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SPIRITUAL MENTORING DURING EMERGING ADULTHOOD: A DYADIC PERSPECTIVE

Jeffrey L. Reed
University of Kentucky, jeff.reed@eku.edu
Author ORCID Identifier:
https://orcid.org/0000-0002-9371-2300
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Jeffrey L. Reed, Student

Dr. Nathan D. Wood, Major Professor

Dr. Hyungsoo Kim, Director of Graduate Studies

SPIRITUAL MENTORING DURING EMERGING ADULTHOOD: A DYADIC PERSPECTIVE

DISSERTATION

A dissertation submitted in partial fulfillment of the
requirements for the degree of Doctor of Philosophy
in the College of Agriculture, Food and Environment
at the University of Kentucky

By

Jeffrey L. Reed

Lexington, Kentucky

Director: Dr. Nathan D. Wood, Associate Professor of Family Sciences

Lexington, Kentucky

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https://orcid.org/0000-0002-9371-2300

ABSTRACT OF DISSERTATION

SPIRITUAL MENTORING DURING EMERGING ADULTHOOD: A DYADIC PERSPECTIVE

Mentoring relationships have long been identified as a valuable means for supporting identity development in young adults and assisting these individuals in navigating life transitions. The guidance and stability afforded by mentoring relationships can be particularly beneficial to individuals undergoing transitions in their personal or professional lives, or both, and are thus well-suited to play a meaningful role in the lives of emerging adults. Emerging adults are also in a unique developmental stage in which they experience increased freedom and opportunity for exploration away from parents and guardians. While this freedom often results in increased risky behavior, it also allows for exploration and evaluation of moral systems and religious beliefs- a process that is at times accomplished alongside a mentor. However, existing mentoring research is largely directed towards three types of mentoring relationships (adolescent, academic, and vocational) and the spiritual mentoring of emerging adults is infrequently addressed. It is even more rare to find research on the influence of spiritual mentors and the ways mentors may be impacted by spiritual mentoring.

Guided by the broader mentoring literature and Bandura's Social Cognitive Theory, the current quantitative study aims to better understand spiritual mentoring relationships and their reciprocal influence on mentors and mentees through the actor-partner interdependence model. The study was conducted using data gleaned from 189 spiritual mentoring pairs. Respondents were obtained through convenience and snowball sampling methods that consistent of contacting colleges, campus organizations, and college ministries across the country that help facilitate spiritual mentoring relationships.

Overall, numerous factors from both mentee and mentors' perspectives that were associated with higher levels of mentee relationship quality, instrumental support, psychosocial support, and mentor relationship quality are detailed. Additionally, a preliminary investigation of the impact of mentee perceptions of psychosocial support, instrumental support, and mentor and mentee relationship quality on mentor and mentee outcomes revealed potential improvements in spirituality, intrinsic religiosity, religious commitment, spiritual modeling self-efficacy, and forms of well-being.

Consistencies with, and deviations from, findings in the larger mentoring literature are discussed and examined in light of the distinctiveness of spiritual mentoring relationships.

This study serves as an initial and unique investigation into the dyadic nature of spiritual mentoring relationships and highlights numerous factors that may enhance relationship quality, instrumental support, and psychosocial support. Although much of the mentoring literature emphasizes mentee perspectives and outcomes, this study corroborates existing evidence that both mentees and mentors stand to benefit in

meaningful ways from engaging in spiritual mentoring relationships. The necessity of considering both mentee and mentor perspectives is also underscored by the numerous partner effects uncovered in the current work, and the reciprocal dynamics likely underlying the relationships that were explored. Theoretically relevant, but less-studied factors like mentee and mentor perceptions of the other's motivation and credibility-enhancing displays were demonstrated to be important considerations in spiritual mentoring relationship research. Additional implications of these findings include improved insight for spiritual mentees and mentors, preliminary evidence of the impact of spiritual mentoring relationships, and potential guidance and direction for facilitators of spiritual mentoring relationships.

KEYWORDS: Spiritual Mentoring, Emerging Adulthood, Religion, Mentoring

Jeffrey L. Reed

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Date

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By
Jeffrey L. Reed

Nathan D. Wood, Ph.D.
Director of Dissertation

Hyungsoo Kim, Ph.D.
Director of Graduate Studies

12/01/2020
Date

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CHAPTER 1. INTRODUCTION

Religiosity and spirituality are topics often fraught with divisive legal, theological, moral, and political arguments. There is substantial evidence that both religiosity and spirituality can have a beneficial influence across a wide range of outcomes. Prior to detailing these findings, it is necessary to define the terms religiosity and spirituality, which are often used either interchangeably, or with varying definitions of each.

Religiosity was historically used as a broad term encompassing many aspects of the individual and institutional realms of belief-systems, whereas spirituality has been distinguished conceptually from religiosity, particularly over the past forty years, though not always with conceptual precision (Abu-Raiya, 2017; Koenig, 2015; Pargament, 1999). These changes have led to researchers using spirituality to refer broadly "to the personal, the affective, the experiential, and the thoughtful, (as well as the) search for meaning… unity… connectedness… (and) transcendence" (Hill, & Pargament, 2003, p. 64). In line with this approach, and the definition the present work will use, Oman and colleagues (2012) define spirituality as "a process of searching to attain or align one's life with one's ultimate concern(s)" (p. 281). This definition emphasizes an individual's pursuit of that which is fundamentally meaningful in a way that is not necessarily tied to a specific religious or spiritual tradition, and can thus be utilized to better understand the spiritual factors involved in the lives of individuals from diverse spiritual backgrounds.

Religiosity, on the other hand, has come to be operationalized as the extent an individual participates in the "social institutions or forms—often transmitted as traditions— that are explicitly intended primarily to foster and support spirituality"

(Oman et al., 2012). In this view, religion may or may not be a part of an individual's spirituality as defined above, though it is typically related to the Transcendent (whether God, Buddah, Vishnu, the Ultimate Reality, or otherwise) (Koenig, 2015). Nonetheless, for many individuals, there is a strong correlation between engagement with institutionalized faith-traditions and spirituality (Bryant, Choi, & Yasuno, 2003; Lee, Pearce, & Schorpp, 2017; Petts, 2009a), and, further complicating reviews of research, many researchers use the terms interchangeably (Koenig, 2015), or combine the concepts by using measures that assess aspects of both religiosity and spirituality.

Some researchers have noted two forms of religiosity that are based on the source of motivation for religious and spiritual participation (Cohen et al., 2005). Intrinsic religiosity is a commitment to religious faith and practice that is rooted in a deeply and genuinely held belief (Allport & Ross, 1967). In other words, individuals high in intrinsic religiosity would not see a distinction between spirituality as described above and religiosity. Extrinsic religiosity, on the other hand, is a commitment to a belief-system that is based on the external benefits conferred by religious engagement, such as developing social relationships and communal support (Allport & Ross). Researchers have found that these two different types of religiosity tend to be associated with disparate outcomes, with the more positive benefits being derived from intrinsic religiosity. For instance, Shreve-Neiger and Edelstein's (2004) review of studies found that intrinsic religiosity was related to lower anxiety, whereas an extrinsic religious approach was related to increased anxiety. Intrinsic religiosity is also associated with a greater sense of purpose in life (Francis, Jewell, & Robbins, 2010), while increased extrinsic religiosity is associated with lower well-being (Abu-Raiya, 2013). So, the

presence of these disparate forms of religiosity may play a role in determining whether greater religiosity is an advantage or detriment to an individual.

1.1 Problem Statement

Spiritual mentoring relationships are a common method for achieving the nearly ubiquitous goal of passing down and the development of religious and spiritual values, beliefs, and traditions to others- especially the next generation (Bengtson, Copen, Putney, & Silverstein, 2009; Buzzanell, 2009; Oman & Thoresen, 2003; Weinberg & Locander, 2014). Despite the existence of thousands of organizations and groups devoted to fostering spiritual mentoring (Schmalzbauer, 2013), and fairly abundant theological and mainstream religious work on the subject, there has been comparatively little attention paid to spiritual mentoring through empirical research (Buzzanell, 2009; Weinberg & Locander, 2014). This is in contrast to extensive empirical and theoretical work devoted to other forms of mentoring relationships (see Eby et al., 2013). However, investigations into more commonly studied forms of mentoring often fail to consider the perspectives of, as well as potential benefits for, mentors (Chun et al., 2012; Kern et al., 2019).

This dissertation aims to address these gaps in the mentoring literature by utilizing dyadic data from spiritual mentoring relationships with emerging adult mentees to better understand these relationships and their potential influence on mentors and mentees. This process is reflected in the organization of the present work. Chapter two outlines extant research and theory related to religious and spiritual learning, emerging adulthood, and mentoring to highlight factors that may be relevant to the dynamics and outcomes of spiritual mentoring relationships. Chapter three explains the methods used to address the research questions, including the sampling procedures, measures used, and analytic

method employed. Chapter four describes the results of the quantitative analysis. Finally, chapter five details, explicates, then consolidates the relationships and implications revealed by the results of the analysis.

CHAPTER 2. LITERATURE REVIEW

As noted in the introduction, there are many, mostly positive, outcomes associated with increased religiosity and spirituality that are relatively well-established in the literature and can serve as an impetus for encouraging a pursuit of spiritual and religious matters. For instance, increased religiosity is associated with lower rates of and improved recovery from depression (Ronneberg et al., 2014; Smith, McCullough, & Poll, 2003), and religiosity and spirituality is related to improved psychological well-being (Fatima, Sharif, & Khalid, 2018; Petts, 2014), and lower anxiety through positive religious coping (Rosmarin et al., 2013). Consistent with the emphasis often placed on community and social support, individuals with higher rates of religiosity and spirituality also report a greater sense of belonging (Green, & Elliott, 2010), and having a supportive religious community itself confers benefits, including recovery from alcoholism (Drerup, Johnson, & Bindl, 2011), and lower psychological distress from natural disasters (Stratta, 2013).

Greater religiosity and spirituality are also associated with various benefits related to risky or unhealthy behaviors for adolescents and emerging adults, which may be uniquely beneficial as individuals at these developmental stages are more prone to risky behaviors, while also experiencing additional freedom and opportunity for exploration away from parents and guardians (Pharo, Sim, Graham, Gross, & Hayne, 2011). For instance, Oman and Thoresen (2007) found that spiritual modeling itself is associated with increases in physical exercise, improved diet and sleep, seatbelt use, lower rates of smoking, and improved life satisfaction for college students. This is consistent with other researchers, who have found that increased religiosity and spirituality are associated with lower rates of smoking, drug and alcohol use (Cotton et al., 2006), delinquent behavior

(Petts, 2009b), and adolescent truancy (Sinha, Cnaan, & Gelles, 2007). Individuals with higher religiosity and spirituality tend to engage in less adolescent risky sexual behavior, including early sexual debut, multiple sexual partners, and inconsistent condom use, (Landor et al., 2011), and decreased overall sexual activity in adolescence (Sinha et al., 2007) and emerging adulthood (Lefkowitz et al., 2004).

It is important to note that increased religiosity is not always associated with positive outcomes. For instance, religious beliefs are, in some cases, linked to conflict, prejudice, and abusive or manipulative behavior (Lee, & Newberg, 2005). Individuals may also experience negative religious coping, which refers to spiritual struggles related to negative emotions directed at God or other believers (Weber, & Pargament, 2014). Negative religious coping is associated with more frequent and intense suicidal ideation (Rosmarin, Bigda-Peyton, Öngur, Pargament, & Björgvinsson, 2013), increased anxiety (Ramirez et al., 2012), and lower well-being, especially in the context of medical or health concerns (Rosmarin et al., 2013; Sherman, Plante, Simonton, Latif, & Anaissie, 2009). Petts and Jolliff (2008) found that increased religious attendance and religious importance is associated with depressive symptoms for some gender and racial groups. Finally, religious justifications for healthcare refusal or alternative healthcare practices has resulted in accusations of medical neglect of self and children, and is an ongoing issue that has resulted in unnecessary harm and in some cases death (Sinal, Cabinum-Foeller, & Socolar, 2008). Despite these findings, religiosity and spirituality on the whole tend to have beneficial impacts on individual well-being, even when considering possible

deleterious results (James & Miller, 2017; Koenig, 2015).

2.1 Observational Learning

Key to understanding the transmission of religiosity and spirituality is observational learning. Bandura's (1986) Social Cognitive Theory emphasizes the role of observation in human learning, which is in contrast to the behaviorists of the time who focused on humans' ability to learn through the experience of punishments and rewards derived from behaviors. Instead, Bandura noted that there is a social aspect to learning, in which individuals, through observation of and interaction with others, learn rewards and consequences, values, and socially acceptable and unacceptable ways of thinking and behaving. Far from simple mimicry, observational learning often occurs at more abstract or higher-order levels, such that ways of thinking and reasoning, rather than specific behaviors, are learned through observation of a model (Bandura, 2003). In Bandura's (2003) words,

> In abstract observational learning, observers extract the principles or standards embodied in the thinking and actions exhibited by others. Once they acquire the principles, they can use them to generate new instances of the behavior that go beyond what they have seen, read, or heard (p. 169).

For example, an adolescent out shopping with his father for a lamp may observe him reasoning through whether to make a purchase using considerations of his established budget, the price and qualities of the item, and the existence of a return policy and warranty. Later, when this adolescent is shopping by himself online for a video game, an entirely different category of item in a different context (by himself) and through a different medium (online), he will still be able to utilize the reasoning of his

model for guiding his decision making. Additionally, it is important to note that the adolescent's learning could also occur through the observation of an unknown individual, rather than through his father.

According to Bandura (1986), there are four mechanisms that comprise and facilitate observational learning: attention, retention, reproduction, and motivation. Attention refers to the amount of observation and interest an individual lends to a model or modeled behavior. In other words, the extent to which an individual is attentive towards a model is an important facilitator of the individual's ability to learn and enact the modeled behavior (Wood & Bandura, 1989).

Attentiveness is only beneficial for observational learning insofar as the observer can remember what was observed. For Bandura (1986), retention involves not just the ability to remember observed behavior, but the cognitive processes involved in converting what is observed in the moment into more abstract rules and concepts that can be accessed and employed in future circumstances as internal models. Next, the individual must be able to appropriately reproduce the learned skill or skillset. Thus, a crucial distinction is made between the learning and employing of a skill. Through production processes, the symbolic concepts that were formed through retention are effectively utilized to produce patterns of action that are congruent with the learned behavior.

Finally, to bridge the gap between learning and employing, Social Cognitive Theory considers the motivation an individual has to perform the observed skillset. Overall motivation is derived from three forms of motivation: direct, vicarious, and self-produced (Wood & Bandura, 1989). Direct motivation refers to the net costs and benefits

an individual anticipates from performing the learned behavior. The greater the rewards anticipated, the more direct motivation an individual has for performance. According to Wood and Bandura, people also notice and consider the rewards and punishments others receive when employing the learned behavior, while also more highly valuing the benefits received by individuals who are more similar to them. These factors comprise an individual's vicarious motivation. People also possess self-standards and expectations for their behavior, which creates self-produced motivation for employing the learned behavior. Through this, individuals' overall motivation is either increased or decreased based on their respective approval or disapproval of a learned skillset.

2.1.1 Observational Spiritual Learning.

Within the larger context of observational learning is observational spiritual learning, which refers to the process of learning about spirituality- including the beliefs, attitudes, and practices associated with a particular spiritual belief system- through the observation of models (Bandura, 2003; Oman, 2013b; Oman & Thoresen, 2003). Because a central focus of many religious traditions involves the dissemination of the doctrines, values, traditions, stories, and songs to adherents (Bengtson, Copen, Putney, & Silverstein, 2009), observational spiritual learning is seen as a crucial component to the process of teaching the future generations about values, beliefs, acceptable and unacceptable practice, and expectations within a religious belief system (Cornwall, 1988). Despite being often utilized in religious traditions, spiritual learning does not necessarily have to occur in the context of a religion, as is evident in the understanding of spirituality as an attempt to align one's life with issues of ultimate concern. Spiritual rules and concepts, even when they are believed to be true and worthy of conformity, are often

challenging for individuals to adhere to in practice, perhaps due to their abstract nature (Beishuizen, Asscher, Prinsen, & Elshout-Mohr, 2003; Beishuizen, Stoutjesdijk, Spuijbroek, Bouwmeester, & Van der Geest, 2002; Nisbett. 1993). In contrast, observational learning from spiritual models provides concrete examples for implementing spiritual rules and beliefs in everyday life, thereby aiding in the observer's knowledge of the belief system and helping to establish an internal model for appropriate thinking and behavior in myriad circumstances.

As in observational learning, observational spiritual learning can include but is not limited to direct instruction, and occurs through both conscious and unconscious means (Oman & Thoresen, 2003). Though spiritual learning and socialization of religious values certainly occur through spiritual practices such as reading sacred scriptures, and other common religious practices, learning through the observation of spiritual models is distinct from these practices in that it provides an individual with concrete situations and examples from spiritual exemplars that can be more readily applied to the individual's everyday life.

According to Oman and Thoresen (2003a), spiritual models can be classified as either community-based or prominent spiritual models. Models that believers encounter in scriptures, stories, and modern media, such as the internet, or who are considered sacred, are categorized as prominent spiritual models (Oman, et al., 2012). Prominent spiritual models are comprised of "mystics, saints, founders of religions, and other such exalted models" (Oman & Thoresen 2003a, p. 207), and includes individuals such as Buddah, Jesus, Ghandi, Martin Luther King, Mother Theresa, Muhammad, and the Pope (Bandura, 2003; Oman, 2003). Prominent spiritual models can be contemporary or

traditional figures who are accessed through a variety of sources, both contemporary and traditional (Oman et al., 2009).

Oman (2013b) notes that prominent spiritual models can be accessed through a number of different media, such as reading (whether scripture or otherwise), meditation, meditative reading, and hearing stories or verbal rituals, such as liturgies or prayers. In Oman et al.'s (2012) view, differences in spiritual beliefs may affect the impact of various models. For instance, individuals who identify as "spiritual, but not religious" may have less exposure to prominent spiritual models, or feel they are less accessible because of the individual's detachment from formal religious scriptures, liturgies, services, or traditions. Similarly, individuals who have experienced or have seen others who have experienced hurt or distress from community spiritual models may be better able to receive spiritual modeling from prominent spiritual models while eschewing the influence of community models.

Initial research by Oman et al. (2012) into the influence of prominent models has demonstrated that greater feelings of self-efficacy for learning from prominent models is associated with more frequent prayer, spiritual reading, and religious service attendance, increased intrinsic religiosity, and greater empathic perspective taking, forgiveness of others, gratitude, and sense of compassion. Oman, et al. (2009) found that prominent models were perceived by respondents as being less influential compared for community-based models from families, religious organizations, or schools.

Interestingly, though respondents from the same study who were *neither spiritual nor religious* reported having fewer prominent models in their lives, the prominent models that were listed were nearly the same names as those listed by the other

respondents, and were noted with similar frequency. Finally, significantly more students from a Roman Catholic university in Oman et al.'s (2009) study named a prominent model, perhaps reflecting the emphasis of Roman Catholicism on reading and praying to traditional saints, which perhaps indicates the influence that particular spiritual practices can have on individuals' spiritual life.

Though evident in the lives of spiritual exemplars across centuries and religious traditions, including individuals such as Ghandi, Mother Theresa, Buddah, and Jesus, spiritual modeling is also present and encouraged by various religions through more proximal sources, such as religious communities and families. Observational spiritual learning is not limited to the exemplary and founding figures of religious belief systems, but includes the influence of community-based individuals. Community-based spiritual models are those everyday individuals in a family or community- an individual's microsystem in Bronfenbrenner's (1994) model- who provide living examples of the virtues and characteristics that are valued in a belief system, as well as the proper and improper ways of behaving and engaging with spiritual practices and customs.

2.1.2 Fostering Observational Spiritual Learning

In the larger literature on learning, self-regulated learning, and in particular goal-setting; self-motivation, implementing strategies, and self-monitoring, have become areas of emphasis, as these processes have been found to play an influential role in both personally-directed learning and social learning (Zimmerman, 2008; Zimmerman & Schunk, 2007). Similarly, while spiritual learning certainly requires the presence of spiritual models, there has been a focus on the role of the learner in facilitating spiritual learning. For instance, self-reflection (Avolio, Walumbwa, & Weber, 2009; Hsiao,

Chiang, Lee, & Chen, 2012), authenticity (Avolio et al., 2009; Benefiel, 2005), meditation and attention (Oman, Flinders, & Thoresen, 2008; Wachholtz and Pargament, 2005), and self-efficacy (Oman, et al., 2012) have all been associated with spiritual learning.

