

The Moral Basis of Mentoring

By Diane Yendol Silva & Alan R. Tom

Bridgett believes that mentoring prospective teachers in her kindergarten classroom is a powerful way of improving the learning experience for her kindergarten children, and Bridgett acknowledges that she has something to contribute to prospective teacher development as well. However, according to Bridgett her contribution does not come in the form of expert knowledge, but rather her contribution is based on her *commitment* to shaping a prospective teacher's field experience in ways that facilitate developmentally sensitive, meaningful, and connected learning within a supportive and *caring context*. Because Bridgett is so committed to the work and believes in its

potential, she willingly collaborates with her university-based colleagues through the ups and downs of partnership work and engages in *pedagogy* intended to develop her intern. The result is a field experience that is growth oriented to all who are involved.

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The idea of moral mentoring emerges out of the lived stories of mentor teachers who engage in the sincere and thoughtful work of mentoring prospective teachers. This particular story began as Bridgett's cohort of practicing teachers agreed to participate in a newly established partnership designed to renew and reform a teacher education field experience. After five years of relationship building, the teachers in several schools and a cohort of university elemen-

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tary education faculty agreed to partner in providing a new, reconceptualized field experience for senior, undergraduate elementary education majors (Dana & Silva, 2000). These partners have spent two years exploring ways that they can capitalize on their collective talents as university and school-based teacher educators. This effort is consistent with the last decade of calls for reforming teacher education through university/school partnerships and professional development schools (Goodlad, 1990; Holmes, 1986; Holmes, 1990; Levine, 1992). The following vision of mentoring grew out of a commitment of a Research One Institution located in the southeastern part of the United States to creating a context to live out these reform-oriented goals.

A New Vision of Mentoring

What emerged from this collaboration was a group of classroom-based teacher educators who developed a reconceptualized vision of mentoring (Dana, Colangelo, & Silva, 1999). As a result of this new vision, mentors took a significant role in developing the content and structure of a year-long internship in which mentors and undergraduate interns taught side-by-side. This mentoring also relied on shifting the mentor's role from cooperating teacher to teacher educator. This change was significant since cooperating teachers traditionally had assumed little responsibility for intern development other than providing a context for the intern to practice her teaching. Historically, it was the university faculty that engaged in substantive reflection and inquiry and, in isolation, designed the course tasks to be completed by the intern.

Authentic participation by these mentors meant that they would have a voice in each aspect of the internship. For example, mentors participated in designing the selection process, selecting their own interns, developing the internship calendar, defining attendance and evaluation policies, and providing feedback to methods course faculty regarding integration of that coursework in classroom practice. Mentors also sat on an advisory board and taught parts of the field experience seminar. In addition, mentors shared the responsibility for developing reflective and inquiry-oriented teachers. Because the partnership was committed to mentors' authentic participation, the mentors were not given the traditional weekly details of expectations for the intern. Instead, they were provided with the program's conceptual framework, professional development support, opportunities to engage in dialogue with university-based teacher educators, and the pedagogical space to create a growth-oriented experience that would meet the needs of both the children in their classroom and the specific intern to whom they had committed themselves.

The mentoring stories that unfolded as these teachers engaged in their reconceptualized work varied in power and effectiveness. In fact, looking collectively across the mentors engaged in their new role, we were reminded of the

metaphorical image of *chiaroscuro*. This Italian term refers to an artist's rendering of light and shade in a single pictorial piece. As we began to capture the collective light or success across many of the mentor stories, the shadows of other less successful mentoring stories were held in juxtaposition with the light. We wondered what was the source of the difference? What caused the light and the shadow to become so striking when held in juxtaposition with the other? Ultimately, it was just this type of contrast that illuminated the underlying moral dimension that we found clearly at the heart of the successful mentors' work. In telling these stories which highlight the underlying moral dimensions, we share examples drawn from researchers' journals, field notes, and interview data.

