfer (Headlam-Wells, *et al.,* 2005, Ensher *et al.,* 2003, & Bierema & Merriam, 2002).

Methodological Approach:

It is good to note that women are now looking beyond their traditional church boundary to find mentors who they can relate to, and who some of them see as role models. In Asia and Africa, e-mentoring is just emerging as a phenomenon. Hence, the approach to this paper is to consider a qualitative case study of a mentor and protégé involved in online mentoring. It is interesting to note that even though both mentor and protégé are based in Singapore the duo are in separate church organizations. The methodology was to subject both mentor and mentee to a written interview consisting of semi-structured interview. This was subsequently followed with an audio interview on phone. The written questions are included in Appendix A.

Discussion & Results

The mentor in this case study is widely travelled and he is of the opinion that e-mentoring, when compared to the traditional face-to-face mentoring, saves time, resources and hence economical in practice thus agreeing with the view of Headlam-Wells, *et al.* (2005) alluding to the fact that it can be practiced anywhere thus crossing geographical barriers and boundaries. It is noteworthy to point out that he disagreed with the standing of certain churches' doctrinal stand opposing women occupying top leadership positions declaring it an unbiblical or unscriptural act. The mentor backed up this assertion by quoting the example of Aquila and Priscilla in the Bible who helped in mentoring a man called Apollos who was a respected Bible scholar of his days (The Holy Bible, 1996). In this case recorded in the book of the Acts of the Apostles, Chapter 18, in the Holy Bible, Priscilla was the wife of Aquila, and both were co-labourers with Apostle Paul and instructed Apollos of the way of the Lord perfectly. In essence, Priscilla and her husband, Aquila, mentored Apollos.

In the same vein, the female mentee stated that both traditional and e-mentoring are beneficial and she will not state that one is better than the other but however, she reiterated that there is the need for both mentor and protégé to properly initiate a good understanding of the Mentor Protégé Relationship (MPR) and optimally exploit it to mutual benefits (Kram, 1983). If this is done from the outset of the relationship, the duo will avoid undue role conflict, miscommunication and/or misunderstanding

associated with some Mentor Protégé Relationship (MPR). Headlam-Wells, 2004 stated this as one of the main challenges of the practice of e-mentoring as free flow of communication is not as instant and language of communication may not be correctly understood or interpreted thus leading to misunderstanding and/or miscommunication.

It was the mentee's view that to make e-mentoring effective in advancing the career of the women in the church organization, there need to be mutual trust and confidentiality in the relationship of the dyad-mentor and protégé. This is because there is virtually a record of the mentoring process which can be circulated to others and could cause embarrassment to the protégé. This may result in hurt or harm to the mentee and thus signaling the death knell to the e-mentoring practice prematurely. In the study of literature, this issue is not really emphasized as a serious one. It was discovered that the mentee, during the telephone interview session the researcher had with her, stressed this point and it was strongly emphasized in the high-pitched tone of her voice. She went further by stating she will not hesitate to discontinue with the e-mentoring practice once she discovers that the main thrust of the relationship-confidentiality-is betrayed by the mentor.

When asked about the benefits she had personally derived from her involvement in e-mentoring practice with her mentor, she stated that it has really helped when she needed guidance recalling that there had been crossroads in her life when she did not know which right way to take but because her mentor was there for her, she was guided onto the right track. Secondly, her vision in life has been shaped and sharpened through e-mentoring. To her this is very vital link in making anything out of life as the Bible says where there is no vision the people cast off restraints (Holy Bible, 1996). Thirdly, it has refined her character; more or less seeing herself in the mould of her mentor synonymous with role-modeling effect expressed by Bierema, 2005. The mentee sees in her mentor the ideal personality she desires to relate with as a minister/pastor in the church organization. This is line with Paul admonition in the Scriptures (Bible) for his spiritual children to follow or emulate him; the mentee, in this study, likes to emulate her mentor in the same way. Fourthly, there have been occasions of depression and downcast where the mentor had come in to encourage her by emailing, telephone calling, text messaging, instructing her to read books or listening to specific messages or sermons, etc which had really lifted up her spirit out of doldrums.

In addition, both the mentor and mentee believe there are rooms for improvement of e-mentoring practice in the church workplace to make it more effective. The mentor stated that the church leaders can empower the workers by initially providing a good internet connection network for the church organization One major challenge, pointed out by the mentor in running an effective e-mentoring practice, is the huge cost of initial investment in such a scheme, even though there are other benefits apart from mentoring as it makes the participants to have access to large volume of resources online from anywhere in the world. It also facilitates useful networking practice across the globe with others in the global church organization. In addition, both mentor and mentee agreed, there is the need to train many workers in the church organization in the acquisition of information communication technology (ICT) skills, as many workers of the church organization, especially those not in the urban areas, and are not computer literate.