These findings are consistent with Bandura's (1986) suggestion that the learner's attention to a spiritual model, retention of what is observed, reproduction of the observed behavior, and motivation to learn the behavior all drive the process of learning from spiritual models. As it applies to spiritual modeling, most major religions encourage attention through an emphasis on various methods of meditation and self-regulation (Hölzel , et al., 2011; Lutz, Slagter, Dunne, & Davidson, 2008). Spiritual modeling may be further facilitated through communal spiritual or religious gatherings, as Bandura (1986) notes that "structural arrangement of human interactions" (p. 51) can provide increased opportunities for attention to multiple spiritual models, who help "reinforce lifestyles patterned on them in close associational networks (Bandura, 2003, p.171) . In this way, meetings with spiritual models that are intentionally structured to promote attention to and interaction with spiritual models are theorized to increase spiritual learning.

Retention of learned spiritual information and behaviors is also facilitated by common religious practices. Religious routines, rituals, songs, prayers, and liturgies are each methods of repetitive exposure to religious doctrines that encourage the retention of abstract spiritual ideas and spiritual narratives (Bandura, 1986; Whitehouse, 2002). While these methods of retention are often led by community-based figures such as pastors, priests, or imams, they can also be modeled in less formal settings, such as the home

(Fiese, 2006; Loser, Hill, Klein, & Dollahite, 2009), or small-group formats (Harrington, & Fine, 2006). Through the repetitive participation in, or the observation of models performing various spiritual practices, abstract spiritual concepts are retained, and habits that encourage retention are reinforced.

For all religious traditions, enacting the beliefs and moral principles of the religion is seen as a necessity, as it demonstrates a sincere and authentic commitment to the belief system. As such, the reproduction of the principles and values that are modeled is understood to be an essential outcome of spiritual modeling (Oman, & Thoresen, 2003). Indeed, consistency between belief and practice is itself an important predictor of successful modeling, as numerous studies have noted that congruency between attitudes towards religion and behavior for parents (Bader, & Desmond, 2006), or the demonstration of credibility enhancing displays (CREDs; discussed below) (Lanman, 2012; Lanman, & Buhrmester, 2016) facilitates the transmission of religiosity. The reproduction of modeled spiritual behavior, therefore, likely depends partially on the perceived authenticity of the spiritual beliefs, as demonstrated through spiritual behaviors. Little research has investigated the extent to which this is true for spiritual modeling as a construct, and for community-based spiritual models.

Though few studies utilizing the concept of community-based spiritual modeling have been conducted, extant studies have yielded promising results. According to an initial study of community-based models, emerging adults perceived the influence of various sources of community-based models in the following order of greatest to least influence: families, religious organizations, and finally schools; families were noted as particularly influential (Oman, et al., 2009). Additionally, King and Mueller (2004) found

support for the role of parental spiritual modeling, as an adolescent's perceptions of parents' serving as role models was significantly related to the adolescent's religious salience and positive experience with God. Overall, despite the limited literature, community-based models, particularly those from within the family are perceived by emerging adults as more influential in their spiritual life than prominent models (Oman, et al., 2009).

2.2 Influence of Spiritual Modeling Relationships

Based on existing research on community connectedness, it is likely that relationships with spiritual models have benefits that extend beyond spiritual outcomes. For instance, numerous studies have found social connectedness to confer various benefits, including improved mental and physical health (Hendry, & Reid, 2000), greater academic achievement (Bayer, Grossman, & DuBois, 2015; Karcher, Davis, & Powell, 2002) and serving as a protective factor against negative behaviors (Roth, & Brooks-Gunn, 2003). More specifically, Sieving et al. (2017) found that youth-adult connectedness in particular was associated with social, academic, and health benefits for youth, and Bayer, Grossman, and DuBois (2015) found that higher quality mentor-mentee relationships were associated with greater academic outcomes.

The beneficial nature of connectedness is not limited to adolescence and young adulthood. Social connectedness is associated with a greater sense of meaning in life for adults (Stavrova, & Luhmann, 2016) and the quality of the relationships an adult has appears to be more important than the quantity (Yang, et al., 2016). There is little evidence regarding how social connectedness or relationship quality, as it relates to mentoring relationships, impacts outcomes of the mentee or protegee (henceforth referred

to as mentee).

Further, even fewer studies have researched the possible bi-directional nature of community-based spiritual modeling relationships. One notable exception is a study conducted by Meagher and Kenny (2013) on spiritual modeling among Protestant congregations. The researchers collected data from six small congregations and utilized a social relations analysis to attempt to identify spiritual models within each community. Interestingly, in this congregational dynamic, congregants' labeling of spiritual models seemed to be both relational and reciprocal, in that individuals tended to identify each other as spiritual models. In other words, though some individuals tended to be identified by their fellow congregants as spiritual models, especially those with higher levels of intrinsic religiosity and religious commitment, they found there was no clear hierarchy between the exemplars and other congregants. The findings indicate that individuals have a reciprocal influence on each other in terms of their modeling of spirituality. Similarly, Meagher and Kenny (2013) noted that spiritual modeling can be better understood as a bi-directional, rather than unilateral, process- particularly among communities of peer adults. It is less clear whether this bi-directionality and reciprocity is as evident in spiritual modeling or mentoring relationships in which one individual is an adolescent or emerging adult, and the other is an adult.

2.3 Spiritual Mentoring

Inherent within the bi-directional nature of community-based modeling is the possibility of interactions and relationships between model and observer. Modeling has long been understood as a central component of mentoring relationships (Buzzanell, 2009; Chun, Sosik, & Yun, 2012; Eby et al., 2012; Johnson, 2007; Sosik, Lee,

& Bouquillon, 2005); indeed, Schwarz, Bukowski, and Aoki (2006) frame spiritual modeling as an essential role for spiritual mentors. While spiritual mentoring has received attention in religious fields (Clinton & Clinton, 1991; Flanagan et al., 2013; Spalek & Davies, 2012; Williamson & Hood, 2015; Yaghjian, 2013), there have been relatively few quantitative studies conducted on this particular form of mentoring relationships (Buzzanell, 2009; Weinberg & Locander, 2014). Because of the relatively few recent studies on spiritual mentoring, the broader mentoring literature will be described below, and then utilized in conjunction with extant research and theory on spiritual mentoring to help guide the present study.

2.3.1 Connecting Spiritual Mentoring to Larger Mentoring Literature

Although research on spiritual modeling and mentoring is relatively limited, there is a broad expanse of literature on diverse forms of mentoring relationships that can inform directions on spiritual mentoring. These studies can typically be categorized according to one of three types of mentoring relationships, each of which tend to be studied in relative isolation from the others: adolescent, academic, and workplace or vocational (Eby et al., 2013). Viewed through a developmental lens, these three categories capture mentoring relationships across key stages for individuals between puberty and middle adulthood, including transitions between living at home and going to college, and shifting from the academic to the workplace setting. Indeed, mentoring has long been identified as an effective method for assisting adolescents and young adults navigate life transitions (Levinson, 1978). Despite the disparate disciplines and developmental stages included in these three categories of mentoring, each mentoring relationship is similar in that it is comprised of a mentor, who is typically older and

experienced in the given context, and a mentee, who is typically younger and has less experience with the associated setting (Eby et al.). Though the specific purpose and outcomes of the types of mentoring relationships varies, each has a broad goal the development of the mentee through the exposure to and interaction with the mentor. More specifically, according to both theory and empirical research, mentoring relationships are thought to benefit mentees' cognitive, socio-emotional, and identity development (Rhodes, 2005), though the specific contexts and mechanisms of this may differ between types of mentoring relationships.

Adolescent mentoring relationships can occur in a variety of settings, and at times are lumped together with emerging or young adult mentoring (Blinn-Pike, 2007). However, most adolescent mentoring relationships are studied in the context of formal mentoring programs, such as Big Brothers and Big Sisters of America (Rhodes, & DuBois, 2008), or the school-based Check and Connect program (Kern, Harrison, Custer, & Mehta, 2019), which are more accessible to researchers and often allow for control group-based studies. These programs often pair at-risk adolescents with mentors who are trained to establish relationships with and provide advice to the mentee (Rhodes, Schwartz, Willis, & Wu, 2017). A considerable research base has generally supported the efficacy of these mentoring relationships, particularly for emotional, behavioral, and academic outcomes, though studies tends to indicate only moderate effects from these mentoring programs (Bayer, Grossman, & DuBois, 2015; Bowers et al., 2012; DuBois, Portillo, Rhodes, Silverthorn, & Valentine, 2011; Goldner & Mayseless, 2009; Rhodes et al., 2017).

Though less extensively studied, academic mentoring typically refers to

mentoring relationships in which the mentee is an undergraduate or graduate student and the mentor is a faculty or (less commonly) staff member (Webb, Wangmo, Ewen, Teaster, & Hatch, 2009). Peer-mentoring is generally considered a conceptually distinct form of academic mentoring, but can also be included within this category (Webb et al., 2009). Academic mentoring relationships typically have a goal of conferring academic, professional, and personal benefits to mentees; outcomes which are relatively well-supported by the literature (Sword, Byrne, Drummond-Young, Harmer, & Rush, 2002; Waitzkin, Yager, Parker, & Duran, 2006).

Finally, workplace or vocational mentoring relationships are mentoring relationships that are often (but not necessarily) instituted by the workplace organization. The efficacy of these relationships, particularly those that are informal, is supported by literature, as they have been found to develop the mentee professionally, such as through improved workplace skills, job performance, and organizational commitment (Allen, Eby, Poteet, Lentz, & Lima, 2004; Chun, Sosik, & Yun, 2012; Ragins, Cotton, & Miller, 2000); and personally (Tong, & Kram, 2013), including through improved work-life balance (Ragins, & Kram, 2007) and affective well-being (Chun et al., 2012). Workplace mentoring can also be instituted to benefit mentors, such as through organizational commitment, job performance, and overall well-being (Chun et al., 2012; Day, Harrison, & Halpin, 2012; Lentz & Allen, 2009)- a finding that likely holds for other categories of mentoring relationship, but has seemed to receive slightly more attention in the workplace mentoring literature.

Each of these categories of mentoring share conceptual similarities with spiritual mentoring relationships during emerging adulthood and thus the available research on

each type can provide valuable insight into factors that may be beneficial for facilitating positive spiritual mentoring relationships. While findings within each of these types of mentoring can be beneficial and informative for spiritual mentoring, findings across the types may be more crucial, as it is more likely that these would be relevant to diverse forms of mentoring relationships, rather than to the specifics and idiosyncrasies of each type of mentoring. Because research on adolescent, academic, and workplace mentoring relationships tends to occur in different disciplines, few have taken on the task of integrating findings across disciplines to work towards a more all-encompassing theory or set of common factors related to mentoring relationships.

A recent exception to this is Eby and colleagues (2013), who used an interdisciplinary meta-analysis to establish antecedents, correlates, and consequences related to mentees perceptions of mentoring relationships across each of the three categories. Based on a growing consensus across disciplines studying mentoring relationships, Eby and colleagues focused on three broad factors that have been found to positively impact mentees: mentee perceptions of mentor's both instrumental and psychosocial support, and mentee perceptions of relationship quality. Based on 173 studies, the impact of antecedents, correlates and outcomes on mentee perceptions of instrumental support, psychosocial support, and relationship quality were analyzed. Antecedents included subcategories of demographics, human capital, and relationship attributes; correlates included subcategories of interaction frequency, relationship length, performance, motivation, and social capital; and outcomes included subcategories of attitudinal, behavioral, career-related, and health-related outcomes.

Overall, antecedents, correlates, and outcomes had differing impacts on the three

aspects of mentoring (instrumental support, psychosocial support, and relationship quality). However, interaction frequency, deep-level similarity, and mentee motivation were each consistently moderately or strongly correlated with each of the three aspects of mentoring. Interestingly, compared to formal mentoring, informal mentoring relationships had weak positive associations with instrumental support, psychosocial support, and relationship quality. Finally, though few longitudinal studies were included, the three aspects of mentoring were associated with numerous outcomes. For instance, instrumental support was moderately to strongly associated with organizational commitment, learning or socialization, perceived career success, and (negatively) intent to leave. Psychosocial support was most strongly associated with organizational commitment, self-efficacy, and learning or socialization. Relationship quality was associated with organizational commitment, career success, self-efficacy, and (negatively) intent to leave. Broadly, this suggests that each aspect of mentoring may have a positive influence on organizational commitment, while having differing impacts on other important outcomes.

Additionally, though Eby and colleagues (2013) found numerous differences between academic and workplace mentoring relationships, most variables had the same direction of influence with differing levels of magnitude. Differences between types of mentoring relationships can be partially explained by contextual differences between them. For instance, relationship length was more strongly associated with relationship quality for academic mentoring, when compared to workplace mentoring. This difference may be a product of academic mentees requiring more sustained advice and guidance over the course of their schooling, including interconnected decisions ranging from

coursework to career options. Workplace mentoring relationships, however, may lend themselves to advice and guidance related to day-to-day operations and improved efficiency that requires less prolonged interaction.

Developmental differences may also play a role in this discrepancy, as emerging adults may uniquely value the dependable presence of a mentor as they experience gaining independence from parents and families, while transitioning towards adult responsibilities like deciding on a career and seeking employment (Smith, 2011). The numerous difficulties that accompany this transitional period, evidenced by startling rates of anxiety and depression (Lipson, Gaddis, Heinze, Beck, & Eisenberg, 2015), may speak to the particular value of sustained mentoring relationships during this time. Further, spiritual mentoring may provide a unique benefit during emerging adulthood, as religious practices and connection to religious communities tends to decrease during this time of exploration (Smith & Snell, 2009), which may serve to increasingly disconnect the individual from a social support network (Petts, 2014). This further highlights the importance of investigating the distinctive qualities of spiritual mentoring relationships during emerging adulthood.

Numerous studies have supported the importance of variables highlighted by Eby and colleagues (2013). For instance, relationship quality has been established in the literature as a central factor in mentoring relationship process and outcomes (Anderson, Christenson, Sinclair, & Lehr, 2004; Bayer, Grossman, & DuBois, 2015; Chan et al., 2013; Goldner & Mayseless, 2009; Grossman, Chan, Schwartz, & Rhodes, 2012; Herrera, Grossman, Kauh, Feldman, & McMaken, 2007; Rhodes et al., 2014). Others have noted the relevance of variables not covered by Eby and colleagues'

meta-analysis. Kern and colleagues (2019), for example, used dyadic data to study the influence of numerous variables on both mentor and high school-aged mentee perceptions of relationship quality. They found that relationship quality perceptions were impacted by the specific topics discussed during mentoring sessions; however, the topics that influenced relationship quality differed between mentors and mentees. For mentors, but not mentees, discussing family and friends was associated with greater perceived relationship quality. For mentees but not mentors, discussion of and assistance regarding school and future plans was associated with greater perceived relationship quality. Despite consistent findings in the literature that mentor and mentee perceptions of relationship quality are only moderately correlated (Eby et al., 2013; Kern et al., 2019), these interesting findings nonetheless indicate that the topics of discussion during mentoring sessions may provide beneficial insight into mentoring relationship processes. This study also highlights the value in utilizing dyadic data for studying mentoring relationships, which is an approach that has been a noted area of neglect in each of the mentoring fields of study (Chun et al., 2012; Kern et al., 2019).

Additionally, while Kern and colleagues (2019) did not find a statistically significant impact for age similarity, Parra, DuBois, Neville, Pugg-Lilly, and Pavinelli (2002) found that larger age differences between youth mentees and their mentors was associated with fewer perceived mentoring relationship benefits. Further, age difference has received less attention in relation to other forms of mentoring relationships, and recent interest in promoting intergenerational relationships in both the mentoring (Taylor, 2007; Yuan, & Yarosh, 2019) and spirituality (Roberto, 2012) fields makes age similarity

an important and relevant factor to study as it relates to spiritual mentoring.

In all, mentoring relationships span a variety of settings and contexts and provide numerous benefits to mentees as well as mentors. The guidance and stability afforded by mentoring relationships can be particularly beneficial to individuals undergoing transitions in their personal or professional lives, or both, and thus are well-suited to play an important role in the lives of college students and emerging adults. Given this, and the impressive body of literature that establishes the value of mentoring relationships, spiritual mentoring relationships may serve similarly constructive roles in emerging adults' lives.

2.3.2 Research into Spiritual Mentoring

Though the dearth of research on spiritual mentoring, especially of a dyadic nature, reveals an opportunity to better understand the processes and potential influence of these relationships, there is instructive theory and research that, in conjunction with the larger mentoring literature, help establish the value of spiritual mentoring relationships and inform the present study. For instance, using randomly assigned experimental (spiritual mentor) and control groups (no spiritual mentor), Cannister (1999) found that freshmen students with faculty spiritual mentors who they perceived as supportive reported greater spiritual growth. Further, Jucovy (2003) found that a formal spiritual mentoring program for adolescents with incarcerated parents led to increased self-efficacy, hope for the future, and academic outcomes.

More recently, others have set out to provide insight into spiritual mentoring for adolescents, emerging adults and the university setting, and in workplace settings (Buzzanell, 2009; Rhodes & Chan, 2008; Schwartz et al., 2006; Weinberg & Locander,

2014). Reflective of the broader mentoring literature, spiritual mentoring includes modeling as a central component and highlights the importance of relational processes (Buzzanell, 2009; Schwartz et al., 2006). In this view, spiritual mentoring is seen as a method of holistic development that emphasizes the relationship between the mentor and mentee as the primary means through which the mentee is empowered to explore their identity, values, and goals. Consistent with Social Cognitive Theory, higher quality relationships between mentors and mentees are likely to result in more increased exposure to and motivation to learn from a mentor; however, mentoring is not assumed to exclusively consist of discussions (Schwartz et al., 2006). For instance, spiritual mentors may express and discuss values and attitudes in discussions with their mentee, but may also enact these values (such as compassion or humility) in their interactions with their mentee, or in their daily lives, as is further discussed below (Buzzanell, 2009; Harlos, 2000). As this relational process occurs, the mentee's identity and purpose are developed and increasingly realized, and thus needs for connectedness, meaningful work, and spirituality (or inner-life development) are in some measure met through the spiritual mentoring relationships (Weinberg & Locander, 2014). In this way, spiritual mentoring can include career and psychosocial benefits, but emphasizes holistic growth and the nurturing of skills and giftings in a way that typical mentoring relationships do not (Buzzanell). Spiritual mentoring can be established informally, such as through shared activities in faith communities or close family friends and acquaintances, or formally, such as through programs established in faith communities, schools, or workplaces (Buzzanell, 2009; Rhodes & Chan, 2008). Regardless of the origin of the relationships, the mentor also often serves to connect the mentee to the larger spiritual community

through shared values, beliefs, and behaviors (Schwartz et al.). In all, spiritual mentoring relationships have the goals of, and should result in increased spiritual commitment, spiritual growth (Weinberg & Locander, 2014), and psychosocial benefits (including self-efficacy; Fornaciari & Dean, 2004), which is consistent with findings from the broader mentoring literature.

2.3.2.1 Credibility-enhancing Displays

As noted previously, the reproduction of behaviors is a common objective in religious traditions and most belief systems. For spiritual mentoring relationships, the mentee's observation of the mentor's behavior is a crucial component of the transmission of beliefs, values, and behaviors. Indeed, Bandura (2003) notes that spiritual beliefs, values, and norms are most effectively taught and learned through the mentor's own personification of these concepts. According to Henrich (2009), credibility-enhancing displays are observed behaviors that are consistent with and supportive of the stated beliefs of the model. Engagement in CREDs is purported to provide the observer with reassurance that the model genuinely and fervently believes the principles underlying the behavior. In other words, if the model's verbally stated beliefs are observed to be substantiated by his or her behavior, particularly in situations in which it is disadvantageous or self-effacing to enact the behaviors, the observer is much more likely to adopt and commit to the beliefs. CREDs are congruent with the maxim, "actions speak louder than words." For example, a model who frequently speaks of the importance of generosity and openhandedness, and is then observed giving a comparatively generous gift or donation to someone in need, has engaged in a credibility-enhancing display (Henrich, 2009). In this situation, the mentee has much more evidence that the mentor's

value of charity is both legitimate and worthwhile to pursue because he or she has witnessed behaviors that are consistent with this value and that come at a cost to the mentor.