If our major purpose for this paper had been to report research findings, we would have felt obliged to explain the details of the partnership (the number of partnership schools, the specific goals of the partnership, etc.) and the conditions under which data were collected about mentoring activities within the partnership. However, the idea of moral mentoring is a concept which arose well after the data about mentoring activities were gathered, and, more importantly, this idea seems largely independent of the particular research context from which our stories and examples are drawn. Although the acceptability across settings of the idea of moral mentoring must await the judgment of whether other teacher educators find this concept productive, we feel justified in focusing on the substantive content of our stories and examples rather than on methodological grounding of our data.

The following framework for moral mentoring argues that three moral imperatives undergird productive mentoring. None of these imperatives is revolutionary, but when clustered together we believe these three ideas can lead to quality mentoring. The three imperatives are: embracing a moral stance, creating a moral context, and engaging in a pedagogy of the moral. These moral imperatives recognize the importance of the mentor embracing her work with her intern, creating space and a caring context, and engaging in moral pedagogy to move interns beyond competency (Lemma, 1993) to encourage pedagogical thinking that includes reflection and critical thought (LaBoskey, 1994; Zeichner & Liston, 1996).

Moral Imperatives

Embracing a Moral Stance

The first imperative is based in the mentor's motive or motives for engaging in work with prospective teachers. Embracement poses the basic questions, "Do you want to mentor and why?" We believe that embracing a moral stance is central to accepting the responsibility for being a mentor. Becoming a mentor goes beyond assuming the traditional role of cooperating teacher. In fact, becoming a mentor necessitates feeling a responsibility for intern growth, either as an end in itself or as a means to furthering children's growth.

Across this sample of teachers, three motives illustrated the differing reasons

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mentors assumed responsibility for intern growth. First, many successful mentors engage in the work because they believe that having an extra adult in the classroom will heighten the regard given to children.

I really believe that more adults in the classroom will help my children get the most out of their school year. In fact, I sometime wonder how I could give the children everything I want to give them without an intern. I wonder how I did it before. (mentor interview)

Thus, the obligation that the mentor feels to the children is the paramount reason for her participation and provides the motivation to insure that the intern is successful as a classroom teacher.

In other cases, we find that successful mentors engage in the work of mentoring because they believe they have a professional responsibility to educate the teachers of tomorrow for the children of tomorrow.

I really think I have something to offer the interns. Someone was willing to take the time and provide a context for me to learn. I think I owe that to our profession as well. (mentor interview)

These mentors believe that they have an obligation to participate, provide a context, create support, and actively influence the direction of intern growth.

In the third case, successful mentors are interested in and feel obligated on behalf of children to engage in their own professional development as teachers and teacher educators.

I really believe that I learn as well from being a mentor. It makes me think about why I do things the way I do and question my reasons. This experience contributes to who I am as a teacher. (mentor interview)

These teachers believe that professional development can indeed come from interaction with a prospective teacher as they partner in their work.

Although these examples capture the moral basis of the mentors' work, the shadows of other less successful mentoring stories also become useful in understanding the impact of possessing a moral stance toward mentoring. Consider the following story of Jessica, a mentor:

I remember feeling from the onset that Jessica was skeptical about my motivations and the motivations of other university faculty involved in the internship. Her comments made me feel like she really thought that the university was trying to get out of work. She even told me that the only reason that she was mentoring was because she had been asked to participate by her principal. But these comments went beyond my ears. She would frequently speak negatively about the program in front of her intern and in very public places in the building. She was not interested in problem solving when tensions arose. For example, when course requirements weren't what she had expected she was negatively vocal rather than a collaborative problem solver. The result of these and many other similar actions resulted in her intern assuming this same type of stance toward the internship. (field notes)

This story depicts a mentor who does not embrace the work of mentoring or the reconceptualized version of her mentoring role. She has either omitted or neglected to accept the responsibility for intern growth. While we do not mean to argue that Jessica behaved in an immoral manner, we do believe that she has neglected to accept moral responsibility for her intern's growth.