However, the mentee was of the view that for e-mentoring to be made more effective to help women aspiring to leadership positions, there is the need to appropriately choose the right mentor by women themselves stressing the need for organization not to match mentors with protégés. She added that

there are certain church organizations that hinder women's elevation to top leadership; the reason proffered by such organizations is that women are highly emotional and could therefore not be trusted with power. She canvassed for the need for the male dominated leadership of most of the churches globally to promote more training for women especially allowing them to choose their e-mentors among top leaders in their own church organizations or elsewhere to help shape and sharpen them for top leadership positions later in life. Moreover, the mentee agreed that male mentors who are in top leadership positions can help women to move up through e-mentoring. However, she sounded a caveat: the female mentee must relate well with the spouse of the male mentor so that the product of the relationship will be fruitful and frictionless; thus avoiding "the sex role trap" (Linehan &Walsh, 1999). In summary, the outcome of this case study depicts that both the mentor and protégé agreed that e-mentoring is beneficial in assisting women aspiring to leadership positions in the church organization thus answering the main research question.

Recommendations

In addition, in agreeing with the mentee, it will be worthwhile to state from the outset of the Mentor Protégé Relationship (MPR) the terms and expectations in the e-mentoring practice to make it more effective, bearing in mind, that both should mutually respect the relationship. The mentee will want the proceedings or interactions between her and her mentor to be confidential. This is a major challenge of the e-mentoring practice as argued by Headlam-Wells, *et al* (2005). Hence the researcher will strongly advise that the web page of the dyad should be accessed using a log in personal identification number (pin) known only to the two to maintain confidentiality. The 'churchconnect' is such a resource on the internet that some church organizations presently use in this regard. It has a lot of resources online to connect and even to chat with those who are online. In support of the mentee's view, the issue of who becomes a mentee's mentor should be left to her choice. The aspect of matching of mentor-mentee according to Headlam-Well, 2004 is another challenging part of the e-mentoring processes. Moreover, in view of the many benefits of the e-mentoring relationship, the researcher will advocate for a formal e-mentoring programme for women in the church workplace early enough in their careers, thus buttressing the point highlighted by the mentor that there should be a formal e-mentoring programme put in place by the church organization to help women if they are to advance to top leadership positions in the church of the 21st century. It will be desirable to commence such a scheme as soon as they get move up to middle level positions in the church workplace. This programme should allow women to have many mentors; they should be especially encouraged to have both male and female mentors. This is for them to get inculcated to skills, traits and attributes needed for top leadership positions of the church organization. This, if institutionalized will make them to adopt and adapt to mix managerial styles and skills needed for top leadership positions.

Even though e-mentoring can reduce the effect of the 'glass-ceiling' and therefore help women aspiring to leadership positions to get there, e-mentoring must be encouraged by the top leaders in the church organizations for it to achieve this purpose effectively. In this regard, the church organizations worldwide must commit a chunk of their resources to setting up the equipment and all facilities needed to implement an effective e-mentoring programme. The initial amount to set this up, as pointed out by the mentor in this case study and as agreed to by Bierema & Hill, 2005 and Headlam-Wells, 2004, could be enormous but the gains are much more than commensurate and in the long run will prove economical and beneficial, not just in terms of meeting the e-mentoring needs but in providing simultaneously a platform for e-learning through online resources. It is also advantageous in e-

networking as the employees are exposed to the free flow of ideas, resources and information that can enhance workers skills resulting in organizational effectiveness. For instance, in the USA, there is a e-mentor network designed specifically to help female science and engineering students referred to as MentorNet.It was an intervention strategy to motivate and inspire more ladies to develop interest in mathematics and science subjects early in the secondary schools and so position them to become scientists and engineers in future (MentorNet.com). In MentorNet, these female protégés can connect freely to mentors of their choices online after having a look at their profiles. One mentee can have more than one mentor and the facility is free.

Conclusion

E-mentoring as explained in this study can be used as one of the tools to advance some skilful women church workers into top leadership positions if properly inculcated and implemented. It can thereafter be institutionalized as a formal training programme in the church organization to help women enhance their careers without any display of partiality or preference for the already male dominated church organization. In this regard, the leadership of the church organizations should welcome and encourage more women into top leadership positions as they invariably make up more than 50% of the church population globally. In this regard, the church leadership, through the human resource management department (HRMD), should initiate a formal programme that will allow female workers from middle management level upwards to choose both male and female mentors. The leadership, through the HRMD, should give incentives to all female workers who comply and this should reflect in their annual assessment that will be used in upgrading them. Secondly, the church organization must be prepared to invest largely in acquiring all the facilities needed for an effective and modern company-wide information communication technology (ICT) operations. There can be a gradual budgeted plan to implement this from top management to middle, and then to lower management levels on a yearly basis depending on the capacity of the organization. Thirdly, there must be a gradual training of all staff to be well versed in ICT skills, in readiness for the full-fledged take off of a formal e-mentoring programme in the organization. All of this will take time, but the gains will definitely be worthwhile.