Despite the theoretical overlap between CREDs and spiritual mentoring, the role of CREDs specifically within spiritual mentoring relationships has not been researched. Nonetheless, research on the influence of CREDs has focused on similar concepts, such as the transmission of values, and religious and spiritual beliefs, and has been generally supportive of the notion that CREDs enhance observational spiritual learning. For example, Lanman (2012) found that individuals whose parents believed in some higher power were more likely to themselves believe in a higher power if they were exposed to CREDs from their parents or other religious leaders. Gervais and Najle (2015) used an international sample to establish the importance of CREDs in the development of religious beliefs across multiple cultures. CREDs also appear to be effective in establishing trustworthiness, even between individuals of differing religious traditions (Hall et al., 2015). Further, the converse of CREDs, hypocrisy, which has also been coined credibility-undermining displays (CRUDs; Lanman, & Buhrmester, 2016) appears to play a meaningful role on apostasy (Bengston, Putney, & Harris, 2013), though the findings are limited and have been mixed (cf. Turpin, Andersen, & Lanman, 2019).

Given the research supporting the influence of CREDs on transmission of beliefs, this is an area ripe for study. Though one of the most fundamental questions is whether CREDs increase the effectiveness of spiritual mentoring relationships and the transmission of beliefs and values within them, there are additional factors that can be explored, such as whether the enactment of CREDs aids in establishing a stronger

relationship between mentor and mentee. Additionally, in a spiritual mentoring relationship, it is also possible that CREDs enacted by the mentee might influence the mentor's spiritual modeling self-efficacy. In other words, by observing CREDs performed by the mentee, the mentor may feel a heightened sense that they can be an effective spiritual model. Finally, the effectiveness of CREDs may be enhanced by factors such as the type of relationship, whether parent-child or non-parent and child. For example, witnessing CREDs from a parent may be more influential than witnessing CREDs from a mentor.

2.3.2.2 Spiritual Mentoring's Impact on the Mentor

In the mentoring literature there has been an unfortunate neglect of the influence of mentoring relationships on the mentors (Chun et al., 2012). This is despite both theoretical (Fletcher & Ragins, 2007; Johnson, 2015) and quantitative (Chun et al., 2012; Johnson, 2015; Weiler et al., 2013) evidence from all three areas of mentoring that serving as a mentor can confer numerous benefits, including psychological (Allen, 2007), affective (Chun et al., 2012), leadership development (Chun et al., 2012; Sosik, Jung, & Dinger, 2009), and organizational commitment (Luthans, Youssef, & Avolio, 2007). Mentors' perspectives in the mentoring processes has received even less attention, which is particularly problematic due to the relatively consistent finding that mentor and mentee perceptions of relational and process variables are only moderately correlated (Kern et al., 2019; Parra et al., 2002). This presents the possibility that variation in mentoring relationships and outcomes for both mentors and mentees may be partially due to these differences in agreement and disagreement between mentors and mentees.

Due to the dyadic nature of these relationships, mentors should also benefit from

spiritual mentoring relationships. Needs for connectedness, meaning, and spirituality are partially satisfied for the mentor through their relationship with the mentee, which may result in psychosocial, workplace, and spiritual benefits (Bell, Golombisky, Singh, & Hirschmann, 2000; Buzzanell, 2009). For this reason, modeling is one important component of spiritual mentoring relationships that should not be seen in isolation, as it is facilitated by deeper connection between mentor and mentee, and affected by relationship dynamics discussed above. The dyadic nature of spiritual mentoring relationships also reveals the often neglected influence that the act of mentoring and the dynamics of a mentoring relationship might have on the mentor themselves.

Guided by the extant literature discussed above on other forms of mentoring, theoretical insight on spiritual modeling and spiritual mentoring, and the limited research on spiritual mentoring, the current study aims to better understand spiritual mentoring relationships and their reciprocal influence on mentors and mentees. In particular, the three aspects of mentoring (instrumental support, psychosocial support, and relationship quality) that have been established in the larger mentoring literature, and the potential factors that influence them, are of interest. Instrumental support, for instance, is often considered a factor in workplace and academic settings (see Eby et al., 2013), but may play a similarly valuable role as has been established in the workplace mentoring literature. For spiritual mentoring, predictor variables of interest that may serve as sources of variation in these aspects of mentoring include: spiritual modeling self-efficacy, perceived motivation of mentor or mentee, motivation, topics discussed, perceived credibility-enhancing behaviors, deep-level similarity, interaction frequency,

age similarity, and relationship length.

Though the lack of empirical studies on spiritual mentoring results in relatively little direction on potential relationships for research questions, theoretical insights and empirical evidence from the broader mentoring literature does provide some guidance. First, the current study asks if:

RQ1 (Actor Effects): Each of the predictor variables of interest (spiritual modeling self-efficacy (SMSE), deep-level similarity, motivation, credibility-enhancing displays, topics discussed, and perceived mentor motivation) will influence instrumental support, psychosocial support, and relationship quality from mentees' perspective, when controlling for relevant variables in the Actor-Partner Interdependence Model (APIM) (see Figure 1).

Further, the present study will utilize data from spiritual mentors and mentees to develop a better understanding of how the perspectives of each contribute to relationship dynamics. Specifically, the current study will investigate:

RQ2 (Actor Effects): The positive effects of mentors' perceptions of mentees' motivation, CREDs, deep-level similarity, and topics discussed on mentors' perceived relationship quality (see Figure 1).

Dyadic data also provide insight on partner effects. The current study will investigate whether:

RQ3 & RQ4 (Partner Effects): Mentee and mentor motivation, CREDs, topics discussed, and perception of motivation are related to mentor relationship quality (RQ3, see Figure 1); and mentee instrumental support, psychosocial support, and relationship quality (RQ4, see Figure 1). Additionally, the current study asks whether mentees'

perceived ability to learn from spiritual models (spiritual modeling self-efficacy) influences the mentor's perceptions of relationship quality (included in RQ3).

RQ 5 & 6 (Between-Dyad Variables): Age similarity between mentor and mentee as well as relationship length are examples of variables that vary between dyads, but not between dyad members (called between-dyad variables, explained below in the APIM section). These shared variables may influence mentee instrumental support, psychosocial support, and relationship quality (RQ5, see Figure 1), as well as mentor relationship quality (RQ6, see Figure 1). Though these potential relationships are based on empirical evidence related to the broad mentoring literature, the present investigation into spiritual mentoring is relatively exploratory in nature and so does not hypothesize specific relationships for the shared variables.

RQ7 & RQ8 (Actor Effects): The study will also address whether increased instrumental support, psychosocial support, and relationship quality positively affect levels of spirituality, religiosity, perceptions of the impact of their mentee or mentor on religious commitment, mentor SMSE, and overall well-being for the mentee (RQ7, see Figure 2) and mentor (RQ8, see Figure 2).

RQ9 & RQ10 (Partner Effects): Finally, mentee ratings of relationship quality may have partner effects on mentor spirituality, religious commitment, overall well-being, and SMSE (RQ9, see Figure 2), while mentor relationship quality may affect mentee spirituality, religiosity, perceptions of the impact of their mentor on religious

commitment, and overall well-being (RQ10, see Figure 2).

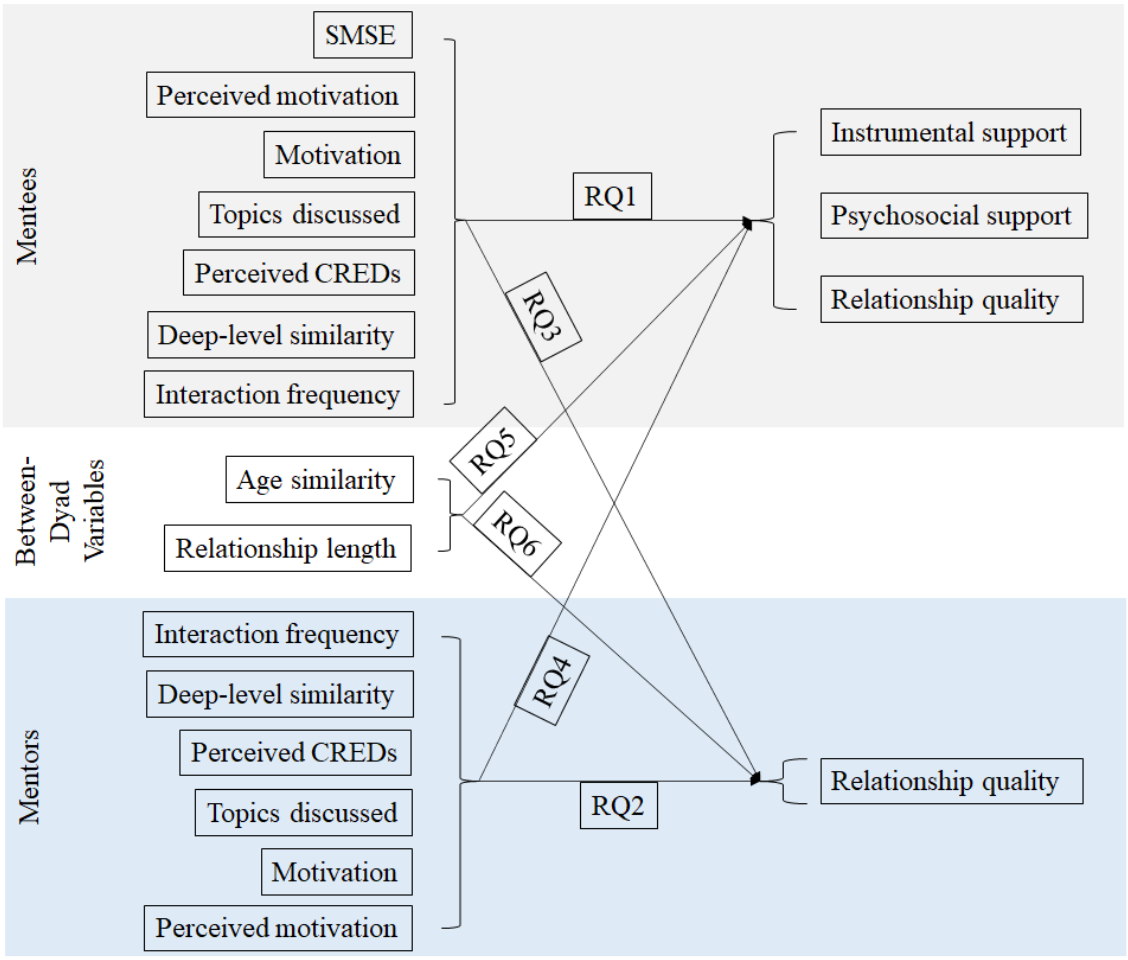


Figure 1. Summary of Research Questions (RQ) for Predictor Variables' Influence on Aspects of mentoring. Note: All predicted relationships are in the positive direction, excluding between-dyad variables. Rather than illustrate all individual relationships (23 actor effects, 21 partner effects, and 12 between-dyad variable effects), they are summarized by the arrows shown.

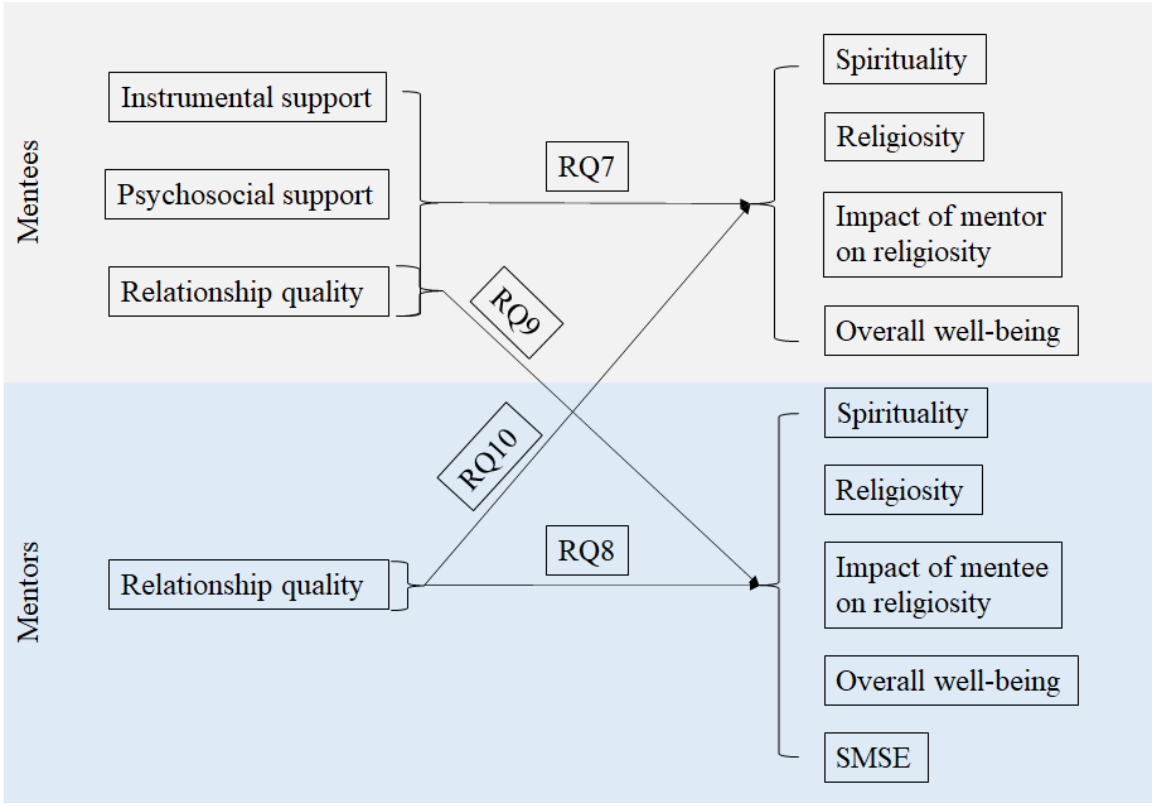


Figure 2. Summary of Research Questions (RQ) for Influence of Aspects of Mentoring on Outcome Variables. Note: All predicted relationships are in the positive direction. Rather than illustrate all individual relationships (17 actor effects and 17 partner effects), they are summarized by the arrows shown. Control variables not shown.

CHAPTER 3. METHOD

3.1 Sample

The sample included respondents from 189 spiritual mentoring relationships in which the mentee was aged 18 to 25 years old, with no additional inclusion or exclusion criteria for the mentor. Individuals in this range of ages are often considered to be in a unique developmental period referred to as emerging adulthood (Arnett, 2000). As noted previously, the newfound freedom that typically is associated with this stage of development often leads emerging adults to lose connection with religious practices and spiritual communities (Smith & Snell, 2009). This, coupled with an increased likelihood for risky behaviors (Pharo et al., 20110), suggests the guidance and stability mentoring relationships provide may be uniquely valuable during this transitional time (Smith, 2011).

3.1.1 Demographics of Mentee Sample

As noted in Table 3.1, 61.4% of mentee respondents were female, and 37.0% were male. Mentees ranged from 18 to 25 years of age, in accordance with the inclusion criteria, with a mean of 21.2 years, and were primarily White (75.1%) or Asian (6.9%; see demographics in Table 1 for more details). As it relates to their religious or spiritual identification, 172 (91.0%) mentees identified as religious and spiritual, 15 (7.9%) identified as spiritual, but not religious, and 2 (1.1%) identified as religious, but not spiritual. Mentees reported their religious tradition as predominantly Evangelical Protestant (61.4%), Mainline Protestant (17.5%), Other faith (15.3%), or Catholic (3.2%). In terms of education, 11.1% of mentees had a high school degree or less, 50.3% had received some college education, 36.0% had a bachelor's degree, and

2.6% had a master's degree. Finally, mentees reported the context in which they met their mentor, with 54.5% stating they met in a church or religious organization, 34.9% in school, and 10.6% in family or personal life.

3.1.2 Demographics of Mentor Sample

As is also detailed in Table 3.1, 55.0% of mentor respondents were female, and 45.0% were male. Mentors ranged from 20 to 82 years of age with a mean of 36.7 years, and were primarily White (86.2%), Hispanic (3.7%), or Asian (3.7%; see demographics on Table 1 for more details). As it relates to their religious or spiritual identification, 174 (92.1%) mentors identified as religious and spiritual, and 13 (7.4%) identified as spiritual, but not religious. Mentors reported their religious tradition as predominantly Evangelical Protestant (83.1%), Mainline Protestant (12.2%), or Catholic (2.1%). Finally, in terms of education, 6.9% of mentors had a high school degree or less, 2.7% had received some college education, 47.6% had a bachelor's degree, 38.6% had a master's degree, and 5.3% had a doctorate or professional degree.

Table 1 Demographic Characteristics of Respondents

	Mentees (n = 189)		Mentors (n = 189)	
Characteristic	n	%	n	%
Sex				
Female	116	61.4	104	55.0
Male	70	37.0	85	45.0
Education				
High school or less	21	11.1	13	6.9
Some college, no degree	88	46.6	3	1.6
Associate degree	7	3.7	2	1.1
Bachelor's degree	68	36.0	90	47.6
Master's degree	5	2.6	73	38.6
Doctorate or professional degree	-	-	10	5.3
Religious or Spiritual				
Religious and spiritual	172	91.0	174	92.1
Spiritual, but not religious	15	7.9	14	7.4

Table 2 (continued)

Religious but not spiritual	2	1.1	-	-
Neither religious nor spiritual	-	-	-	-
Religious Tradition				
Evangelical Protestant	116	61.4	157	83.1
Mainline Protestant	33	17.5	23	12.2
Black Protestant	2	1.1	2	1.1
Catholic	6	3.2	4	2.1
Jewish	2	1.1	-	-
Muslim	1	0.5	1	0.5
Other faith	29	15.3	1	0.5
No religion	-	-	1	0.5
Race or Ethnicity				
White/not Hispanic	142	75.1	163	86.2
Hispanic	11	5.8	7	3.7
Black	11	5.8	6	3.2
Asian	13	6.9	7	3.7
American Indian or Alaskan Native	-	-	-	-
Pacific Islander	-	-	-	-
Other	3	1.6	2	1.1
Mixed	8	4.2	3	1.6
Age				
18-19	31	16.4	-	-
20-21	79	41.8	4	2.1
22-23	64	33.9	24	12.7
24-25	15	7.9	14	7.4
26-35	-	-	64	33.9
36-45	-	-	34	18.0
46-55	-	-	31	16.4
56-65	-	-	15	8.0
66-75	-	-	2	1.1
76-85	-	-	1	.5
Initial Introduction Context				
Family or personal life	20	10.6	-	-
Church or religious organization	103	54.5	-	-
School	66	34.9	-	-
Relationship Formality				
Formed naturally/spontaneously	126	66.7	-	-
Formed through third party or matching process	63	33.3	-	-

3.2 Sampling Procedures

Following receipt of IRB approval (see Appendix A), respondents were obtained through convenience and snowball sampling. The convenience and snowball sampling

included reaching out to colleges, campus organizations, college ministries, and campus chaplains in settings across the country that are likely to help facilitate spiritual mentoring relationships. Contact information was obtained through publicly available online lists of campus organizations, ministries, ministers, and institutions. Individuals from diverse religious and spiritual backgrounds were desired and recruited for this sample. Numerous student organizations from diverse faith traditions including Jewish, Muslim, Hindu, atheist, agnostic, and inter-faith groups around the country were contacted. Despite this effort, the vast majority of organizations that were willing to distribute the were from Christian, and predominantly Protestant traditions. A lack of publicly available and up-to-date contact information for many student organizations and ministries of diverse faith traditions also created challenges for recruiting respondents from disparate faiths.

Contacts made with these individuals and organizations requested that they forward a message with a survey hyperlink to potential mentees. In the survey, mentees were asked to enter their mentor's email address, which sent an email with a hyperlink to a unique mentor survey to their mentor.

3.3 Measures

3.3.1 Demographic Variables

Respondents reported their age by selecting the appropriate integer. Education was measured as the highest education level they completed, whether *less than high school*, *high school*, *some college, associate degree*, *master's degree*, *professional degree*, or *doctorate degree.* Gender was measured as either male, female, or gender variant/non-conforming. Race or ethnicity was reported as white, Hispanic, black or

African American, Asian or Pacific Islander, American Indian, or other.

Respondents reported the family structure that best matches their household with response options of *lived with both parents, lived with both parents and extended family, lived with mother only, lived with father only, lived with extended family, adopted/foster home,* and *other.* Sexual orientation was reported as *heterosexual, lesbian, gay, bisexual, queer, pansexual,* or *other.* Finally, based on the RELTRAD (Steensland et al., 2000) classification of religious traditions, respondents selected the most appropriate religious tradition identification as either *evangelical protestant*, *mainline protestant*, *Black protestant*, *Catholic*, *Jewish*, *Muslim*, *Buddhist*, *Hindu*, *no religion*, *or other faith*.

3.3.1.1 Relationship formality

Following Jucovy, (2003), the formality of the relationship was measured by asking mentors and mentees a dichotomous question about whether the mentoring relationship developed naturally/spontaneously (coded 0 = informal), or was established through a third party or matching process (coded 1 = formal).