Creating a Moral Context

The second imperative, creating a moral context, emphasizes the importance of the mentor developing a caring and supportive space for the intern to grow. This idea of care as a requisite for growth elicits the metaphor of the mentor as a gardener focused on providing the nutrients, soil, and water appropriate for the flowers to thrive. As we watched the mentors who were able to successfully guide their interns' growth and development, care became a fundamental characteristic of their work. Interns told stories relating the freedom that they felt to take risks in their teaching, as well as the opportunities they felt to develop their own ideas and questions in their conversations and writing with their mentors. Just as a gardener cares for the flowers by preparing and tending the garden, successful mentors were able to develop the context or spaces that allowed interns to be and feel like a teacher— to wonder, to explore, and to learn. Finally, interns who were mentored in a caring way believed they received professional and personal support when they needed to make their teaching uncomfortably problematic or when the mentor organized learning opportunities which pushed the interns beyond what might naturally unfold.

Once again there is power in looking collectively across the mentors engaged in this reconceptualized role of mentoring and drawing on the metaphorical image of *chiaroscuro* to investigate the light and shade of creating a moral context. We will begin with the light.

Early in the internship, Beth could tell that her intern was struggling with some tasks that her peers were easily incorporating into their emerging practice. However, Beth believed that she could help her intern become successful if she committed to actively scaffolding her intern's growth. To these ends, Beth decided to tackle one task at a time. She began with read alouds and developed a variety of points for her intern to observe and then returned her intern to a safe space to practice these ideas. Although it took time and patience, the support that Beth provided did help the intern become successful and gain confidence in herself that in turn facilitated greater growth. (field notes)

Although this story presents a caring context, other situations emerged that were not as supportive to intern growth. Consider the following:

Susan was an intern in a fourth grade classroom who was concerned about the way a particular child was acting in the classroom. However, she was afraid to share this concern with her mentor because when she asked questions about the child her mentor continuously told her to just ignore the behavior. After following the mentor's lead, the intern eventually shared with her mentor how uncomfortable she felt ignoring the

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behavior and that she wondered if the child really did need some additional support. Her mentor teacher responded, "That is the best way to handle it and I expect that child to behave the same way as the others." In her journal, Susan shared the frustration she felt about not having the opportunity to understand how the mentor came to this perspective and why she was so unwilling to try an alternative response to this child's needs. (field notes)

In this story, the intern did not feel safe to express her thinking, and space did not exist to converse and explore her feelings within a supportive, caring context. Again, we do not mean to claim that the mentor behaved in an immoral manner, but Susan's mentor did fail to create a moral context to foster Susan's growth.

This second imperative, creating the caring context, is a key component of mentoring. As indicated in Beth's story, the caring context is a moral environment where interns are encouraged to take risks in both their teaching and their thinking while feeling a sense of professional respect from the mentor. This imperative of care includes elements of connectedness and relationships consistent with the ethic of care formulated by Gilligan (1982) and Noddings (1984). This care parallels the care a teacher provides to children. We believe that care emerges out of the mentor's embracement of the work of mentoring and leads to the creation of a moral context for intern professional learning.

Engaging in a Pedagogy of the Moral

The third imperative, engaging in a pedagogy of the moral, goes beyond taking a moral stance to one's work and providing a moral context for the intern to include acting upon the mentor's commitment to the intern. Responsible action toward intern pedagogical learning is intentional and shares commonalities with the responsible action a teacher feels for children's learning (Tom, 1984). In developing and extending their pedagogy as teacher educators, mentors must go beyond the transmission of knowledge and skills to intentionally helping the intern construct her own pedagogical thinking through reflection and inquiry. Just as a moral basis exists for teaching children, teachers develop morally rooted pedagogy as they work with interns (Silva, 1999).

In order to facilitate interns' pedagogical thinking, we are advocating a pedagogy of the moral that includes three key ways mentors can attend to intern learning. First, a mentor needs to approach her work with her intern in a developmentally sensitive way. Second, a mentor needs to share her own internal thoughts about teaching and learning with her intern. Third, mentors need to engage in co-reflection that is joint discussion and study of their own practice and school settings (Silva, 1999). By incorporating these three features into their work, mentors demonstrate a morally rooted pedagogy which can lead to intern learning. As the mentor attends to an intern's pedagogical learning, she considers ends-means thinking and intern/student learning. The result is a pedagogy of the moral because the mentor is committing herself to helping her intern develop, and she is proposing

what is worthwhile for her intern to learn and how her intern will learn (Feimennemser & Buchmann, 1986).