There are great deal of resources staff can get access to online and vast opportunities for networking, scholarship and friendship. In the researcher's experience, e-mentoring has really helped him to boost his network, travelled to nations to preach and teach and advance his career in the church workplace greatly as he is now connected to many people all over the world that would have been difficult by any other means.

All said and done, it is worthwhile to point out that there are still some church organizations that will not encourage female mentoring due to doctrinal stand, church constitution, insecurity and fear of women domination. In such an organization, what can members aspiring to top leadership positions do? The researcher's advice will be for any one aspiring to top leadership position to seek mentors online outside her own church organization to get her shaped and sharpened for top leadership. She should therefore not be discouraged because at the appropriate time there will opportunity for her to move up the ladder or lattice of leadership within that organization, as change may take place in future or she may need to proceed elsewhere to realize her dreams. This is one major distinction of e-mentoring as differentiated from the traditional face-to-face mentoring-it crosses geographical, racial, regional and organizational boundaries thus backing up the assertion of Mahayosnand & Stigler, 1999:

"Technology allows us to e-mentor, so what are we waiting for-the next millennium"

Finally, as this is a case study between a mentor and a mentee, there is no basis of generalization as there are many female workers in the church organization that can not be reached who are involved in e-mentoring practice. In future study, there is the need for an in-depth study involving many mentors and female mentees engaging in e-mentoring practice from diverse places and church affiliations. However, this study informs and contributes to the body of knowledge in the field of e-mentoring, gender studies, human resource management, leadership succession and learning leadership especially in the Asia context were resources on e-mentoring is scarce.

References:

Bierema, L. L., & Merriam, S. (2002). E-mentoring: Using computer mediated communication to enhance the mentoring process. *Innovative Higher Education, Vol. 26,* 211-227.

Bierema, L. L., & Hill, J. R. (2005). Virtual mentoring and HRD. *Advances in Developing Human Resources, Vol. 7 No 4,* 556-568.

Birgit Weyer (2007): Twenty years later: explaining the persistence of the glass ceiling for women leaders. *Women in Management Review, Vol. 22 No. 6,* 482-496.

Boyle Single, P., & Muller, c. b. (2001). When email and mentoring unite: The implementation of a nationwide mentoring programme, In L. K. Stromei (Ed.), Creating mentoring and coaching programmes (pp. 107-122). Alexandria, VA: *American Society for Training and Development*.

Burke, R. J., McKeen, C. A., & McKenna, C. (1994). Benefits of mentoring in organizations: The mentor's perspective. *Journal of Managerial Psychology, 9(3), 23-32.*

Carli, l. L., & Eagly, A. H. (2001). Sex, hierarchy, and leadership: an introduction. *Journal of Social Issues, Vol. 57 No. 4,* 629-36.

Ehrich, L. C. (1994). Mentoring and Networking for Women Educators. *Women in Management Review,* Vol. 9 No. 3, 4-10.

Ensher, E. A, Heun, C. & Blanchard, A. (2003). Online mentoring and computer mediated communication: new directions in research. *Journal of Vocational Behaviour, Vol. 63, No 2,* 264-268.

Garner, S. N., Mentoring Lessons, *Women Studies Quarterly, 22, Spring/Summer 1994,* 6- 13.

Headlam-Wells, J. (2004). E-mentoring for aspiring women managers. *Women in Management Review, Vol. 19, No. 4,* 212-218.

Headlam-Wells, J., Gosland, J., & Craig, J. (2005). "There is a magic in the web": e- mentoring for career development. *Career Development International, Vol. 10 No 6/7,* 444-459.

Kram, K. E. (1983). Phases of the mentoring relationship. Academy of Management Journal, 26, 608-625.

Kram, K. E. (1985). Mentoring at work: Developmental relationships in organizational life. Glenview, IL: Scott Foresman.

Linehan, M., & Walsh, J. S. (1999). Mentoring relationships and the female managerial Career. *Career Development International*, Bradford, Vol. 4, Issue 7, 348-355.