3.3.1.2 Relationship type

The type of mentoring relationship was assessed through a drill-down style question that asked “In thinking about your spiritual mentor, from what setting or context do you primarily know them?” Answer choices included three broad contexts, followed by numerous more specific contexts. The broad contexts were Family/Personal Life, Church/Parish/Synagogue/Religious Organization, and School. The specific relationships

for each broad context are listed below.

3.3.1.2.1 FAMILY/PERSONAL LIFE

Mother, father, spouse (or partner), grandmother, grandfather, uncle, aunt, step-mother, step-father, sister, brother, friend/family friend, father-in-law, or mother-in-law.

3.3.1.2.2 CHURCH/PARISH/SYNAGOGUE/RELIGIOUS ORGANIZATION

Minister, pastor, priest, rabbi, or other local congregational leader, other staff member of a local congregation, staff member at a monastery/camp/spiritual retreat center, fellow member from a local congregation (perhaps also a friend, not on staff), or fellow participant in retreats at a monastery/camp/spiritual retreat center (not on staff).

3.3.1.2.3 SCHOOL

Professor, teacher or instructor; chaplain, counselor, or other staff member at school; minister, pastor, priest, rabbi, brother, or other staff of campus religious organization; fellow participant in bible study or other campus religious group; fellow student: friend; fellow student: roommate; fellow student: participant in organized extracurricular group (athletics, choir, service, etc.)

3.3.2 Age similarity

Age similarity was calculated by subtracting mentee self-report of age from mentor self-report of age.

3.3.3 Interaction frequency

Mentors' and mentees' frequency of interaction was measured by asking both individuals "How many hours per month do you spend talking or interacting with your mentor/mentee?" and "How many hours per month do you spend talking about or

interacting with your mentor/mentee in religious/spiritual matters?" Response options ranged between 0 and 30+ hours per month.

3.3.4 Deep-level similarity

The present study followed Eby and colleagues' (2013) understanding of deep-similarity in the mentoring context, which was defined as "similarity in attitudes, beliefs, values, and other personal characteristics (e.g., personality), which are revealed over time through interpersonal interactions" (p. 449; also see Harrison, Price, & Bell, 1998). Consistent with this understanding, Ensher and Murphy's (1997; see Appendix B) measure of similarity of mentor/protégé was utilized. This is a five-item measure with a Cronbach alpha of .95 (Ensher & Murphy, 1997). It includes questions about perceived similarity of values, outlook, and analyzing of problems. Items were measured using a scale of strongly disagree (1) to strongly agree (5). The current study's Cronbach alpha for mentees and mentors was .78 and .84, respectively.

3.3.5 Relationship length

The length of the mentoring relationship was measured by asking mentors and mentees how long they have had a relationship with the mentee/mentor. Response options ranged from less than a year (1) to more than five years (6).

3.3.6 Credibility-enhancing displays

A slightly adapted version of Lanman and Buhrmster's (2016; see Appendix C) measure of CREDs was used. This is a seven-item measure with a Cronbach alpha of .92 that asks respondents their perceptions of the extent of their primary caregiver's credibility-enhancing displays using a Likert-scale (1 = to no extent at all, 7= to an

extreme extent). The questions were slightly modified to measure CRED perceptions for both mentors and mentees by replacing the words “caregiver(s)” with “mentor” or “mentee”. The current study’s Cronbach alpha for mentees and mentors was .78 and .87, respectively.

3.3.7 Motivation and perceived motivation

Mentor and mentee motivation were measured using an adapted version of Ragins and Scandura’s (1994; see Appendix D) willingness-to-mentor scale. This scale consists of four items on a seven-point scale (1= strongly agree to 7 = strongly disagree) that measure the degree of motivation a mentor has for mentoring. It has a Cronbach alpha of .92. The measure was adapted to measure motivation of both mentor and mentee, and mentor and mentee perceptions of their mentee and mentor motivation. The current study’s Cronbach alpha for mentee and mentor motivation was .85 and .73, respectively, and for mentee and mentor perceived motivation was .74 and .77, respectively.

3.3.8 Topics Discussed

The extent to which certain topics were discussed was measured using an adapted version of Kern and colleagues’ (2019) Topics Discussed measure (see Appendix E). Originally developed for a school-based mentoring program for high school students, this scale consists of four items that ask the extent to which the mentor or mentee talks about particular topics. The original measure asked the extent to which the following topics are discussed: school, future plans, friendships, and family. Each item is measured on a four-point scale ranging from not at all (1) to very much (4). The mentee and mentor versions have a Cronbach alpha of .70 and .71, respectively. However, each item can be used to individually measure the extent to which each specific topic is discussed. The adapted

version for this spiritual mentoring context replaced the topic of school with the topic of religion/spirituality. The current study's Cronbach alpha for mentees and mentors was .73 and .75, respectively.

3.3.9 Spiritual modeling self-efficacy

Mentor and mentee perception of their ability to learn from prominent and communal spiritual models, or spiritual modeling self-efficacy, was measured using the spiritual modeling self-efficacy scale (Oman et al., 2012; see Appendix F). This ten-item measure consisted of two subscales of five-items each that measure spiritual modeling self-efficacy for prominent and community-based spiritual models. Only the measure of community-based spiritual modeling self-efficacy was used. This subscale has a Cronbach alpha of .89 and measured the following aspects of self-efficacy identified by Bandura (1997): identification, attention, retention, reproduction of behavior, and motivation. The measure asked respondents to rate their confidence in these aspects of self-efficacy using a 0 (cannot do at all) to 100 (certain can do) scale. The current study's Cronbach alpha for mentees and mentors was .78 and .80, respectively.

3.3.10 Instrumental support

The Mentor Role Instrument (Ragins & McFarlin, 1990; see Appendix G), which uses Kram's (1985) theory of mentor roles and functions as a foundation, was used to measure both instrumental and psychosocial support. The items measure specific roles delineated by Kram, including sponsor, coach, protector, challenger, and promoter. As mentioned previously, instrumental support is often used as a variable of interest in the workplace and academic mentoring literature, but has received less attention in other settings. Because of this, the items for instrumental support in the Mentor Role

Instrument are phrased in ways consistent with workplace settings. To address this, items related to the roles of coach and challenger, which are relevant to spiritual mentoring in and outside of established religious organizations, were adapted and utilized to measure instrumental support in the spiritual mentoring context. The coach and challenger roles are measured by three items each and have a Cronbach alpha of .89 and .97, respectively (Dilmore et al., 2010). Items were measured on a seven-point Likert scale ranging from strongly disagree (1) to strongly agree (7). The current study's Cronbach alpha for the measure was .86.

3.3.11 Psychosocial support

The psychosocial dimension of the Mentor Role Instrument Ragins & McFarlin, 1990; see Appendix H) was used to measure psychosocial support. This dimension includes 18 items that measure the following roles: friend, social associate, parent, role model, counselor, and acceptor. The psychosocial dimension has a Cronbach alpha of .93 (Dilmore et al., 2010). Items were measured on a seven-point Likert scale ranging from strongly disagree (1) to strongly agree (7). The current study's Cronbach alpha for the measure was .85.

3.3.12 Relationship quality

To measure relationship quality for mentees, Kern and colleagues' (2019; see Appendix I) measure was slightly adapted by removing one instance of the word "school" and replacing it with "spiritual". This measure, which was originally developed for mentees and adapted from the well-established relationship measure from Anderson and colleagues (2004), contains ten items and has a Cronbach alpha of .94. The measure contains items related to mentee comfort with meeting with the mentor, mentee

willingness to share about their personal life, and the extent to which mentees feel their mentor cares about and respects them. Response options ranged from strongly disagree (1) to strongly agree (4). Because this measure was created for a school mentoring program, questions were slightly modified to reflect the spiritual context. In line with Kern and colleagues' recommendation, five relevant items from the mentee measure were used to measure mentor perception of mentees' relationship quality, though this is not included as a study variable in the current study. The current study's Cronbach alpha for mentees was .87.

Mentors' relationship quality was measured using Rhodes and colleagues' (2017) Strength of Relationship measure. This is a 14-item measure with a Cronbach alpha of .85 that was originally developed for use with the Big Brothers Big Sisters program. Three items that were irrelevant to this context were removed, and the wording of some questions was adapted slightly for use with this context. Answers were scored on a 5-point scale, ranging from 1 (strongly disagree) to 5 (strongly agree). The current study's Cronbach alpha for this mentor measure was .73.

3.3.13 Perceived Impact of Mentee or Mentor on Religious Commitment

An adapted version of Worthington and colleagues' (2012) Religious Commitment Inventory (RCI-10; see Appendix J) was used to assess the perceived impact of having a mentor or mentee on participants' religious commitment. The RCI-10 is an assessment of religious commitment and includes items such as "I spend time trying to grow in understanding of my faith" and "Religious beliefs influence all my dealings in life." Items are measured on a five-point scale ranging from strongly disagree (1) to strongly agree (5). To measure the extent to which mentees and mentors perceive having

a mentor and mentee, respectively, leads them to greater religious commitment and engagement, the RCI-10 was adapted by adding the introductory statement "having a spiritual mentor (mentee) leads me to:". The RCI-10 has a Cronbach alpha of .94 for college-aged respondents (Worthington, et al, 2003). The current study's Cronbach alpha for mentees and mentors was .80 and .88, respectively.

3.3.14 Well-being

Overall well-being of both mentor and mentee was measured using VanderWeele's (2017; see Appendix K) measure of human flourishing. This measure consists of ten items, which include the following five subscales (domains), each of which have been found to be associated with spirituality or religious community: happiness and life satisfaction, mental and physical health, meaning and purpose, character and virtue, and close social relationships. The items asked respondents to rate their responses on a 0 to 10 scale. The measure has a Cronbach alpha of .89 (Węziak-Białowolska, McNeely, & VanderWeele, 2019). The current study's Cronbach alpha for mentees and mentors was .85 and .84, respectively.

3.3.15 Intrinsic religiosity

Intrinsic religiosity was measured using the Revised Intrinsic/Extrinsic Religiosity Scale (Gorsuch, & McPherson, 1989; see Appendix L). This is a widely used 14-item measure developed from Allport and Ross' (1967) distinction between intrinsic and extrinsic motivations for religiosity. Items measuring intrinsic religiosity emphasize the individual's personal enjoyment of their religion, the extent to which it affects their daily life and overall approach to life. Gorsuch and McPherson's (1989) initial study was conducted on 771 college students and provided Cronbach alphas of .82 for intrinsic

religiosity and .65 for extrinsic religiosity. Items were measured on a five-point scale ranging from strongly disagree (1) to strongly agree (5). The current study's Cronbach alpha for mentee and mentor intrinsic religiosity was .78 and .77, respectively.

3.3.16 Spirituality

Participants' spirituality was measured using the short form of the Daily Spiritual Experiences Scale (Fetzer, 2003; see Appendix M). This adaptation of the original long form version by Underwood and Teresi (2002) contained six items that measure everyday spiritual experiences that may reflect a religious context, or less formal spiritual life. The measure is designed to be inclusive of diverse religious or spiritual contexts and experiences with the divine or transcendent and preliminary evidence suggests that it is appropriate for diverse belief systems. The six items were measured on a six-point scale ranging from never or almost never (1) to many times a day (6), and has a Cronbach alpha of .91 (Fetzer, 2003). The current study's Cronbach alpha for mentees and mentors was .85 and .82, respectively.

3.4 Data Analysis

An a priori power analysis of distinguishable dyads was conducted using APIMPower (Ackerman & Kenny, 2016). Based on the small to medium effects found in studies related to mentoring (Bayer, Grossman, & DuBois, 2015) and spiritual mentoring relationships (King & Mueller, 2004), medium actor and small partner effect sizes (standardized regression coefficient) of 0.3 and 0.2, respectively, were assumed (Cohen, 1988; Kenny, 2015). The power analysis, using these estimations and based on a two-tailed test with an alpha (α) value of .05, a beta (β) value of .20, yielded a recommended sample size of 85 dyads for detecting actor effects and 185 dyads for detecting partner

effects for a basic APIM with two actor effects and two partner effects. The analytic sample contained 189 dyads (388 individuals) with complete data, which indicates a sufficient sample size to detect small actor and partner effect sizes.

Initial analyses (contact author for details) utilized basic APIM models for purposes of gaining some insight into the relationships between components of the overall model presented in Figure 1. However, the results presented herein utilized substantially larger models than a basic APIM. Though there is extensive debate regarding sample sizes in structural equation modeling, it is often recommended that for less complex models, such as those without mediation or latent variables, samples of between 150 and 200 respondents is sufficient (Kline, 2015; Wolf et al., 2013). All remaining statistical analyses were conducted using SPSS & AMOS 26. It is also important to note that, for the vast majority of the results, the findings presented in the larger models were also reflected in the more basic APIM models.

In utilizing dyadic data, it is important to recognize that many variables between the two individuals in a dyad, the mentor and mentee in this instance, will be naturally correlated (Kenny & Kashy, 2010; Kenny, Kashy, & Bolger, 1998). For example, levels of religiosity between the mentor and mentee are likely to be correlated as a result of both selection and the mentoring process. In other words, because the individuals within each dyad are connected to each other in some way, they also may influence each other's responses. This potential correlation indicates that the dyad level should be considered in the analysis. By accounting for and measuring the interdependence of observations, dyadic analyses avoid violating independence assumptions (Ferrin, Bligh, & Kohles,

2015), and allow the estimation of effects within and between individuals in a dyad.

Similar to, but distinct from interdependence, is the concept of homogeneity. Homogeneity in dyadic data suggests that individuals in a dyad will on average by more similar to the other dyad member than to any other random individual in the data. In other words, two respondents in a given dyad are more likely to be statistically related (whether negatively or positively) to each other more so than any two random respondents chosen from the sample.

Additionally, there are two types of dyads: distinguishable and indistinguishable. Distinguishable dyads are those which contain individuals who are distinct from one another based on some factor or characteristic that is relevant to the research question (Kenny, Kashy, & Cook, 2006). To be considered distinguishable, both theory and empirical evidence, based on prior studies or present data, of dyads' distinguishability should be present (Kenny et al., 2006). In the instance of spiritual mentoring relationships, both theory (Oman, & Thoresen, 2003; Weinberg & Locander, 2014) and extant empirical evidence (Buzzanell, 2009; Meagher & Kenny, 2013; Schwartz et al., 2006) suggest that mentors and mentees should be considered distinguishable dyads based on their role in the relationship. For distinguishable dyads, the nonindependence of predictor variables are accounted for via correlation, while the outcome variables are measured by correlating the errors of both individuals in the model (Kenny, 2013).

3.4.1 Actor-Partner Interdependence Model

A specific type of dyadic analysis, called the Actor-Partner Interdependence Model (APIM; Kenny, et al., 1998) attempts to measure and explain the amount of nonindependence between the individuals in a dyad. The APIM requires that every

respondent be part of one and only one dyad in the sample (Kenny & Kashy, 2010). As in other dyadic designs, the nonindependence of each participant's responses due to their membership in a dyad makes it necessary that the dyad, rather than the individual, is considered the unit of analysis in APIM models (Kenny, et al., 1998).

Within APIM models, there are also variables that are based on whether the factor varies between the dyads or between individuals in the dyads (Kenny, Kashy, & Bolger, 1998). With between-dyad variables, the values of the variable vary between one dyad and another, but are the same value for each individual in the dyad (Kenny, 2013). For example, the length of a relationship, a difference/similarity score between dyad members, or, in the case of this study, the mentoring relationship type (whether parent-child or not parent-child), would be between-dyad variables. This type of variable may also be referred to as a level two variable, particularly in multilevel modeling analyses. With within-dyad variables, the values of the variable vary between members of the dyad, while the dyad means do not vary between dyads. For example, sex in heterosexual couples would vary between dyad members, but each dyad would have the same mean value. In terms of distinguishability, dyads can be distinguished based on a dichotomous within-dyad variable, as in the case of sex, or mentor/mentee status. Finally, if the variable varies between and within dyads, it is considered a mixed variable (Kenny). Most variables in dyadic data fall under this category. For example, in mentoring relationships, the age of the dyad members, or the perceptions of relationship quality are likely to differ both between dyad members (mentor and mentee), and the mean age will typically differ between dyad pairs.

In the model, two effects are calculated for each person in the dyad (see Figure 3):

the individual's actor effect and the individual's partner effect. The actor effect (a2) is the effect of the predictor variable (motivation) of the mentor (Motiv_or) on the response variable (perceived relationship quality) of that same person (Relat Qual_or). For example, in the present study, the influence of the mentor's motivation in the mentoring relationship on the mentor's perception of relationship quality is an actor effect, as is the mentee motivation's (Motiv_ee) influence on mentee perceived relationship quality (Relat Qual_ee). The APIM also allows for more complex models with numerous predictor (and outcome) variables, which will be utilized in this study by including multiple predictor variables and relevant control variables. For purposes of simplicity and explanation, only a basic APIM is included in Figure 3 below.

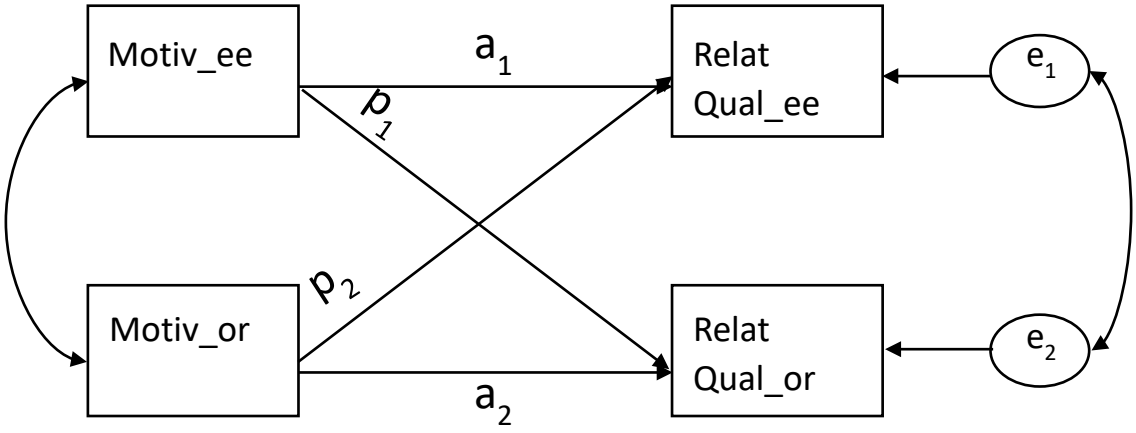


Figure 3. A standard APIM, a = actor effect, p = partner effect. Variables ending in "_or" are potential data from mentors while "_ee" are mentees. Subscripts indicate the source of the effect, e.g. mentor (1) or mentee (2). For simplicity, control variables are not depicted.

The partner effect (p1) is the effect of the predictor variable of person one (e.g., mentee) on the outcome variable of person two (e.g., mentor) or vice versa (Kenny, Kashy, & Bolger, 1998). For example, the mentee's motivation in a mentoring relationship will likely influence the mentee's perception of relationship quality (the actor

effect), but may also influence the mentor's perception of relationship quality (the partner effect). Likewise, the same actor and partner effects can be estimated for the mentor (Motiv_or) and are represented as a2 and p2 in Figure 3, respectively. Actor and partner effect coefficients are interpreted as regression coefficients. However, it is additionally important to recognize that in the APIM, the actor effect is not precisely a typical regression estimation, as nonindependence is accounted for in the model, such that even if there is not a statistically significant partner effect, partner influence is controlled for in the model.

CHAPTER 4. RESULTS

Descriptive statistics (means and standard deviations) for all study variables from both the mentee and mentor samples are listed in Table 2. Following the recommendation of Kenny, Kashy and Cook (2006), before analyzing the data, predictor variables were centered. Because the mentor measure of relationship quality had one more question than the mentee measure, centering was achieved by subtracting the mentee or mentor sample mean from the respective individual score. According to Kenny and colleagues, the primary issue when centering based on the distinguishing variable (mentor versus mentee) is that it prevents the researcher from investigating the effects of the distinguishing variable. Because the distinguishing variable was not included as a predictor variable, this issue was not a concern in the present study. Centering allows intercepts in the models to be more intuitively interpreted and may help address issues with multicollinearity among the predictor variables (see Iacobucci, Schneider, Popovich, & Bakamitsos (2016) for further discussion). Pearson product-moment correlations for variables included in research questions one through six are provided in Table 3. Pearson product-moment correlations for variables included in research questions seven through ten are provided in Table 4.