The first pedagogical component, *developmentally sensitive mentoring*, emerged from our work with mentors. This goes beyond a psychological conception of developmentally appropriate mentoring to a moral commitment to use an intern's unique developmental needs as the basis for setting expectations and making decisions for intern learning. The following story highlights how a mentor demonstrates her commitment and care by drawing on developmentally sensitive mentoring to meet the specific needs of an individual intern.

I can remember entering the room in about December of the internship year and speaking with the mentor. She was concerned about her intern's progress and wasn't sure she was progressing as fast as other interns. Because firm guidelines or checklists by which to determine the intern's progress (tasks that should be completed by a specific date) did not exist, this mentor was concerned that her intern wasn't doing the same level or quality of teaching as the intern next door. She worried whether her intern should be doing more. This mentor initiated a conversation about this intern with me (the university-based teacher educator), and together we sat down as two teacher educators and talked in detail about this intern's specific needs as well as her unique strengths. Together, we identified and focused our/her/my work with this particular intern in a very different way than the expectations for many other interns. We found that we had to relinquish our traditional approach of making the intern fit some sort of external timeline and refocus on meeting the intern's individual needs. However, we also believed that stages do exist for prospective teacher development, and we continued over the course of the year to bring her individual development closer to what we believe was "stage appropriate." In fact, as the year progressed, we found that giving the intern the extra time and support during earlier stages did in fact give her the space and confidence to develop into a strong teacher who at the end of the internship was as competent as her peers. (field notes)

In this case, the mentor recognized the individual needs of her intern and adjusted her own mentoring to provide additional supportive scaffolding. For example, this mentor provided more time for the intern to develop basic classroom management skills. She also increased the amount of co-planning and co-reflection on both her own and her intern's teaching. Finally, she focused her intern's observations on specific areas of her own teaching, a colleague's teaching, and her intern's teaching (Silva, 1999). This mentor possessed the same morally rooted commitment to exploring multiple approaches to mentoring that a good teacher uses when struggling to find an appropriate teaching strategy to use with each child in her classroom.

In the following story, another teacher recognizes the exceptional ability with which her intern begins the internship and on her own volition moves the intern into elaborate professional responsibilities, conversations, and opportunities early in the year.

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I could tell right away that she had a lot of talent. She just has a way with children, and she is a keen observer. It didn't take her long to feel comfortable in our classroom so I felt it would be important for her to see multiple contexts, teaching styles, and grade levels. That is why I sent her out to do some other things. Then we would engage in conversations about her experiences. Although I would have loved to keep her with me all year, I believe that the variety gave her a deeper professional experience than remaining exclusively in my room. She really grew and I feel like we made a good decision based on her needs. (mentor interview)

These teachers' use of developmentally sensitive practices grows out of their care for their interns and their belief that they must meet their interns where they are developmentally in order to help them acquire basic knowledge and skills as well as allow them to develop pedagogical thinking (Feimen-Nemser & Buchmann, 1986).

We now share the shadow of a less successful mentoring story to hold in juxtaposition with the light of developmentally sensitive mentoring:

I can remember the day when Laura heard that many of the other interns in the building were already teaching many lessons each day. She almost seemed uncomfortable that this was a reflection on her own mentoring ability. Even though Laura knew that her intern had taken longer to get acquainted with the classroom and feel comfortable in the context, she felt like she should keep her intern's experience the same as the other interns. As a result, Laura increased Rita's teaching experience and Rita's struggles escalated. Rita began drowning in a sea of expectations. She started questioning herself to the point that she lost all confidence in herself as a teacher which ultimately negatively impacted on her teaching. Rita got to the point that she could hardly focus on the lesson she was teaching. (field notes)

Instead of attending to her intern's needs in a developmentally sensitive way, Laura tried to make her intern advance at a rate similar to the progress of other interns. Developing sensitive mentoring is grounded in a respect for the unique knowledge and skills of an intern, yet also a desire to stretch that intern's development as far as possible.