Mahayosnand, P. P. (2000). Public health E-Mentoring: An investment for the next millennium. *American Journal of Public Health, ABI/INFORM Global,* 1317.

Mahayosnand, P. P., & Stigler, M. H. (1999). The need for mentoring in public health [letter]. *American Journal of Public Health, 89,* 1262-1263.

Perren, L. (2003). The role of e-mentoring in entrepreneurial education and support: a meta- review of academic literature. *Education & Training, Vol. 45, No 8/9,* 517- 525.

Ragins, B. R. (1989). Barriers to mentoring: the female manager's dilemma. *Human* Relations, Vol.42 No. 1, 1-22.

Ridgeway, C. L. (2001). Sex, status, and leadership. Journal of Social Issues, Vol. 57 No. 4, 637-55.

Wagner, D. G., & Berger, J. (1997). Gender and interpersonal task behaviour: status expectation accounts. Sociological Perspectives, Vol. 40 No 3, 1-32.

Woodd, M. (1999). The challenges of tele-mentoring. *Journal of European Industrial Training, Vol. 23 No 3,* 140-144.

Zey, M. G. (1984). The mentor connection. *Homewood, IL: Dow Jones-Irwin*.

Appendix A:

QUESTIONS FOR THE MENTOR

   Topic of Research: How does e-mentoring help women desiring leadership positions?

Many scholars have identified through both quantitative and qualitative studies that ***mentoring*** helps to advance careers as well as provide psychosocial functions for both male and female ***protégés*** and ***mentees*** (a protégé or mentee is under the tutelage of a mentor, while a mentor is like the coach, counsellor, supervisor, trainer, etc to the protégés or mentees). There has always been an invisible barrier hindering the advancement of women to top leadership positions especially in religious organizations. This invisible barrier has been termed as the ***"glass-ceiling".*** Of recent, there have been a lot of developmental studies on the use of the internet in mentoring practice. This computer mediated communication utilized to enhance male and female career is tagged ***e-mentoring***. The study here is to see the effect of ***e-mentoring*** in aiding or advancing career/calling among unit/cell/congregational/departmental leaders in the church organization.

Kindly help to answer these questions (confidentiality and anonymity are assured). Please feel free to express your mind. You may write additional thoughts. Thank you for your precious time in doing this.

Age Bracket…………………….…   Gender……………………..

Highest qualification………………..   **Position/Status……………………**

City/Country…………………………………..

QUESTIONS	ANSWERS
1. What do you understand by mentoring and especially e-mentoring? What difference do you see in the two?	
2. What, to you, are the main benefits or merits of e-mentoring?	
3. Do you see e-mentoring as equally effective in advancing women career/ministry as the traditional face-to-face mentoring?	
4. What are the challenges of e-mentoring? How can it be made more effective in the church organization to help women move upward?	
5. These are my other thoughts on the issue of e-mentoring you do not ask from me that I will like to share.	

QUESTIONS FOR THE MENTEE/PROTÉGÉ

Topic of Research: How does e-mentoring help women desiring leadership positions?

Many scholars have identified through both quantitative and qualitative studies that *mentoring* helps to advance careers as well as provide psychosocial functions for both male and female *protégés* and *mentees* (a protégé or mentee is under the tutelage of a mentor, while a mentor is like the coach, counsellor, supervisor, trainer, etc to the protégés or mentees). There has always been an invisible barrier hindering the advancement of women to top leadership positions especially in religious organizations. This invisible barrier has been termed as the *"glass-ceiling".* Of recent, there have been a lot of developmental studies on the use of the internet in mentoring practice. This computer mediated communication utilized to enhance male and female career is tagged *e-mentoring*. The study here is to see the effect of *e-mentoring* in aiding or advancing career/calling among unit/cell/congregational/departmental leaders in the church organization.

Kindly help to answer these questions (confidentiality and anonymity are assured). Please feel free to express your mind. You may write additional thoughts. Thank you for your precious time in doing this.

Age Bracket…………………………   **Gender………………………..**

Highest qualification………………..   **Position/Status……………………**

City/Country…………………………………..

QUESTIONS	ANSWERS
1. What do you understand by e-mentoring? How will you explain it?	
2. When did you first get involved in e-mentoring?	
3. How fruitful has your e-mentoring experience BEEN? How many times have you met face-to-face? Is the distance a barrier in you getting the best from your mentor?	
4. Do you believe e-mentoring has helped you in boosting your network? Has it also enhance your ministry or calling?	
5. What will you like to be included in e-mentoring practice that is presently not there? How can it be better practiced to help women move up in church leadership?	
6. Express others thoughts and/or ideas that you have that were not asked in this interview survey.	

VN:R_U [1.9.11_1134]