Table 3 Descriptive Statistics for Study Variables (n = 189)

Variable	Mentee Mean (SD)	Mentor Mean (SD)
Age Similarity	15.55 (12.22)	15.55 (12.22)
Interaction Frequency	5.58 (6.10)	5.13 (6.45)
Relationship Length	3.38 (1.64)	3.61 (1.94)
Number of Spiritual Mentors/Mentees	3.40 (1.48)	5.06 (1.47)
Topics Discussed Scale	14.22 (1.97)	14.35 (1.82)
Religion/Spirituality	3.81 (0.42)	3.85 (0.41)
Friendships	3.52 (0.70)	3.50 (0.65)

Family	3.36 (0.79)	3.44 (0.66)
Future Plans	3.53 (0.70)	3.55 (0.65)
Deep Level Similarity Scale	20.73 (2.99)	19.61 (3.40)
Perceived CREDs Scale	43.65 (4.57)	40.75 (5.73)
Willingness to Mentee/or Scale	25.16 (3.25)	26.41 (2.33)
Perceived Willingness to Mentee/or Scale	25.97 (2.63)	24.66 (3.12)
SMSE Scale	399.56 (63.44)	408.48 (68.02)
Instrumental Support Scale	22.86 (3.97)	-
Psychosocial Support Scale	50.63 (4.51)	-
Relationship Quality Scale	37.74 (3.13)	37.47 (3.88)
Human Flourishing Scale	101.18 (14.49)	105.49 (12.39)
Intrinsic Religiosity Scale	37.76 (4.56)	40.89 (4.62)
Extrinsic Religiosity Scale	16.58 (4.14)	20.97 (4.64)
Spirituality Scale	27.00 (4.76)	28.12 (4.35)
Impact of Mentee/Mentor Scale	42.87 (4.76)	40.85 (6.36)

Table 4 Correlations for Research Questions 1 through 6 Study Variables (n = 189)

Variable	1	*2*	3	4	5	6	7	8	9	10	11	12
1. Age Similarity	-	-.09	.29**	-.06	.05	.00	-.11	.02	.16*	-	-	.02
2. Interaction Frequency	-.01	-	.15*	.25**	.01	.09	.07	.14	.06	-	-	.20**
3. Relationship Length	.28**	.14	-	.12	.07	.01	-.11	-.05	.20**	-	-	.04
4. Topics Discussed	-.25**	.09	.16*	-	.22**	.26**	.10	.27**	.14	-	-	.37**
5. Deep Level Similarity	-.08	.01	.04	.29**	-	.50**	.16*	.35**	.16*	-	-	.44**
6. Perceived CREDs	.01	-.08	.00	.27**	.21**	-	.11	.45**	.06	-	-	.45**
7. Motivation	-.04	.02	-.11	.20**	.15*	.21**	-	.33**	.24**	-	-	.32**
8. Perceived Motivation	.04	-.09	-.01	.21**	.21**	.36**	.42**	-	.15*	-	-	.42**
9. SMSE	-.08	.03	.00	.24**	.24**	.27**	.17*	.19**	-	-	-	.20**
10. Instrumental Support	-.23**	.11	-.11	.27**	.13	.22**	.23**	.19**	.19**	-	-	-
11. Psychosocial Support	.01	.03	.10	.35**	.43**	.34**	.40**	.37**	.26**	.30**	-	-
12. Relationship Quality	-.03	.09	.09	.43**	.24**	.30**	.37**	.32**	.19**	.27**	.63**	-

Note. Mentor values are above the diagonal line; mentee values are below the diagonal line; instrumental and psychosocial support measures were not given to mentors; *$p < .05$ (2-tailed); **$p < .01$ (2-tailed)

Table 5 Correlations for Research Questions 7 through 10 Study Variables (n = 189)

Variable	1	*2*	3	4	5	6	7	8	9
1. Instrumental Support	-	-	-	-	-	-	-	-	-
2. Psychosocial Support	.30**	-	-	-	-	-	-	-	-
3. Relationship Quality	.27**	.63**	-	.21**	.15*	-.10	.07	.30**	.20**
4. Spirituality	.36**	.28**	.21**	-	.24**	.12	.11	.31**	.11
5. Intrinsic Religiosity	.20**	.14	.17*	.50**	-	-.33**	.36**	.20**	.09
6. Extrinsic Religiosity	-.02	-.03	-.08	-.01	-.37**	-	-.04	-.12	.02
7. Impact of Mentee/Mentor	.46**	.38**	.29**	.44**	.36**	.03	-	.01	.10
8. Well-being	.12	.28**	.21**	.40**	.22**	-.02	.25**	-	.24**
9. SMSE	-	-	-	-	-	-	-	-	-

Note. Mentor values are above the diagonal line; mentee values are below the diagonal line; instrumental and psychosocial support measures were not given to mentors; *$p < .05$ (2-tailed); **$p < .01$ (2-tailed)

4.1 Research Questions One through Six

The first six research questions addressed the influence of theoretically and/or empirically supported actor and partner effects, and between-dyad variables (age similarity and relationship length) effects from predictor variables of interest on instrumental support, psychosocial support, and relationship quality for mentees, and relationship quality for mentors.

All predictor variables were entered into a fully saturated APIM with mentee relationship quality, psychosocial, and instrumental support along with mentor relationship quality as the endogenous (or outcome) variables. See Figure 4 for a depiction of the final model

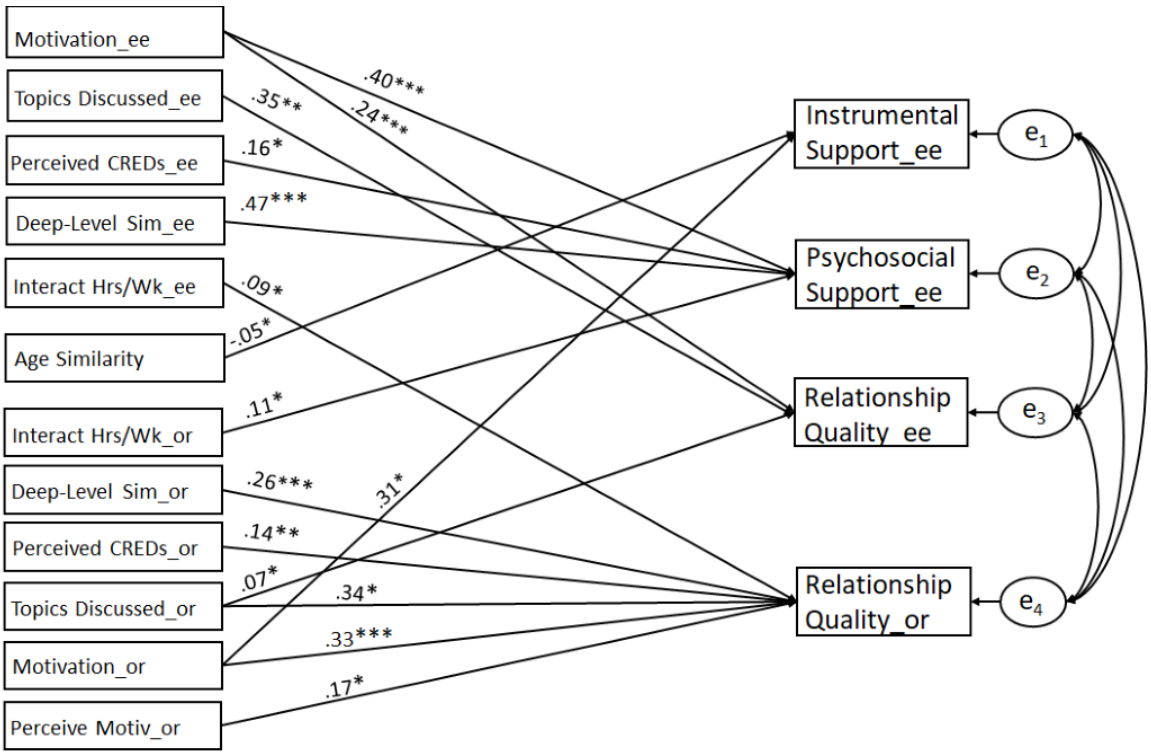


Figure 4. Actor-partner interdependence model for research questions one through six. Unstandardized coefficients for mentee and mentor variables shown, n = 189 dyads. Variables ending in "_ee" and "_or" represent mentee and mentor variables, respectively. For simplicity, only statistically significant paths and variables are shown.

Measurement errors and correlations not included in this figure for simplicity. *p < .05 **p < .01 ***p < .001

The model indicated that many, but not all, of the variables of interest predict higher levels of one of the outcome variables of interest. Specifically, mentee instrumental support was associated with lower age disparity between mentee and mentor, and greater mentor motivation. Mentee psychosocial support was related to mentee motivation, overall topics discussed, perceptions of mentor credibility-enhancing displays, deep-level similarity, and mentor ratings of interaction frequency. Mentee relationship quality was positively associated with mentee motivation, overall topics discussed and mentor ratings of overall topics discussed. Finally, mentor relationship quality was associated with mentee ratings of interaction frequency, mentor ratings of deep-level similarity, perception of mentees' credibility-enhancing displays, overall topics discussed., motivation, and perceptions of mentee motivation. This model explained 3420.3% and 42.7% of the variance in mentee instrumental and psychosocial support, respectively, and 36.9% and 42.4% of the variance in mentee and mentor relationship quality, respectively.

To further investigate which specific types of topics discussed predicted higher mentee instrumental and psychosocial support, and relationship quality in mentees and mentors, a fully saturated APIM was created with the following predictor variables: the frequency with which religion/spirituality, friendships, family, and future plans were discussed from both mentee and mentor perspectives, for a total of eight initial predictors

(see Figure 5).

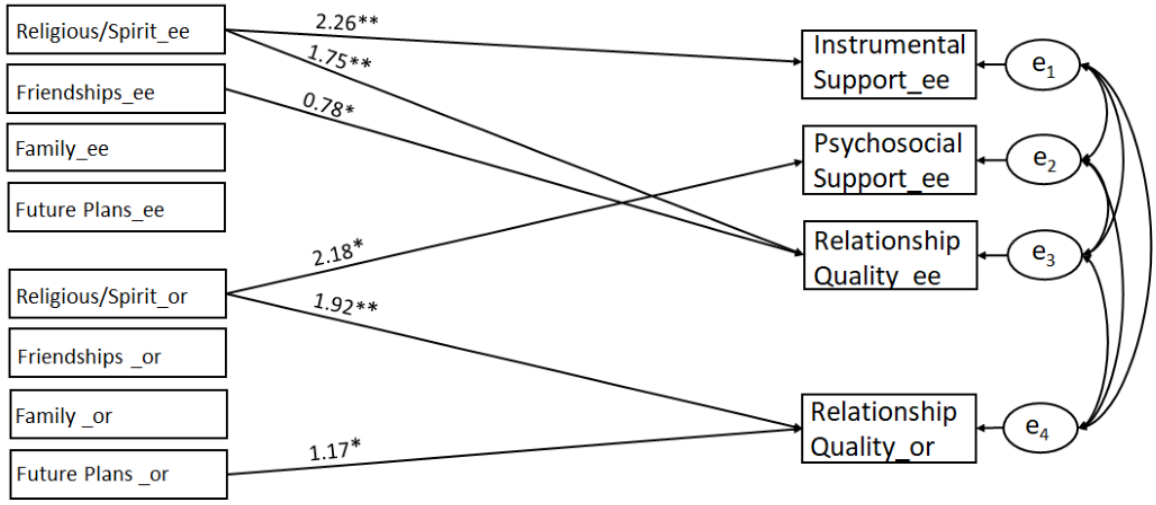


Figure 5. Actor-partner interdependence model for influence of topics discussed on relationship aspects. Unstandardized coefficients for mentee and mentor variables shown, n = 189 dyads. Variables ending in "_ee" and "_or" represent mentee and mentor variables, respectively. For simplicity, only statistically significant paths are shown, and correlations and measurement error correlations are not included in this figure. *p < .05 **p < .01 ***p < .001

The model indicated that for mentees, more frequently discussing religion/spirituality and friendships was associated with higher mentee relationship quality. Mentee instrumental support was associated with mentee reports of more frequently discussing religion and spirituality, whereas no mentee ratings of topics discussed were associated with mentee psychosocial support. For mentors, more frequently discussing religion/spirituality (and future plans was associated with increased mentor relationship quality. There was also a statistically significant partner effect. Mentor ratings of the frequency with which religion and spirituality was discussed was associated with increased mentee psychosocial support. This model explained 14.9% and 17.5% of the variance in mentee instrumental and psychosocial support, respectively, and

28.8% and 17.6% of the variance in mentee and mentor relationship quality, respectively.

4.2 Research Questions Seven through Ten

Research questions seven through ten addressed the influence of theoretically and/or empirically supported actor and partner effects from mentee instrumental support, psychosocial support, and relationship quality, and mentor relationship quality on outcomes of interest. Specifically, these research questions asked whether each of these predictor variables of interest had a positive influence on mentee: spirituality, religiosity, perceptions of the impact of their mentor on their religiosity, and overall well-being. Research questions seven through ten also asked whether the predictor variables of interest had a positive influence on mentor ratings of spirituality, religiosity, perceptions of the impact of their mentor on their religiosity, overall well-being, and spiritual modeling self-efficacy.

To investigate the influence of mentee instrumental and psychosocial support on the four mentee outcomes, one APIM with all of the above hypothesized relationships was created to account for the interdependence in the predictor variables (see Figure 7). The results of these models are divided up below according to the outcome variables, though they were all included in the same APIM. The model showed a good fit ($\chi 2(10, N = 189) = 7.72$, $p = .6.57$; CFI = 1.000; RMSEA = .000; $\chi 2/df = 0.77$). The results indicated multiple moderate or strong correlations between predictor variables. Throughout this section, it is important to keep in mind that while relationships between these variables are supported by previous research and theory, the data were not longitudinal, and causation should not be inferred. Because of this, an additional APIM was created that depicted the relationships between predictor and outcome variables in

the opposite directions. The results of this APIM are reported in the text of each section below.

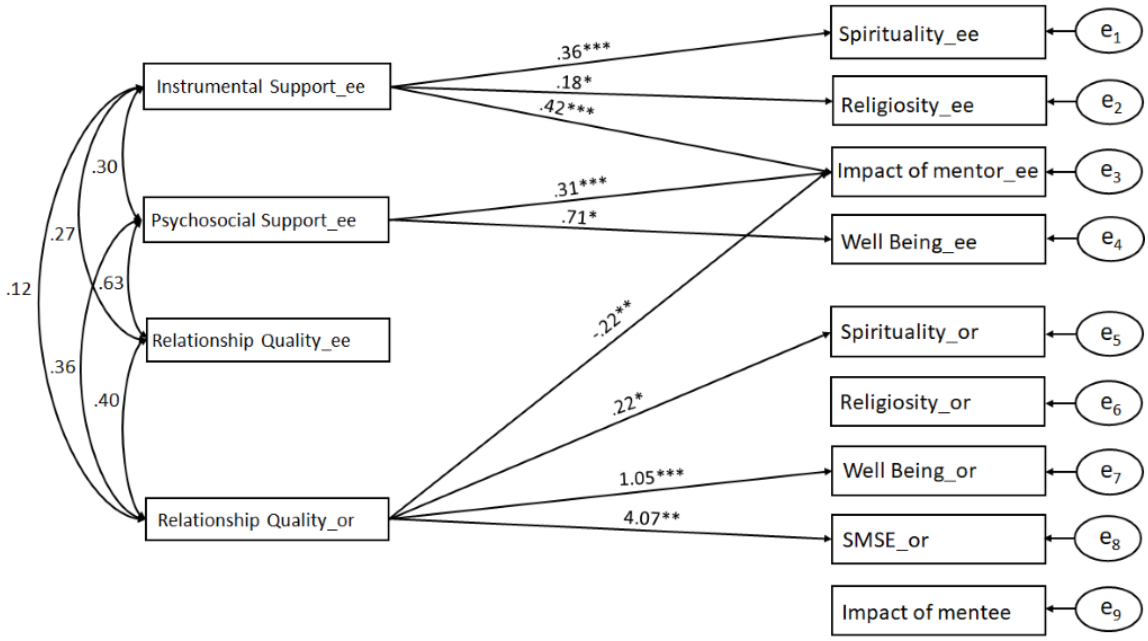


Figure 6. Actor-partner interdependence model for research questions seven through ten. Unstandardized coefficients for mentee and mentor variables shown, n = 189 dyads. Variables ending in "_ee" and "_or" represent mentee and mentor variables, respectively. For simplicity, only statistically significant paths are shown, and measurement error correlations are not included in this figure. *p < .05 **p < .01 ***p < .001

4.2.1 Spirituality

The results indicated that mentee instrumental and psychosocial support, and mentor relationship quality, but not mentee relationship quality, were associated with higher levels of at least one outcome variable of interest. Specifically, greater mentee spirituality was related to increased levels of instrumental and psychosocial support. Mentor spirituality was associated with mentor relationship quality. The additional APIM that depicted the relationships in the opposite directions indicated that, as it relates to the spirituality findings, only the statistically significant association between spirituality and

instrumental support was statistically significant in the opposite direction.

4.2.2 Religiosity

For mentee and mentor religiosity, the results indicated that of all the paths in the models described above, only instrumental support was statistically associated with increases in mentee religiosity. None of the predictor variables in the model were associated with mentor religiosity. The additional APIM that depicted the relationships in the opposite directions indicated that the statistically significant association between religiosity and instrumental support was not statistically significant in the opposite direction.

4.2.3 Perceived Impact of Mentee or Mentor on Religious Commitment

The model results indicated that mentee ratings of instrumental support, psychosocial support, and mentor relationship quality were statistically associated with increases in mentee perceptions of the impact of being a mentee on religious commitment. Mentor ratings of the impact of that having a mentee has on their religious commitment were not associated with any of the predictor variables in the model. The additional APIM that depicted the relationships in the opposite directions indicated that, as it relates to the mentee or mentor impact findings, only the statistically significant associations between impact of mentor and psychosocial and instrumental support were statistically significant in the opposite directions.

4.2.4 Mentor Spiritual Modeling Self-Efficacy

The results of the APIM (Figure 6) indicated that mentor relationship quality was associated with higher mentor spiritual modeling self-efficacy. No mentee variables were

statistically associated with mentor spiritual modeling self-efficacy. The additional APIM that depicted the relationships in the opposite directions indicated that, as it relates to the mentor SMSE, the statistically significant association between mentor SMSE and relationship quality was not statistically significant in the opposite direction.

4.2.5 Overall Well-being

As it relates to well-being, the results indicated that, of all the paths included in the model, only psychosocial support was associated with mentee overall well-being. Mentor well-being was only associated with mentor ratings of relationship quality. The additional APIM that depicted the relationships in the opposite directions indicated that, as it relates to the well-being findings, both of the statistically significant associations were statistically significant in the opposite direction.

To further investigate whether specific sub-types of well-being were influenced by mentee psychosocial support, instrumental support, and relationship quality, as well as mentor relationship quality, an APIM was created that reflected the hypothesized relationships for mentee and mentor overall well-being in Figure 2. The six subscales of VanderWeele's (2017) overall well-being measure (happiness and life satisfaction, mental and physical health, meaning and purpose, character and virtue, social relationships, and financial and material stability) were used as outcome variables for each of the above listed predictors. However, the model fit poorly ($\chi2(12, N = 189) = 26.74$, $p = .008$; CFI = .983; RMSEA = .081; $\chi2/df = 2.23$). Because there were no partner effects in the previous model between mentor and mentee relationship quality and mentee and mentor well-being, all mentor variables were removed from the model. Figure 7 portrays the results the resulting fully saturated path model for mentee variables.

The relationships between mentee and mentor relationship quality and mentor well-being subscales (research questions eight and nine) were tested in a separate APIM.

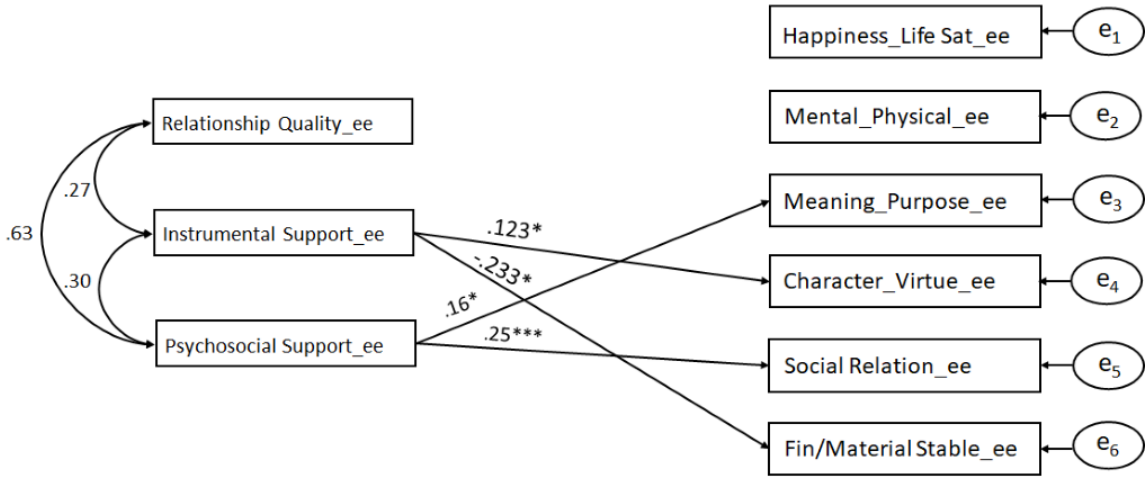


Figure 7. Path model for influence of mentee relationship aspects on well-being subscales. Unstandardized coefficients for mentee and mentor variables shown, n = 189 dyads. Variables ending in "_ee" represent mentee variables. For simplicity, only statistically significant paths are shown and measurement error correlations are not included in this figure. *p < .05 **p < .01 ***p < .001.