A second feature of a moral pedagogy includes *an emphasis on mentors sharing their own thinking* in order for these mentors to make their internal dialogues about teaching, learning, and schools explicit to interns. We believe that the mentor has the obligation to introduce the intern to the world of teaching as it is as well as the way the teacher would like the world to be (Arendt, 1968; Tom, 1984). Attending to this duality requires the mentor to share the internal dialogue that underlies her own teaching as well as encouraging the intern to seek out personal positions on the same issues. Sharing one's own thinking becomes morally grounded when the mentor intentionally shares her worries, her successes, her questions, and her thoughts behind teaching and learning in an effort to make problematic the act of teaching.

In the following story, a group of mentors draw on their pedagogy of moral mentoring to help a group of interns work through their own question of conformity within schools.

I remember the first week of school when the interns were struggling with an issue that they named conformity. Their sense was that so much time and emphasis was dedicated to establishing rules and routines for the classroom that children didn't have the space to be individuals. When the mentors were made aware of the concern, instead of reacting in defensive ways, they gave the interns another week to observe this phenomena that the interns named conformity. Even early in the internship when strong intern/mentor relationships had not developed, these mentors recognized the need for the interns to share and answer their own questions. To facilitate the interns' understanding, the mentors shared their own thinking about the observed phenomena. Then they gave the interns space to examine, reflect, and make their own judgments by holding multiple beliefs and theoretical understandings up against what they were observing as children learned within the classroom. These mentors provided the space for the interns to construct their own understanding. After another week had passed, the interns began making a distinction between conformity and creating an environment that allows children to become independent workers. Interestingly, by the end of the week the interns articulated a more elaborate, sophisticated understanding of conformity and shared a new interpretation of what they had initially observed. They now believed that what they initially named as conformity were routines that ultimately facilitated independence in the children. The children were becoming members of a classroom community where they then could enjoy space and choice. (researcher's journal)

By participating in the conversation and listening carefully to the interns, these mentors responded to the interns' questions by sharing their thinking about conformity and giving them opportunities to reflect which allowed the interns to reframe something that initially looked like conformity.

A second example offers a mentor sharing her thinking about the challenges of teaching and her often-failed quest to meet the needs of all children in her classroom:

Beth and her intern often discuss the diverse needs of children within her classroom and the responsibility Beth feels for meeting each of their needs. The conversation centers around "taking her work home with her." She wasn't talking about paperwork but rather her worries about making sure she was doing all she could for a child. The conversation then turned to the inadequate structures that exist in the district for supporting classroom teachers who may not be adequately prepared for working with included children. Finally, Beth discussed the importance of being vocal to administrators and specialists on behalf of the children even when it is "emotionally draining and exhausting." Beth concludes, "That is a part of the job that is not easy and requires pushing the system." (triad journal)

In this case, Beth problematizes her teaching and the structure of schools, feeling that she can not just close the door and teach. She also believes it is her responsibility to raise and share her concerns with her intern about some of the struggles that exist as part of work in schools.

In juxtaposition with the light of Beth's mentoring, we share the following shadow of a less successful story told through the researcher's eyes:

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Evidence from Rachel's intern journal indicated that Susan was upset with Rachel's questioning her approach to dealing with Randall's classroom behavior. In response to Rachel's questioning Susan became annoyed with Rachel for not wanting to handle Randall's behavior her way. Susan withheld her own thoughts and did not respond by thinking aloud for Rachel. . . . In fact, she actually refrained from sharing the reasons behind her choices and how she came to hold those beliefs. Interestingly, based on conversations I had with Susan, I know Susan had a deep understanding of the child that she had developed over time and through collaboration with many other professionals. However, instead of explaining her thinking and how she came to assume that particular stance Susan just told Rachel, that this is the way she must respond to the child. (field notes)

In this case, the mentor did not make her beliefs and understandings explicit to the intern and thereby failed to foster her intern's development.

A third factor in developing a pedagogy of the moral is *co-reflection*. Authentic co-reflection is an intentional effort to develop intern thinking and has two key components. First, the intern must feel like a respected professional who offers a second set of eyes contributing to enhancing instruction and understanding children's needs. Second, co-reflection between mentor and intern focuses on elements of their collaborative or individual classroom practice. Co-reflection is facilitated if the intern and mentor spend substantial time team teaching and reflecting on this collaborative work. Additionally, meaningful co-reflection requires both the intern and mentor to creatively carve out space from an already busy day to engage in talk or writing about their pedagogy, the curriculum, or a particular child.

This last story illustrates the power of two professionals engaging in co-reflection on an individual child's development:

I remember listening to Julia (intern) and Claudia (mentor) talking about their work with Megan. They had developed a shared concern for Megan's reading problems and their conversations often centered around this concern. As an outgrowth of their co-reflections, Julia suggested that Megan might benefit from reading instruction that utilized music as a tool. Claudia agreed that the music would at least be motivating for Megan and that music provided Megan with a certain level of confidence.

Claudia and Julia's on-going conversations and journaling about Megan and her reading continued as Julia used music as she worked with Megan. As Julia discovered more about Megan she would share with Claudia what she had learned and together they would problem solve. Their collaborative efforts would then lead to new musical interventions.

In one journal entry Julia writes, "I know that I often knew more about Megan because I worked with her so closely. But it was only because Claudia and I were able to discuss the work that I was really able to help Megan. Claudia has a much better understanding of children's reading development and her experiential insight paired with my developing understanding of Megan allowed us to make more informed decisions."

But I think I brought the music idea to the conversation and I don't think Claudia would have tried it if I hadn't thought of it." (researcher's journal)

This type of interaction leads to substantive reflection which pushes beyond knowledge and skills to insight into one another's pedagogical thinking about their collaborative work. Co-reflection on an event provides the opportunity for practicing as well as prospective teachers to see multiple interpretations, thereby stimulating dialogue that leads to deeper understanding. If co-reflection develops pedagogical thinking then engaging in co-reflection is a moral choice and responsibility.

The pedagogy of the moral is an intentional stance one can take towards one's work as a mentor, not a series of steps. In fact, a tenuous balance exists between these components. For example, too much sharing of one's own thinking can limit the space for co-reflection. Too much attention to developmentally sensitive mentoring might lead to missed opportunities for engaging in professional dialogue. By developing this pedagogy of moral mentoring, mentors make possible more sophisticated intern development which can move interns beyond what might be typically considered competent teaching to develop pedagogical thinking (Feiman-Nemser & Buchmann, 1986).

We like the terms living or acting out which are implied in committing to responsible action. To be morally complete as a mentor, one must not only embrace the concept of mentoring and create a caring context but one must also employ the pedagogy needed to carry out that commitment. By taking an action-oriented position that leads to more complete intern development, we distinguish this pedagogical characteristic from both the first imperative, which is more of a stance, and the second imperative, which focuses on context. Moral mentoring expects teachers to act in ways that are consistent with the moral stance and moral context they committed to embrace and provide.

Conclusions

This moral basis for mentoring does not articulate specific right ways to mentor. However, the moral basis for mentoring proposes general areas that mentors must attend to as they nurture prospective teacher growth. We believe that moral mentoring includes three imperatives, embracing a moral stance, creating a caring context, and engaging in a moral pedagogy. In turn, a moral pedagogy consists of developmentally sensitive mentoring, the mentor's sharing of her thoughts about teaching and learning, and co-reflection by the mentor and the intern on their own practice and school settings. These imperatives of embracement, caring context, and moral pedagogy provide a framework for conceptualizing the moral dimension of mentoring.

This framework raises three morally based imperatives that require the mentors to give serious attention to the ways that they teach their interns. Many mentors do not believe that their pedagogical responsibilities extend beyond knowledge- and

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skill-related concerns to include sharing their own questions and thinking as they collaboratively study teaching practice. By broadening this pedagogy to include these moral components, mentors can help interns acknowledge the often deeply-held disagreements among educators and the general public over what educational beliefs and practices are most productive and worthwhile.