The path analysis indicated that mentee relationship quality was not associated with any mentee well-being subscales. However, increased instrumental support was associated with higher character and virtue, and lower financial and material stability. Higher psychosocial support was associated with increased meaning and purpose, and social relationships. For the separate APIM, mentee well-being measures were not associated with mentor or mentee relationship quality. Mentee relationship quality was not associated with any, and mentor relationship quality was associated with each of the six mentor well-being subscales (happiness and life satisfaction (B = 0.18, p < .001), mental and physical health (B = 0.13, p = .008), meaning and purpose (B = 0.18, p = .001), character and virtue (B = 0.16, p < .001), social relationships (B = 0.24, p = .001), and financial and material stability (B = 0.18, p = .041)). Because of the cross-sectional

nature of this study, two additional models were created depicting the above relationships in the opposite directions. The results indicated that, of all the statistically significant associations in the two well-being subscale models, only the relationships between mentee instrumental support and financial and material stability, as well as the relationship between mentee meaning and purpose and mentee psychosocial support were statistically significant in the opposite directions.

CHAPTER 5. DISCUSSION AND CONCLUSION

5.1 Research Questions One through Six

The first six research questions can be divided up into the three outcomes examined: relationship quality, instrumental support, and psychosocial support. These research questions addressed whether actor and partner effects, and shared variable effects from predictor variables of interest predicted increases in mentee instrumental support, psychosocial support, and relationship quality, and mentor relationship quality.

5.1.1 Factors Contributing to Relationship Quality

The results for mentee and mentor relationship quality revealed that increased mentee motivation and topics discussed were associated with greater mentee relationship quality. Mentor ratings of topics discussed were also associated with increased mentee relationship quality. Increases in mentor deep-level similarity, perceived credibility-enhancing displays, topics discussed, motivation, and perceived motivation of mentees were associated with increased mentor relationship quality. Additionally, increased mentee ratings of the hours of interaction per week predicted increased mentor relationship quality. Consistent with previous studies (Ker et al., 2019; Parra et al., 2002), mentee and mentor relationship quality were only moderately correlated. This further underlines the importance of and value in measuring and considering both mentee and mentor perspectives.

5.1.1.1 Deep-Level Similarity

The results are consistent in many ways, and diverge in others, with the existing mentoring literature. Eby and colleagues (2013) indicated that deep-level similarity, interaction frequency, and motivation were important factors to consider in regard to

relationship quality. However, in the present study, these and other factors' association with relationship quality depended on whether they were measured from the mentee's or mentor's perspective. The extent to which mentors felt more similar to mentees in their overall attitude, values, and approach to life was a more meaningful factor for mentors', compared with mentees', relationship quality. This contrasts with Eby and colleagues' finding that deep-level similarity was consistently related to mentee relationship quality. Although mentee deep-level similarity was associated with increased mentee relationship quality when it was the sole predictor variable, when the other variables of interest were considered in the larger model, it was no longer a meaningful factor.

However, as Eby and colleagues, and others (Harrison, et al., 1998) have noted, deep-level similarity requires more extensive knowledge of the other, and so the length of the relationship and amount of interaction in the mentoring relationship may have varying effects on the relationship between deep-level similarity and relationship quality. Because the present sample had substantially shorter relationship lengths than many other forms of mentoring reported in the research (approximately 3.5 years as compared 10-12 years), mentoring pairs in the present study may not have had sufficient time to gain awareness of the extent of their deep-level similarity.

5.1.1.2 Interaction Frequency

Similarly, mentee ratings of frequency of interaction were positively associated with mentor, but not mentee, ratings of relationship quality, while relationship length was not associated with either mentee or mentor relationship quality. While somewhat inconsistent with Eby and colleagues' (2013) finding that interaction frequency was related to relationship quality in multiple types of mentoring relationships, the present

findings are in line with their suggestion that contextual differences between types of mentoring may result in disparate mentee perceptions of the salience of increased interaction. In particular, emerging adult mentees in spiritual mentoring relationships may not perceive increased interaction as a substantial indicator of a mentor's commitment to the relationship, or ultimately relationship quality. This may be further influenced by other aspects of the mentoring relationship, such as whether the spiritual mentor is a fellow college student, campus minister, or chaplain. Because each of these types of mentors are more consistently on or around campus, the time they invest in mentoring may be perceived by mentees as less meaningful, or may be more casual in nature. Regardless, more time spent interacting does not appear to be substantive enough to impact mentee perceptions of relationship quality.

For mentors, on the other hand, increased interaction does seem to be more closely linked with their own reports of relationship quality. The mean hours per week of interaction from mentees' perspective was 5.58. Whereas mentees may place a lower value on this time investment, mentors may see five and a half hours per week as substantially more precious, or may be especially influenced by more frequent interaction. For example, a mentor who has a full-time job and family, or who interacts with multiple mentees over the course of a week, may feel more connected with any mentee with whom they interact more frequently.

5.1.1.3 Relationship Length

Both interaction frequency and relationship length have often been identified as important factors in mentoring relationships. Contrary to numerous studies that found relationship length was connected to stronger relationship quality (see DuBois & Neville,

1997; Rhodes, et al., 2008 and Rhodes, et al., 2017), this was not the case for this sample of predominantly Protestant spiritual mentoring relationships. Theories of mentoring also suggest that longer mentoring relationships allow for deeper levels of connection between mentor and mentee and may indicate greater satisfaction with the mentoring relationship (Kram, 1985). However, many of the studies conducted on relationship length have been focused on adolescent mentoring relationships in school-based contexts with mean relationship lengths between 10 to 12 years. For this study, mean reported relationship lengths for mentees and mentors were 3.38 and 3.61, respectively. This comparatively shorter relationship length may indicate that more variation in relationship length and quality is necessary for the influence of longer relationships to be detectable. Longitudinal research may help clarify whether longer relationships are associated with stronger relationship quality, and perhaps more substantial, whether spiritual mentoring benefits are fostered or obtained through relationship length and quality (Rhodes, et al., 2017). Future researchers may also wish to investigate whether gender differences may be a factor in the influence of relationship length on relationship quality, as indicated by previous studies (Rhodes, et al., 2008).

5.1.1.4 Motivation

Bandura (1986) and other researchers have highlighted the importance of motivation in mentoring relationships. Consistent with this, increased motivation predicted stronger relationship quality for both mentees and mentors. Additionally, unique to the present study, mentee and mentor perceptions of their mentors' and mentees' motivation was considered. Interestingly, both mentee motivation and mentor perceptions of mentee motivation, as well as mentor motivation and mentee perceptions

of mentor motivation were only moderately correlated. Mentors' perception of their mentees' motivation predicted higher mentor ratings of relationship quality. Although mentees' motivation was associated with increased relationship quality, mentees' perception of mentors' motivation was not a statistically significant predictor of relationship quality.

These findings suggest that, unlike mentees, mentors are more sensitive to perceptions of their mentee's responsiveness and comfort with the mentoring relationship. Behaviors from mentees that indicate a lack of desire to participate, or the opposite, may be especially salient to mentors. This is probably especially true for mentors who have families, or full-time jobs, in contrast to emerging adults, who have greater flexibility and freedom (Pharo et al., 2011), though additional research into these and other factors is necessary. For example, different attachment styles or childhood family structure may influence both motivations for seeking out a mentor, as well as other dynamics involved in relationship quality. Mentees without a father or mother figure in their lives, or mentees whose parents were not actively involved in their child's religious upbringing may be particular motivated to engage in spiritual mentoring and may have unique desires for the mentoring relationship. Similarly, mentors' attachment style likely affects the relationship dynamics, both with regard to motivation and otherwise. Though partially captured in the relationship quality measure, more explicit measures of trust from both mentee and mentor perspectives are also potentially beneficial considerations related to motivation and attachment.

5.1.1.5 Perceived Motivation

While mentee perception of mentor motivation was not associated with

relationship quality, mentors who felt their mentees were more motivated reported higher relationship quality. Motivation has long been identified in mentoring (Noe, R. A. 1988) and modeling (Wood & Bandura, 1989) literature as a crucial component to learning, replicating behavior, and maintaining the mentoring relationship. However, little attention has been paid to mentee and mentor perceptions of mentor and mentee motivation. The finding in the current study indicates that mentors may be sensitive to indications that mentees are not as invested in the mentoring process. Alternatively, mentors may be attributing a lack of mentee progress to their motivation in the relationship. Regardless, mentees were not as influenced by their perceptions of mentor motivation. This may suggest that mentees are less likely to ascribe mentor behaviors that signal low motivation to the mentoring relationship itself. Future research could help tease apart the particular dynamics at play and clarify the reasons behind the differences identified by the present study.

5.1.1.6 Credibility-enhancing Displays

Although not previously investigated in the spiritual mentoring context, credibility-enhancing displays (CREDs; Henrich, 2009), or observed behaviors that are consistent with stated beliefs, are potentially meaningful means for building trust and establishing a strong bond with a spiritual mentor or mentee. The results indicated that mentor perceptions of mentee's credibility-enhancing behaviors were associated with higher mentor relationship quality. Mentors who observe consistency in belief and practice in their mentee may feel their efforts are bearing fruit and experience a deeper sense of connection to the mentee. Similarly, mentors who "practice what they preach" should conceivably instill a sense of reassurance and comfort in mentees that makes them

feel a stronger bond with their mentor. Surprisingly, however, mentee perceptions of CREDs were not related to mentee relationship quality.

5.1.1.7 Topics Discussed

The overall topics discussed scale, which measured the frequency with which religion/spirituality, friendships, family, and future plans were discussed, was associated with increased relationship quality for both mentees and mentors. Mentor ratings of topics discussed was also associated with increased mentee relationship quality- a partner effect. When coupled with the finding that the number of hours of interaction per week does not seem to have a meaningful association with mentee relationship quality, the influence of overall topics discussed for mentees is revealing. For mentees in particular, more frequent discussion of these topics, and not the actual frequency of interaction between mentee and mentor, seemed to play a more substantial role in relationship quality. On the other hand, for mentors, increased frequency of interaction and mentor ratings of overall topics discussed were associated with improved relationship quality. This suggests that, for mentees, the depth of the discussions, rather than the frequency of discussion is more appealing, while for mentors, both frequency and depth of discussion is valued.

Additionally, some discussion topics seemed to have more of an influence on relationship quality than others. Mean ratings of the frequency with which each of the topics were discussed for mentees and mentors were similar, with religion/spirituality the most frequently discussed, followed by future plans, friendships, and family. For mentees, more frequent discussion related to religion/spirituality and friendships predicted improved relationship quality. On the other hand, mentors seemed to more

highly value discussions related to religion/spirituality and future plans. Broadly, this is consistent with Kern and colleagues' (2019) finding that mentor and mentee relationship quality is influenced differently, depending on the specific types of topics discussed in a mentoring relationship. However, Kern and colleagues found that for mentors, discussing friends and family was most important, while discussing school and future plans was most effective in establishing a stronger relationship for mentees. In a similar, but older, study, Parra and colleagues (2002) found the only statistically significant topic discussed was mentors' ratings of mentees' social relationships.

The divergence of the present study from these findings may be attributable to differences in the types of mentoring relationships being studied (both Kern and colleagues' and Parra and colleagues' study populations were high school students in school-based mentoring programs). While school-based programs may lead mentees to desire and expect more frequent conversations about school and their future plans, the present study suggests mentees in mentoring relationships that are established on the basis of religion and spirituality value conversations focused on religion/spirituality and friendships. Similarly, the present study's finding that discussion of family was not related to improved relationship quality may reflect difference in context, as emerging adults are typically outside of the home and their parents' immediate purview, whereas high school students likely find discussing family a more pertinent topic to their life. Additionally, spiritual mentors agreed with mentees that discussing religion/spirituality was valuable, though, unlike mentees, mentors seemed to feel closer to their mentee when future plans were discussed as well. In all, given the frequency with which the specific topics were discussed, mentees might appreciate more frequent discussion of

friendships, while mentors likely value the frequency with which future plans are discussed, and both are likely pleased that religion/spirituality is the most common topic of conversation. Nonetheless, these differences do suggest that it may be beneficial for mentors and mentees to engage in some relationship maintenance by discussing each individual's expectations for their time together. These expectations may also be useful to establish prior to forming the spiritual mentoring relationships.

Additional research may reveal more extensive motivations behind mentee and mentor preferences for specific topics of conversations. Future researchers may also wish to investigate the influence of a broader scope of conversation topics, or the timing of these topics. For example, it is possible that more casual conversations may help quickly establish an immediate rapport between mentee and mentor, while deeper conversations related to religion/spirituality, future plans, and friendships may serve to grow their bond later in the relationship. Finally, following Parra and colleagues (2002), investigation into the effectiveness of engaging in different activities may be prudent. Connecting with mentees through different activities has been established in the literature on adolescent mentoring as an effective way of strengthening the relationship between mentor and mentee (Loder & Hirsch, 2003; Spencer, 2006). Participating in activities that are active, or that deviate from the typical mode of interaction between mentor and mentee may foster a stronger connection (Miller & Stiver, 1991), and may vary by the nature of the activity or gender of the mentee (Gurian, 2010).

5.1.1.8 Spiritual Modeling Self-Efficacy

Though mentee spiritual modeling self-efficacy was associated with increased mentee relationship quality when it was the sole predictor variable,when additional

variables were considered in conjunction with self-efficacy, it was no longer related to relationship quality for either mentee or mentor. Self-efficacy has long been identified as an important factor in mentoring relationships, both in terms of mentoring dynamics and potential outcomes. However, relatively little attention has been paid to the mentee's perception of their ability to learn from spiritual models and the role it plays in spiritual mentoring. For this study, it was hypothesized that increased spiritual modeling self-efficacy would be related to increased relationship quality based on previous research on self-efficacy in mentoring relationships (Eby, et al., 2013). Future researchers, however, would do well to investigate whether more complex dynamics may be at work. For example, Oman and colleagues (2012) suggest that self-efficacy may be related to improved learning of values and replication of behavior in spiritual mentoring relationships, perhaps through increased motivation. Additionally, Jucovy (2003) found that relationship quality may lead to improved self-efficacy. Thus, spiritual modeling self-efficacy could be developed through successful mentoring relationships. Following Bandura's (1986) theory, it may also improve other predictors of relationship quality, such as credibility-enhancing displays, if the self-efficacy translates into learning and reproduction of behavior.

5.1.2 Factors Contributing to Instrumental Support

Instrumental support refers to mentees' acquisition and mastery of skills and attaining of goals through the mentor's encouragement, guidance, goal-setting, challenging, or instruction (Hamilton & Hamilton, 1990; Spencer, 2010). Instrumental support has been identified as a common goal for mentors and desired quality for mentees in the adolescent (Darling, Hamilton, & Shaver, 2003), academic (Hamilton & Hamilton,

2002; Johnson, Rose, & Schlosser, 2007), and workplace (Mathieu, Eschleman, & Cheng, 2019) mentoring literature, however little attention has been paid to the role of instrumental support on the literature on spiritual mentoring.

The results for mentee instrumental support indicated that increased mentor motivation was associated with greater mentee perceptions of instrumental support. Because instrumental support requires a more practical, engaged, and perhaps even emboldening approach to mentoring, it is not surprising that mentors who stated they were motivated to mentor were more likely to have mentee who felt greater instrumental support. Although not considered in this study, the motivation dynamics are likely more complex. For example, a reciprocal interaction could occur, in which mentees who are more motivated to take on the challenges, goals, and requisite skills provided by the mentor are provided with additional challenged, goals, and skills by the mentor. Self-efficacy may also play a role in this process. In accordance with Social Cognitive Theory (Bandura, 1986) self-efficacy may impact the mentor's willingness to present and follow through with challenges and goals, and likely influences the mentees' capacity to acquire skills and achieve spiritual goals (Spencer, 2010).

Interestingly, age similarity was negatively associated with mentee perceptions of instrumental support. In other words, as mentees and mentors became more similar in age, mentees perceived increased instrumental support. This is consistent with Parra and colleagues' (2002) finding that mentees perceived fewer relationship benefits from mentors as their age differences increased. However, age similarity was not associated with either relationship quality or psychosocial support in the current study. This suggests that as mentors get older, they may be less interested in, or able, to provide mentees with

challenges, goals, and skills that are perceived as helpful or relevant to the mentees. Alternatively, younger mentors, and therefore mentors who are more similar in age to their mentee, may see more value in the practical application of spiritual concepts, and their attempts at instrumental support may be more relatable to mentees. Regardless of the explanation for this finding, it may be particularly germane to the attention increasingly being paid to intergenerational spiritual mentoring relationships (Roberto, 2012; Yuan, & Yarosh, 2019). The results suggest that, for these relationships, clarifying expectations or providing training to mentors to aid them in their approach to instrumental support may be necessary. At the same time, peer-oriented spiritual mentoring relationships may be unique in the instrumental support they can provide.

Finally, mentee ratings of overall topics discussed was not associated with increased instrumental support. The subsequent analysis of the specific types of topics discussed indicated that only mentee ratings of more frequent discussion of religion/spirituality was associated with higher perceptions of instrumental support. This may provide insight into the type of instrumental support mentees see as valuable in the context of spiritual mentoring relationships. Just as academic or workplace mentees may desire instrumental support related to the context in which the mentoring is occurring (Ensher & Murphy, 1997), spiritual assignments, challenges, skills, and goals may be the best way to foster instrumental support in spiritual mentoring relationships. Thus, discussing skills, strategies, and goals related to scriptural interpretation, practicing spiritual disciplines, or insight into handling difficult moral quandaries may be most effective at providing instrumental supporting in this context.

However, additional research is necessary to further understand the role of

instrumental support in spiritual mentoring relationships. For example, while forms of mentoring in school or workplace settings lend themselves to a practical and goal-oriented approach to mentoring, that may be more challenging in the spiritual context or may look substantially different. Because of this, further inquiry into the specific types, and effectiveness, of challenges, strategies, goals, or skills that are being encouraged and developed by mentors is warranted.

The extent to which mentees desire instrumental support is also not clear from the present study. There is also evidence that the preference for and benefits of instrumental support may differ by gender, with females preferring and benefitting more from psychosocial support and relationally centered engagement, than instrumental support (Allen and Eby 2004; Liang, et al., 2006). However, there is debate as to whether these differences are over-emphasized (Spencer & Liang, 2009). Similarly, as with relationship quality, engaging in activities or in-vivo experiences may be valuable facilitators of instrumental support, and this may also differ by gender (Bogat & Liang, 2005). Future research could further investigate these potential factors, as well as the extent to which instrumental support is a desired quality and predictive of success in spiritual mentoring relationships.

5.1.3 Factors Contributing to Psychosocial Support

Psychosocial support refers to the acceptance, friendship, counseling, encouragement, and role modeling functions that mentors often provide (Mullen, 2007). This form of mentoring is oriented towards developing mentees personally and emotionally, and has been found to be desired by mentees and play a central role across types of mentoring relationships (Eby, et al., 2013; Mullen, 2007; Rhodes 2002; Spencer

& Liang, 2009).

Consistent with previous research (Bukowski, Motzio, & Meyer, 2009; Eby, et al., 2013) on other forms of mentoring, as well as Byrne's (1971) similarity-attraction theory, mentees who felt their mentors were similar to themselves in their personality, beliefs, and values (deep-level similarity) were more likely to feel supported psychosocially. Whereas deep-level similarity was not related to perceptions of instrumental support, the stronger feelings of support, friendship, and emotional connection that constitute psychosocial support seem more likely to be fostered between individuals who are able to connect on deeper and more meaningful levels.

Similar to relationship quality and instrumental support, mentees with greater motivation perceived increased psychosocial support. As in the other aspects of mentoring, both theory (Parra, 2002) and research (Noe, 1988; Sanchez, Bauer, & Paronto, 2006) suggest that there is likely a reciprocal relationship between motivation and psychosocial support; a claim that the current study at least partially supports. In other words, mentors who see that their mentees are motivated may provide mentees with greater psychosocial support, which could itself increase mentee motivation. It is important to note that, contrary to this suggestion, the present study found mentor perceptions of motivation were not associated with mentee psychosocial support. In this case, another factor may be influencing mentors' psychosocial support behaviors, or motivation itself may be an outcome of greater psychosocial support, rather than acting as both an antecedent and outcome. The finding that mentor perceptions of mentee motivation and mentee stated motivation were only moderately correlated ($r = 0.31$), further complicates the potential dynamics at work and points to the need for deeper

investigation into these processes.

Potentially related to motivation, perceived credibility-enhancing displays were associated with greater psychosocial support. Although primarily studied in the context of the transmission of religious belief, Henrich (2009) argues that individuals have an innate tendency to place greater weight on the words and actions of those who demonstrate their sincerity through credibility-enhancing displays. Mentees who perceive their mentors as more credible are likely reassured by this confirmation of their mentors' integrity and sincerity, leading to feelings of psychosocial support. Alternatively, mentors who are genuine in their belief and behave in ways consistent with these beliefs may be more likely to offer the acceptance, encouragement, and role modeling functions that comprise psychsocial support. Further, mentees who perceive CREDs in their mentors are possibly more motivated to engage in the mentoring relationship, which can create the conditions for increased psychosocial support. Thus, perceived CREDs may facilitate increased psychosocial support directly, but may also have an influence indirectly through mentee motivation. Given that the present study is the first to address the influence of CREDs in spiritual mentoring relationships, their role in these relationship dynamics is promising, but deserves greater attention in the mentoring literature. In addition to direct benefits for personal and relationship outcomes, reciprocal growth of mentee and mentor motivation and authenticity (Weinberg & Locander, 2014) in relation to CREDs may be especially rich areas for study.

Consistent with Eby and colleagues' (2013) findings and their process-oriented model of mentoring, interaction frequency was associated with both relationship length and psychosocial support, but not instrumental support. This likely reflects differences

between each aspect of mentoring. Whereas establishing strong relationships and developing a sense of acceptance, trust, and role modeling functions require substantial levels of interaction between mentor and mentee, instrumental support may be effectively provided in a shorter and less sustained timeframe (Eby, et al., 2013; Kram, 1985). However, relationship length was not associated with either of the three aspects of mentoring relationships, which is in contrast to Eby and colleagues' findings across multiple mentoring contexts and process-oriented model. The juxtaposition created by these two findings may reflect a unique characteristic of spiritual mentoring relationships. Whereas mentoring in workplace, academic, or adolescent contexts may require sustained and frequent interaction for the establishment of strong connections, and meaningful psychosocial support, the results from the present study indicate that more frequent interaction, but not a lengthy relationship, is valuable to achieve these relationship outcomes. It may be that the spirituality context lends itself to an expedited path to developing a close bond between mentee and mentor that is not replicated in other mentoring contexts. Although spiritual mentoring transcends psychosocial support (Buzzanell, 2009), spirituality and religion relate directly to core issues in identity development, such as one's meaning and purpose in life (Benefiel, 2005; Houghton, Neck, & Krishnakumar, 2016), and emphasize the importance of inner life development (Buzzanell, 2009; Weinberg & Locander, 2014). Thus, relational connectedness and psychosocial benefits may be accelerated in spiritual mentoring relationships.

Overall, psychosocial development in the spiritual mentoring context is ripe for further investigation. The present study establishes the relevance of factors such as motivation, deep-level similarity, CREDs, and interaction frequency in relation to

psychosocial support, though more complex dynamics are likely present. In addition to the specific relationships described in the present study, other factors that may be related to psychosocial development in spiritual mentoring include mentor and mentee gender differences (Tharenou, 2005), authenticity (Weinberg & Locander, 2014), and identity (Kram, 1985). For example, Tharenou found that compared to female mentees with male mentors, female mentees with female mentors were more likely to feel psychosocially supported. Because psychosocial factors span many crucial areas of development and relationship dynamics, not to mention possible outcomes of psychosocial support (discussed below), there are many potential directions for future researchers in this arena. Although not investigated in the present study, there is evidence that male mentees may receive greater instrumental support and female mentees greater psychosocial support (Eby et al., 2013; McKeen & Bujaki, 2007). Similarly, gender differences for mentors in the forms of support provided to mentees may be present (Burke, 1984), and are worth further investigation.

5.2 Research Questions Seven through Ten

As a preliminary investigation into potential outcomes of spiritual mentoring for both mentees and mentors, the present study highlighted a number of potential benefits for those engaging in spiritual mentoring relationships. However, it is worthwhile to reiterate that though these relationships are supported by either theory or previous research in various mentoring contexts, the present study was not longitudinal and was composed of mostly Protestant spiritual mentoring relationships. Indeed, many of the relationships investigated in in research questions 7-10 were statistically significant in the opposite direction. As such, causation and directionality cannot be determined from the

data, but the results may serve to indicate possible avenues of investigation for future researchers.

Overall, mentee perceptions of psychosocial support and instrumental support appear to be valuable attributes in a spiritual mentoring relationship. Interestingly, relationship quality was not associated with any outcomes. This is likely attributable to the fairly strong correlation between relationship quality and psychosocial support, as well as the moderate correlation between instrumental support and relationship quality. While mentee relationship quality was associated with mentee spirituality, perceived impact of mentor on religious commitment, and well-being, in an individual model (not presented in the results), psychosocial and instrumental support appeared to better explain this influence. Together, these findings support Eby and colleagues' (2013) suggestion that relationship quality could be considered as at least partially composed of instrumental and psychosocial support. While relationship quality is undoubtedly important, investigating the specific components that combine to create a strong relationship may provide greater insight into the potential benefits for spiritual mentoring relationships. The exploration of these dynamics is a valuable avenue for further investigation.

For mentors, relationship quality was also associated with important mentor and mentee outcomes. These associations for both mentees and mentors lend insight into the dynamics of spiritual mentoring relationships among emerging adults, and may speak to the unique circumstances of this particular form of mentoring relationship. The specifics of these findings, their potential implications, and the future directions they suggest will

be discussed in greater detail below.

5.2.1 Spirituality and Religiosity

Only instrumental support was associated with greater levels of spirituality and religiosity in mentees. This is particularly notable, given the lack of attention paid to instrumental support in spiritual contexts, especially in comparison to the extensive discussion of its role in workplace (Kram, 1985) and academic (Herndez et al., 2016) contexts. For mentees, the more practical aspects of mentoring, such as challenges related to practicing spiritual disciplines and behaviors, as well as the encouragement and guidance along the way, seem to be uniquely valuable for facilitating spiritual and religious development. This is consistent with Eby and colleagues' (2013) finding that instrumental support may encourage organizational commitment and a sense of affiliation with an institution or community. As is well-established in the literature on religiosity, the use of practical challenges, and instruction in skills and spiritual disciplines reflected in instrumental support, may be particularly effective at fostering this deeper acceptance of a religious worldview (Carr-Chellman & Kroth, 2020; Dyck & Wong, 2010).

The findings also suggest that while instrumental and psychosocial support may be components of relationship quality, they also likely contribute to distinct outcomes of their own. Overall, it is striking that instrumental support was related to all three spiritually or religiously oriented outcomes, including the perceived impact of having a mentor on religious commitment, which is discussed below. Though more investigation is warranted to confirm this association, it does provide preliminary evidence for mentors that supplying encouragement and instruction for engaging in spiritual behaviors like prayer, reading scripture, or serving in local or international contexts may be effective

methods for facilitating spiritual and religious growth.

While spirituality and religiosity are often used interchangeably, the current study found that increased mentor relationship quality was associated with greater spirituality, but not associated with religiosity. It is worth noting that in the present study, spirituality was used to refer the personal experiences and emotions one has with God or other transcendent "ultimate concern" (Hill, & Pargament, 2003; Oman et al., 2012). Indeed, the measure of spirituality emphasized personal interaction and experience with the divine on a daily basis. On the other hand, religiosity refers to an individual's adoption and exercise of religious traditions and beliefs, which are often intended to "foster and support spirituality" (Oman et al., 2012, 281). Specifically, the measure for religiosity emphasized its personally intrinsic properties. That is, the extent to which an individual's religious faith and practice are rooted in deeply and sincerely held beliefs (Allport & Ross, 1967). These distinctions and operationalizations may speak to the differing findings for mentor relationships quality. Mentors who perceive a stronger connection to their mentee may be encouraged and emboldened in their daily interaction and experience with God, and may perceive a heightened daily awareness of God, as is highlighted in the spirituality measure. The commitment to specific values and worldviews represented in religiosity, however, likely represents more stable and deeply-held beliefs that are less likely to be swayed by a relationship with a mentee. Additionally, individuals who are spiritual mentors have higher levels of religiosity (Meagher & Kenny, 2013), so their connection to their mentee may have little impact on these pre-established beliefs.

5.2.2 Perceived Impact of Mentee or Mentor on Religious Commitment

Whereas religiosity refers to the adoption of religious doctrines and worldviews,

religious commitment emphasizes engagement in religious practices and pursuit of religious growth. The discussion above is especially interesting in light of the present study's finding that mentees who reported that having a mentor improved their religious commitment and engagement were more likely to report higher psychosocial and instrumental support. For mentors, however, no associations were found between any predictor variables included in these research questions and their perceptions of the impact of having a mentee on their religious commitment and practice. While the friendship, counseling, and role-modeling functions of psychosocial support do not seem to be sufficient to improve mentee religiosity, mentees do appear to be driven to engage in more religious practices in response to mentors who provide psychosocial and instrumental support.

If devotion and commitment to a religious worldview is seen as a potential product of consistently engaging in religious practices and striving to better understand one's religion, these findings are consistent. In other words, while mentees may be actively engaging in religious practices and pursuing deeper religious insight, they may not yet be fully "bought-in" or committed to the religious worldview. In this way psychosocial support and instrumental support may help encourage religious practices that then lay the groundwork for more mentees to develop a deeper religious faith that is seen as undergirding their whole approach to life (Gorsuch, & McPherson, 1989). Intuitively, the daily experience of God that is emphasized in spirituality, and the perception that one's mentor encourages engagement in religious practices may be easier to foster. The commitment to specific values and worldviews represented in religiosity, however, likely requires more sustained and persistent influence that is better captured

longitudinally, and may be a loftier goal to achieve. Although the link between organizational commitment and mentoring in general (Chun, Sosik, & Yun, 2012; Eby et al., 2013;), and even spiritual mentoring in particular (Rego & Pina e Cunha, 2008; Weinberg & Locander, 2014), is often discussed, commitment to religious beliefs and worldviews are undoubtedly more personal and stable than loyalty to an organization or institution. For this reason, sustained and instrumentally-oriented relationships may be particularly effective at transmitting more core religious beliefs. However, it should be emphasized that these are not causal findings, and this was a measure adapted specifically for the present study. Nevertheless, the findings indicate that future researchers should consider mentee and mentor perceptions of the impact that having a mentor and mentee may have on religious practice.

The negative association between mentor relationship quality and mentee perceptions of the impact their mentors have on their religious commitment is intriguing. Mentees who feel particularly influenced by their mentor to engage in religious practices could be perceived by mentors as overly reliant on them in their religious practices, which then manifests in mentors as frustration with the relationship. In other words, mentors may feel disappointment that their mentee lacks the self-efficacy or intrinsic motivation to engage in religious practices and commit to religious worldviews apart from the mentor. Meanwhile, the mentee does not perceive a weak relationship with their mentor and instead sees them as playing an active supporting role in the mentee's religious engagement.

Additional investigation is also needed into whether mentors are more likely to engage in religious practices as a result of stronger and more meaningful relationships

with their mentees. It could be that while one strong mentee relationship may be insufficient to encourage and motivate a mentor to be more engagement in religious practices, multiple meaningful mentoring relationships could encourage religious engagement. On the other hand, mentors may be more intrinsically motivated in their religious practice (Meagher & Kenny, 2013), and therefore, less driven by extrinsic factors such as the degree of connection they feel to a mentee.

5.2.3 Spiritual Modeling Self-Efficacy

Although self-efficacy likely plays an extensive role in sustaining mentoring relationships (Bandura, 2003; Oman et al., 2013), facilitating the internalizing of religious values (Oman et al., 2013), and reproducing modeled spiritual behaviors (Oman, et al. 2013; Wood & Bandura, 1989), the present study investigated a specific form of self-efficacy that relates to an individual's perception of their ability to learn from spiritual models. Whereas mentee spiritual modeling self-efficacy is theorized to enhance the transmission of values and behaviors in spiritual mentoring relationships, for mentors, stronger relationship quality with a mentee may be associated with improvements in their own ability to learn from spiritual models. The present study supports this suggestion, as spiritual mentors who felt closer to their mentees, also reported a high confidence in their ability to learn from spiritual models. Perceived improvements in mentors' relationship with their mentee may lead mentors to have greater confidence in the spiritual mentoring process and their role as a spiritual mentee. It is also possible that mentors with higher efficacy and ability in this area may be more effective spiritual mentors themselves, which raises the possibility that a positive

feedback loop is present.

Specifically, mentors who are themselves mentees and actively learning from spiritual models may be more effective spiritual mentors; thereby improving their own spiritual modeling self-efficacy perceptions. There are numerous additional avenues to explore relating to self-efficacy, spiritual modeling self-efficacy, and spiritual mentoring. For example, mentee displays of CREDs may improve the mentor's self-efficacy as a mentor; a concept not previously explored. Mentee CREDs or stronger mentoring relationships may also bolster mentors' belief in the spiritual mentoring process and encourage mentors to seek out opportunities to be a mentee or stay engaged in existing spiritual mentoring relationships. Additionally, both theory (Bandura, 2004) and research (Miller & Thoresen, 2003) indicate that improved overall self-efficacy for both mentees and mentors as a result of successful spiritual modeling relationships may be related to enhanced benefits to psychological well-being.

5.2.4 Well-Being

As discussed previously, religiosity and spirituality are related to numerous health (Drerup, Johnson, & Bindl, 2011; Honiball, Geldenhuys, & Mayer, 2014; Pharo, Sim, Graham, Gross, & Hayne, 2011), psychological (Fatima, Sharif, & Khalid, 2018; Petts, 2014), and relational (Green, & Elliott, 2010); outcomes. Spiritual mentoring itself may contribute to these benefits through its understood goal of developing commitment to a spiritual or religious credo. However, spiritual mentoring may itself be beneficial for various outcomes and overall well-being through its spiritual (Oman & Thoresen, 2007) and relational (Chun et al., 2012) contexts.

The results indicated that greater psychosocial support, but not instrumental

support or relationship quality, was associated with higher well-being for mentees. For mentees, then, the feelings of acceptance, encouragement, and counsel they receive from mentors was the best predictor of mentee well-being in the study. For mentors, mentor, but not mentee, relationship quality was associated with overall well-being.

The subscales of VanderWeele's (2017) measure allowed an intriguing look into how aspects of spiritual mentoring relationships may be related to specific facets of human functioning. Overall, relationship quality was not associated with either overall well-being or specific forms of well-being. While happiness and life satisfaction, as well as mental and physical health were not related to any aspects of mentoring, meaning and purpose, character and virtue, and social relationships were. This is consistent with previous studies that have found mentoring provides greater meaning and purpose for mentees and mentors (Allen, 2007; Black, et al., 2010; Fry, 2003). While directionality and causality cannot be determined from the present study, it is interesting that of all of the specific subscale relationships investigated for both mentees and mentors, only the associations between mentee meaning and purpose and mentee psychosocial support, and between mentee financial and material stability and mentee instrumental support were statistically significant in the opposite direction.

Previous research indicates that the spiritual nature of the present study's mentoring relationships may be particularly helpful as it relates to these categories. Not only is spiritual and religious engagement linked to improved life satisfaction (Inglehart, 2010; Stavrova, Fetchenhauer, & Schlösser, 2013), and a greater sense of purpose in life (Inglehart, 2010; Lamis, 2014; Mahoney, 2013), the transmission of religious values, doctrines, and traditions is a central focus for many religious traditions. Additionally,

religious individuals who are active practitioners experience greater life satisfaction and feel more meaning in their life than those who are not religious or who are not as engaged in religious practice (Berthold & Ruch, 2014). Interestingly, the present study indicates that this benefit may extend to mentors, but not mentees as it relates to life satisfaction and mental and physical health. Thus, mentors who engage in the process of imparting these beliefs to the next generation may feel a distinctive sense of satisfaction and meaning in their life as they live out their religious callings, whereas for mentees, other factors may hold greater sway over these areas of their lives. Similarly, mentees who consistently enact and pursue their religious beliefs through engagement with a mentor may feel their faith and life are more harmonious and experience less tension or dissonance as a result.

Along with these potential benefits the present study indicated that mental and physical health, social relationships, character and virtue, and financial stability were associated with at least one aspect of spiritual mentoring relationships. Altogether, the present study provides additional corroboration of a recent study conducted on volunteering. Using a large sample and longitudinal design, Kim and colleagues (2020) found that volunteering in excess of 100 hours per year was associated with greater purpose in life, lower depressive symptoms and other psychosocial outcomes, increased physical activity, and reduced mortality. Although there are several theoretical explanations for these numerous benefits, it is believed that stress-buffering (Cohen & Wills, 1985), promotion of psychosocial skills and positive emotions (Kim, & Konrath, 2016), and engaging in healthier behaviors (Raposa, Laws, & Ansell, 2016) may all

contribute to volunteering's advantages.

The results from the present study indicate that, along with benefits associated in previous studies with increased religiosity, religious practice, and mentoring, the profitable effects from volunteering may be accessible to mentors, and potentially mentees, through spiritual mentoring. Indeed, the results suggest specific aspects of spiritual mentoring relationships that might be associated with different forms of well-being for mentees (see Figure 7). For example, it is logical that spiritual mentoring relationships that contain more goal-setting, instruction, or specific challenges were associated with mentees reporting higher character and virtue, which involve the fortitude to do what is right, even in the face of challenges, and the temperance necessary to delay immediate gratification in response to future happiness. Similarity, psychosocial support appears to be especially important for mentees' sense of meaning and purpose, and close personal relationships.

However, it is interesting that mentees who perceived stronger instrumental support were also more likely to report issues with safety, food, and meeting monthly living expenses. Though the connection to instrumental support is not entirely clear, it is important to note that the present study occurred in the midst of the first wave of government-mandated shutdowns and school closures as a result of the COVID-19 pandemic. These upheavals in daily life and housing availability for college students and emerging adults have resulted in elevated reports of financial and material stability, including the need for food, housing, and work (Auerswald, Adams, & Lightfoot, 2020; Kochhar & Barroso, 2020; Waselewski, Waselewski, & Chang, 2020), as well as psychological and social consequences (Brooks et al., 2020), and so these detriments are

likely reflected in the current study. Nonetheless, just as the present study takes a step towards addressing the neglect of the dyadic nature of mentoring relationships, greater attention on short and long-term outcomes of spiritual mentoring relationships such as health, psychosocial, spiritual, or otherwise, as well as potential detriments, is merited.

5.3 Limitations

While the present study does address the dyadic nature of spiritual mentoring relationships, it also has important limitations. As Kim and colleagues (2020) and others in the mentoring literature (Chun, et al., 2012) lament, there is a notable dearth of longitudinal studies investigating these associations. The current study utilized a cross-sectional design, which limits the ability to make casual and directional claims. Additionally, while the sample size was sufficient for small or moderately sized APIM models, the largest APIM in the study contained sixty paths, including numerous partner effects. Given these limitations, future research with larger sample sizes may reveal effects that were not detectable in the present study. Random assignment and control groups are also quite feasible options that could be pursued for spiritual mentoring.

Caution is also required when applying these findings to individuals outside the present sample. Because the convenience and snowball sampling methods employed are non-random procedures, the generalizability of the findings is limited. Although efforts were made to recruit a diverse sample in terms of race, religion, gender, and geographic location, the resulting sample was not randomly selected and was surveyed during the COVID-19 pandemic, which, as mentioned above, could have numerous financial, psychological, and social impacts, as well as implications related to factors such as interaction frequency. The sample was also primarily female, white, and evangelical

protestant. Though it is possible that individuals who fit these demographics may be more likely to participate in spiritual mentoring relationships, random sampling methods would be more capable of investigating these demographic discrepancies.

Finally, the current study revealed a number of interesting and meaningful insights into spiritual mentoring relationships. Because this is only one study with important limitations, future research is necessary to corroborate and affirm its findings and potential conclusions. Additional investigation should also set out to develop theories of spiritual mentoring dynamics. The present study lends support to Eby and colleagues' (2013) and Parra and colleagues' (2002) process-oriented models of mentoring. When considered in conjunction with Kram (1985) and Bandura's (1986) foundational theories related to mentoring and social learning theories, these models are undoubtedly worthwhile and intuitive starting points for further development of such a theory.