A mentor, however, ought not use moral mentoring as a basis for advocating a particular set of educational values or for promoting a specific view of good teaching such as constructivism. When the mentor slides into imposing personal preferences, that mentor is neither respecting the emerging ideas of the intern nor helping that intern develop her own pedagogical thinking to guide her future work as a teacher. The mentor, therefore, must always be careful that the manner of her mentoring acknowledges the personhood of the intern and importance of fostering the professional independence of the intern. For these reasons, moral prescriptions are not the proper response to the moral imperatives; rather, the moral imperatives require the mentor to act in caring and thoughtful ways which will further the growth and development of the intern.

This concept of moral mentoring has contributed in significant ways to our own work with mentors and their interns. Consider the following excerpt which captures one particularly dysfunctional intern/mentor pair:

Wanda seems so very stressed out. She is really losing confidence in herself and her ability to teach. In fact, most of the time she can hardly concentrate as she is teaching for fear that she will mess up. Wanda's impression is that Clara doesn't ever seem satisfied with her teaching. At the beginning I thought that the "playwright" was a much more useful metaphor for mentoring than the "gardener" but the key difference in this case isn't the pedagogy- it is the quality of the underlying relationship. The way Clara is dealing with this intern does not feel right or responsible. I am not sure what to do about it either because Wanda doesn't want me to tell Clara how badly she feels because she fears the repercussions.

In cases like these, the framework provides a way to approach and perhaps diagnose the problem. Is this mentor truly interested in assuming the task of mentoring? Has this mentor created a caring context for her intern to learn to teach? Has this mentor developed a moral pedagogy for mentoring that moves beyond sharing physical space and includes creating experiences that are developmentally sensitive to her specific intern? Does she share her own wonderings, worries, and thinking about teaching? Does she provide psychological spaces where the hierarchical nature of professional knowledge based on experience is abandoned and the mentor and intern co-reflect around issues of teaching and learning? The framework helps to pinpoint the nature of this problem.

However, even in using this framework, many questions remain. For example, how might this idea of moral mentoring unfold in other contexts that differ from this Research I setting. How does this framework connect to the mentoring of first year teachers? Additionally, clearly missing from this paper is the role of the mentee. How

does the intern contribute to the moral basis of mentoring? Since mentoring relationships are interactive, what is the intern's responsibility in a mentoring relationship? Although the mentor assumes specific responsibilities, the intern also plays a role in this relationship in much the same way as Nel Noddings (1984) differentiates between the "one-caring" and the "cared-for." Future work should include exploring how the mentee influences and contributes to the moral basis of mentoring.

To prepare mentors to assume their moral responsibilities will not be easy. As we noted earlier, a new vision of mentoring will have to be widely adopted. Mentors need to have increased voice in the development and implementation of teacher education programming. Only under these conditions will mentors be ready and willing to see their responsibilities as broader than the provision of a room, knowledge and skills to prospective teachers. If we keep our conventional view of mentoring, teachers are likely to continue to see mentoring as loosely connected to or even apart from their work with children.

What are the specific implications of this framework for moral mentoring? First, prospective mentors need to think carefully about their role as mentors and the way they feel about these imperatives before committing to the serious work of mentoring. Second, university faculty need to engage prospective mentors in conversations around these issues to develop and ascertain readiness for mentoring. Third, school administrators need to understand the power of the imperatives not only for developing prospective teachers but also for providing professional development opportunities to the teachers who choose to mentor within their buildings.

These implications are wide ranging and suggest that more will be required than a new vision of mentoring. Major structural changes will be needed to free up time for teachers to assume the added responsibilities entailed by a moral conception of mentoring. With the increasing movement of teacher education to school settings, we may be able to develop a viable role for mentors as school based teacher educators. We have not discussed the professional development that might be needed by these new role occupants, but it is not difficult to conceive that National Board Certified Teachers would have much of the expertise needed to engage in moral mentoring.

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