5.4 Implications

The results of the present study provide numerous insights for individuals engaged in or facilitating spiritual mentoring relationships. Based on an initial investigation of spiritual mentoring outcomes, psychosocial support and instrumental support may provide mentees with greater overall well-being, spirituality, religiosity, and religious commitment. Instrumental support was associated with stronger character and virtue, and lower financial and material stability. Psychosocial support was associated with greater meaning and purpose in life and social relationships. For emerging adults interested in spiritual or religious growth, the results offer promising indications that spiritual mentoring relationships may be an effective option for achieving this goal.

Given the lack of a significant finding for relationship length, relationship quality;

instrumental support; and psychosocial support may be achievable even during relatively brief relationships. Mentees may also do well to seek out mentors who are able to meet their specific needs. For example, a mentee who desires a mentoring relationship that involves goal setting, practical instruction or skill-building, may consider establishing this expectation early during relationship formation, and may benefit from a mentor who is more similar in age. Rather than broadly seeking out a close relationship with a mentor, specific desires for psychosocial or instrumental support, or other aspects of mentoring not covered in the present study, may aid them in achieving their distinctive goals. Similarly, mentees appear to be especially influenced by the types of topics discussed during meetings with spiritual mentors, which further highlights the necessity for initially establishing and maintaining an open dialogue about expectations for the spiritual mentoring structure. Though based on cross-sectional evidence, mentees who desire growth in specific areas of their life, such as character and virtue, or social relationships, may be advised to pursue spiritual mentoring relationships that contain stronger instrumental support, or psychosocial support, respectively.

Additionally, the present study offered insight into relationship dynamics and potential benefits for mentors, which are infrequently discussed. For mentors interested in strengthening their bond with a mentee, more frequent meetings may be an initial step to consider. Mentors also appear to value deep-level similarity, their perceptions of mentee motivation, and discussing religion/spirituality, as well as future plans, so a preliminary matching process that accounts for these needs may be an expeditious way to form effective mentoring relationships. Mentors should also be aware that their ability to demonstrate credibility-enhancing displays, and their exposure to mentees' CREDs, are

likely to facilitate, respectively, psychosocial support in mentees and closer relationships from their perspective. Awareness of their own motivation and engagement is also advisable, as it is associated with mentor relationship quality and may interfere with their ability to provide mentees with instrumental support. Finally, mentors may feel reassured that they may also benefit from participation in spiritual mentoring relationships. Though additional research is necessary to confirm these benefits, mentors may experience deeper and more consistent awareness of God's love and presence, improvement in numerous forms of well-being, and greater perceived ability to learn from their own spiritual models. Notably, stronger mentor relationship quality was associated with higher levels of all six measured forms of well-being.

Campus ministries, houses of worship, and other religious organizations or institutions that seek to facilitate effective spiritual mentoring relationships would also do well to note the influential factors revealed by the present study. While relationship length was not influential for either mentees or mentors, the frequency of interaction may be important for mentee psychosocial support and mentor relationship quality. Further, the results have implications for the format and structure of spiritual mentoring relationships. For example, the specific topics that are discussed likely have differing and overlapping abilities to facilitate relationship quality, psychosocial support, and instrumental support. Establishing a mutual understanding of expectations for both mentees and mentors about the topics they feel are valuable to their time together, and re-evaluating these expectations, may go a long way toward ensuring the relationship is effective and valuable to both parties. Opportunities for mentees and mentors to participate with the other in religious activities or disciplines could be an effective

method for encouraging stronger relationships through mutual observation of credibility-enhancing displays. Finally, motivation and perception of the other's motivation were associated with all four measured aspects of spiritual mentoring relationships, and likely have a reciprocal influence both on the other's motivation (Weinberg & Locander, 2014), as well as on perceptions of relationship quality (Parra, 2002). Thus, occasional monitoring of mentee and mentor motivation for engaging in spiritual mentoring may be an effective and early way to identify spiritual mentoring relationships that are headed for distress.

5.5 Conclusion

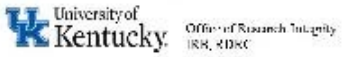
The robust and enduring interest in mentoring theory, and the thousands of ministries and organizations devoted to spiritually engaging with emerging adults in the United States contrasts with the comparatively scant attention paid to spiritual mentoring (Buzzanell, 2009; Schmalzbauer, 2013; Weinberg & Locander, 2014). By utilizing broader mentoring theory and research, the present work employed a dyadic perspective to provide insights into spiritual mentoring relationships that is often overlooked (Chun et al., 2012). Although much of the mentoring literature emphasizes mentee outcomes, the present study corroborates existing evidence that both mentees and mentors stand to benefit in meaningful ways from engaging in spiritual mentoring relationships. The necessity of considering both mentee and mentor perspectives is also underscored by the numerous partner effects uncovered in the current work, and the reciprocal dynamics likely underlying the relationships that were explored.

This dyadic study provided a valuable examination of the influence of numerous factors, including motivation, credibility-enhancing displays, deep-level similarity,

specific topics discussed, spiritual modeling self-efficacy, interaction frequency, age similarity, and relationship length on mentee and mentor relationship quality, and mentee instrumental and psychosocial support. Theoretically relevant factors such as mentee and mentor perceptions of the other's motivation, credibility-enhancing displays, and specific forms of well-being were demonstrated to be important considerations in spiritual mentoring relationship dynamics and outcomes, and worthy of further investigation in diverse mentoring contexts. Altogether, further research, particularly longitudinal, is required to better understand the complexities of spiritual mentoring relationships, but the present study provides constructive guidance for mentees, mentors, facilitators of spiritual mentoring relationships, and future directions for researchers and theorists.

APPENDICES

APPENDIX 1. INSTITUTIONAL REVIEW BOARD APPROVAL OF RESEARCH PROTOCOL



Modification Review

Approval Date:
4/2/2020

IRB Number:
57154

TO: Jeffrey Read, MA
Faculty Success
PI phone#: 2615492963

PI email: jeffread@uky.edu

FROM: Chairperson/Vice Chairperson
Biomedical Institutional Review Board (IRB)

SUBJECT: Approval of Modification Request

DATE: 4/6/2020

On 4/6/2020, the Biomedical Institutional Review Board approved your request for modifications to your protocol entitled:

Spiritual Meaning During Emerging Adulthood: A Dyadic Perspective

If your modification request necessitated a change to your approved informed consent/assent form(s), the new IRB approved consent/assent form(s) to be used when enrolling subjects can be found in the "All Attachments" section of your E-IRB application. Note, subjects can only be enrolled using consent/assent forms which have a valid IRB Approval stamp unless special waivers have been obtained from the IRB.

Next Steps: Continuation Review: you will be asked to submit a brief summary of any modifications approved by the IRB at your next review or the last continuation review, which may impact subject safety or welfare. Please take the approved modifications into consideration when preparing your summary.

For information describing investigator responsibilities after obtaining IRB approval, download and read the document "PI Guidance on Responsibilities, Qualifications, Records and Documentation of Human Subjects Research" available in the online Office of Research Integrity's IRB Survival Handbook. Additional information regarding IRB review, federal regulations, and institutional policies may be found through ORI's website. If you have questions, need additional information, or would like a paper copy of the above-referenced document, contact the Office of Research Integrity at 859-257-9428.

APPENDIX 2. DEEP-LEVEL SIMILARITY SCALE

Ensher and Murphy (1997)

1. My mentor/mentee and I see things in much the same way
2. My mentor/mentee and I are similar in terms of our outlook, perspective, and values.
3. My mentor/mentee and I are alike in a number of areas
4. My mentor/mentee and I think alike in terms of coming up with a similar solution for a problem
5. My mentor/mentee and I analyze problems in a similar way.

These five items are scaled from strongly disagree (1) to strongly agree (5) and summed to form a composite.

APPENDIX 3. CREDS EXPOSURE SCALE

Instructions: Please answer each of the following according to your overall impression of your mentor/mentee on the following scale:
(To no extent at all) 1 2 3 4 5 6 7 (To an extreme extent)

1. To what extent does your mentor/mentee attend religious services or meetings?
2. To what extent does your mentor/mentee engage in religious volunteer or charity work?
3. Overall, to what extent does your mentor/mentee act as good religious role models?
4. Overall, to what extend does your mentor/mentee make personal sacrifices to religion?
5. To what extent does your mentor/mentee act fairly to others because their religion teaches them so?
6. To what extent does your mentor/mentee live a religiously pure life?
7. To what extent does your mentor/mentee avoid harming others because their religion teaches them so?

APPENDIX 4. WILLINGNESS TO MENTOR/MENTEE SCALES

Willingness-to-Mentor Scale (mentor version)

1. I have no desire to mentor (reverse-coded)
2. 1 like being a mentor
3. I intend to continue being a mentor
4. I am comfortable assuming a mentoring role

Willingness-to-Mentor Scale (mentee version)

1. I have no desire to be a mentee (reverse-coded)
2. I like being a mentee
3. I intend to continue being a mentee
4. I am comfortable assuming a mentee role

Perceived Willingness-to-Mentor Scale (mentee version)

1. My mentor has no desire to mentor (reverse-coded)
2. My mentor likes being a mentor
3. My mentor intends to continue being a mentor
4. My mentor is comfortable assuming a mentoring role

Perceived Willingness-to-Mentor Scale (mentor version)

1. My mentee has no desire to be a mentee (reverse-coded)
2. My mentee likes being a mentee
3. My mentee intends to continue being a mentee
4. My mentee is comfortable assuming a mentee role

Responses are on a seven-point Likert scale from 1, "strongly disagree," to 7, "strongly agree."

APPENDIX 5. TOPICS DISCUSSED MEASURE

Kern and colleagues (2019)

To what extent do you talk with your mentor/mentee about the following things?

1. Religion/spirituality
2. Friendships
3. Family
4. Future plans

Not at all (1), a little bit (2), somewhat (3), very much (4)

APPENDIX 6. SPIRITUAL MODELING SELF-EFFICACY SCALE

Oman and colleagues (2012)

Preliminary instructions read: “Please rate how confident you are that you can get yourself to do the things described below regularly. Rate your degree of confidence by recording a number from 0 to 100 using the scale given below”; instructions also included a linear scale graphic anchored at 0 (*cannot do at all*), 50 (*moderately certain can do*), and 100 (*certain can do*).

1. Identify persons in my family or community who, at least in some respects, offer good spiritual examples for me.
2. Be aware almost daily of the spiritual actions and attitudes of people in my family and community who are good spiritual examples
3. Remember, at least 1 month later, what I saw when observing a spiritually good attitude or action by someone in my family or community
4. Use spiritual examples of people from my family and community to inspire or guide my own attitudes and actions, almost daily
5. Motivate myself almost daily to act spiritually by remembering the joy and peace I’ve seen in people in my family and community who are spiritual examples

Conceptual source:

1: Identification
2: Attention
3: Retention
4: Reproduction
5: Motivation

APPENDIX 7. THE MENTOR ROLE INSTRUMENT- INSTRUMENTAL SUPPORT SCALE

Ragins & McFarlin (1990)

My mentor:

1. suggests specific strategies for achieving religious/spiritual goals.
2. provides me with challenging assignments.
3. assigns me tasks that push me into developing new knowledge or skills.
4. gives me tasks that require me to learn new knowledge or skills.

Items are measured on a seven-point Likert scale (strongly disagree (1) to strongly agree (7)).

APPENDIX 8. THE MENTOR ROLE INSTRUMENT- PSYCHOSOCIAL SUPPORT

Ragins & McFarlin (1990)

My mentor:

Role Model

1. serves as a role model for me.
2. represents who I want to be.
3. is someone I identify with.

Counsel

1. guides my personal development.
2. serves as a sounding board for me to develop and understand myself.
3. guides my spiritual development.

Acceptance

1. thinks highly of me.
2. sees me as being competent.

Items are measured on a seven-point Likert scale (strongly disagree (1) to strongly agree (7)).

APPENDIX 9. RELATIONSHIP QUALITY MEASURE

Kern and colleagues (2019)

Mentee measure:
Tell us how much you agree or disagree with the following questions about your mentor?

1. I look forward to meeting with my mentor
2. I feel comfortable meeting with my mentor
3. I am willing to share information about my spiritual experiences with my mentor
4. I am willing to share information about my personal life with my mentor
5. I could ask my mentor for help if I had a problem
6. I know that my mentor is really on my side
7. I know that my mentor is there for me no matter what I do
8. My mentor knows if something is bothering me
9. My mentor respects me
10. My mentor really cares about me

Mentor measure:
Please tell us how much you agree or disagree with the following questions about this student?

1. The student is excited to meet with me
2. The student is comfortable spending time with me and talking to me
3. The student easily and readily shares information with me about his or her spiritual experiences
4. The student easily and readily shares information with me about his or her personal life
5. This student has asked for, or been receptive to, an offer of help from me

Response options range from strongly disagree (1) to strongly agree (4).

APPENDIX 10. PERCEIVED IMPACT OF SPIRITUAL MENTORING ON RELIGIOUS COMMITMENT INVENTORY

Based on Worthington and colleagues' (2012) RCI-10 measure.

Having a spiritual mentor (mentee) leads me to:

1. Read more books, magazines, or articles about my faith.
2. Make more financial contributions to my religious organization.
3. Spend more time trying to grow in understanding of my faith.
4. Better see religion as more important to me because it answers many questions about the meaning of life.
5. Better see my religious beliefs as lying behind my whole approach to life.
6. Better enjoy spending time with others of my religious affiliation.
7. Better see my religious beliefs as influencing all my dealings in life.
8. Spend more time in private religious thought and reflection.
9. Better enjoy working in the activities of my religious affiliation.
10. Keep more well informed about my local religious group and have some influence in its decisions.

Response options range from strongly disagree (1) to strongly agree (5).

APPENDIX 11. HUMAN FLOURISHING MEASURE

VanderWeele (2017)

Domain 1: Happiness and Life Satisfaction.

1. Overall, how satisfied are you with life as a whole these days?

0 = Not Satisfied at All, 10 = Completely Satisfied

2. In general, how happy or unhappy do you usually feel?

0 = Extremely Unhappy, 10 = Extremely Happy

Domain 2: Mental and Physical Health.

3. In general, how would you rate your physical health?

0 = Poor, 10 = Excellent

4. How would you rate your overall mental health?

0 = Poor, 10 = Excellent

Domain 3: Meaning and Purpose.

5. Overall, to what extent do you feel the things you do in your life
6. are worthwhile?

0 = Not at All Worthwhile, 10 = Completely Worthwhile

7. I understand my purpose in life.

0 = Strongly Disagree, 10 = Strongly Agree

Domain 4: Character and Virtue.

8. I always act to promote good in all circumstances, even in difficult and challenging situations.

0 = Not True of Me, 10 = Completely True of Me

9. I am always able to give up some happiness now for greater happiness later.

0 = Not True of Me, 10 = Completely True of Me

Domain 5: Close Social Relationships.

10. I am content with my friendships and relationships.

0 = Strongly Disagree, 10 = Strongly Agree

11. My relationships are as satisfying as I would want them to be.

0 = Strongly Disagree, 10 = Strongly Agree

Domain 6: Financial and Material Stability.

12. How often do you worry about being able to meet normal monthly living expenses?

0 = Worry All of the Time, 10 = Do Not Ever Worry

13. How often do you worry about safety, food, or housing?

0 = Worry All of the Time, 10 = Do Not Ever Worry

APPENDIX 12 REVISED INTRINSIC/EXTRINSIC RELIGIOSITY SCALE

Gorsuch and McPherson (1989)

1. I enjoy reading about my religion.
2. I go to church because it helps me to make friends.
3. It doesn't much matter what I believe so long as I am good. (reversed)
4. It 1s important to me to spend time in private thought and prayer
5. I have often had a strong sense of God's presence.
6. I pray mainly to gain relief and protection
7. I try hard to live all my life according to my religious beliefs.
8. What religion offers me most 1s comfort ID times of trouble and sorrow
9. Prayer is for peace and happiness.
10. Although I am religious, I don't let it affect my daily life. (reversed)
11. I go to church mostly to spend time with my friends.
12. My whole approach to life is based on my religion
13. I go to church mainly because I enjoy seeing people I know there.
14. Although I believe in my religion, many other things are more important in life. (reversed)

Intrinsic: 1, 3, 4, 5, 7, 10, 12, 14
Socially extrinsic: 2, 11, 13
Personally extrinsic: 6, 8, 9

Items are measured on a five-point scale ranging from strongly disagree (1) to strongly agree (5).

APPENDIX 13 THE SHORT FORM DAILY SPIRITUAL EXPERIENCES SCALE

Fetzer (2003)

Instructions: The list that follows includes items you may or may not experience. Please consider if and how often you have these experiences, and try to disregard whether you feel you should or should not have them. In addition, a number of items use the word 'God.' If this word is not a comfortable one, please substitute another idea that calls to mind the divine or holy for you.

The following questions deal with possible spiritual experiences. To what extent can you say you experience the following:

1. I feel God's presence.
2. I find strength and comfort in my religion.
3. I feel deep inner peace or harmony.
4. I desire to be closer to or in union with God.
5. I feel God's love for me, directly or through others.
6. I am spiritually touched by the beauty of creation.

1 - Never or almost never, 2 - Once in a while, 3 - Some days, 4 - Most days, 5 - Every day
6 - Many times a day

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VITA

Jeffrey L. Reed, M.A., LMFT

Education

M.A.	Asbury Theological Seminary, May 2014. Marriage and Family Counseling.
B.S.	University of Texas, May 2011. Psychology. Minor: Human Development and Family Sciences.

Professional Experience

01/2019 – Present	Eastern Kentucky University, Richmond, Kentucky *Clinical Faculty, Department of Applied Human Sciences*.
10/2014 – Present	The Sexual and Gender Identity Institute *Affiliate Researcher*
09/2014 – Present	Lexington Therapy, LLC, Lexington, Kentucky *Marriage and Family Therapist.*
01/2017 – 12/2018	Lecturer/ Instructor: University of Kentucky, Asbury Seminary
08/2015 – 12/2018	University of Kentucky, Lexington, Kentucky *Research and Teaching Assistant,* Department of Family Sciences.
01/2014 – 08/2014	IDEALS for Families and Communities, Frankfort, Kentucky *Staff Therapist.*
08/2013 – 05/2014	Asbury University Center for Counseling, Wilmore, Kentucky *Practicum Counselor.*

Publications

Reed, J. L., Stratton, S. P., Koprowski, G., Dillon, C., Dean, J. B., Yarhouse, M. A., ... & Bucher, E. K. (2020). "Coming Out" to Parents in a Christian Context: A Consensual Qualitative Analysis of LGB Student Experiences. *Counseling and Values*, *65*(1), 38-56.

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Presentations of Research

Stratton, S. P., Sipe, A., Bledsoe, K., Overstreet, D., Dillon, C., Reed, J. L., Dean, J. B., Yarhouse, M. A., & Lastoria, M. *The Impact of Micro-Affirmations on a Sample of Sexual Minorities in Faith-based Higher Education.* Paper presented at the annual Kentucky Counseling Association convention, Louisville, KY, 2019.

Reed, J.L., & Wood, N.D. *Perceived Parental Factors' Influence on Emerging Adults' Sexual Attitudes: A Factorial Vignette Approach.* Paper presented at the National Council on Family Relations Annual Conference, Ft. Worth, TX, 2019.

Reed, J.L., & Wood, N.D. *Perceived Parental Factors' Influence on Emerging Adults' Sexual Attitudes: A Factorial Vignette Approach.* Paper presented at the annual American Association for Marriage and Family Therapy, Austin, TX, 2019.

Reed, J. L., Stratton, S. P., Dean, J. B., Dillon, C., Yarhouse, M. A., Lastoria, M., & Koprowski, G. *"Coming out": Disclosures to Parents by LGB Christians.* Paper presented at the annual American Association for Marriage and Family Therapy, Louisville, KY, 2018.

Stratton, S. P., Dean, J. B., Reed, J. L., Yarhouse, M. A., Lastoria, M., Koprowski, G., Halford, S., & Zimmerman, T. *Holding sexual identity and religious/spiritual identity in faith-based higher education.* Paper presented at the annual Kentucky Counseling Association convention, Louisville, KY, 2017.

Reed, J. L., Dillon, C., Stratton, S. P., Dean, J. B., Yarhouse, M. A., Lastoria, M., & Koprowski, G. *"Coming out": A qualitative study of disclosure to parents by Christian sexual minorities during the college years.* Paper presented at the annual Kentucky Counseling Association convention, Louisville, KY, 2017.