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10. INVITATIONAL CONVERSATIONS IN MENTORING

INTRODUCTION

This paper departs from the assumption that mentoring interactions are fundamentally human relationships between people. Mentors are regarded as people who are committed to developing others by supporting them through posing problems about current practice. Mentors are expected to assist mentees to uncover the underlying assumptions and beliefs that inform the mentee's practice. Mentors make use of guided critical reflection in this regard in an attempt to co-construct unique teaching practices for unique contexts (Wang & Odell, 2002:489). Mentoring of teachers should primarily focus on a deeper critical reflection and understanding of 'why' teachers actually teach the way they do, but also to assist them in developing a deeper understanding and knowledge of the subject matter they need to teach. In professional preparation, the understanding of learners is of great importance (Shulman, 1994). Views on knowledge and knowing of the participants in a professional collaborative learning situation such as the mentoring of pre-service teachers will in the view of Tillema and Orland-Barak (2006) influence how they understand the knowledge which is being shared, and how and when they will accept knowledge from others (see Elbaz-Luwisch & Orland-Barak, 2013).

The focus of this chapter is on the problematic of mentoring relations and the possibilities which 'invitational mentoring' may have for learning. We imagine a setting where a mentor looks at mentoring as a process of cordially inviting the mentee to learn – supported by a disposition of invitation, and the associated conversational actions, aligned at achieving the learning benefit of the mentee. Our study explores and describes the notion of an invitational style of mentoring, and clarifies the interactional nature of such a style, in order to consider the benefits for learning.

PROBLEM ISSUE AND ITS RELEVANCY

The study focuses on the issue of mentoring in an invitational style. The problem pertains specifically to the nature of such an Invitational Mentoring Style (IMS), and how this style is interactionally achieved. The theory of Invitational education has been described as 'a theory of practice' (Purkey & Novak 1996:3), and is typified as

a 'developing theory of practice' which is 'incomplete, with questions unanswered and avenues unexplored' (Purkey & Novak, 1996:3), thus begging the question as to how this theory translates into mentoring and the interactions between mentors and mentees. Much research in Invitational education and learning have focused on whole school development (Steyn, 1993; Trent, 1997; Mahoney, 1998, Niemann, Swanepoel, & Marais, 2010), education management (Paxton, 1993; Stillion & Seagal, 1994; Asbill & Gonzalez, 2000; Egley, 2003; Thompson, 2004; Burns & Martin, 2010; Mboya Okaya, Horne, Laming, & Smith, 2013), teacher and learner perceptions (van der Merwe, 1984, 1985; Tung, 2002; Thompson, 2009), discipline and conflict (Davis, 1994; Reed & Shaw, 1997; Radd, 1997; Riner, 2003; Tanase, 2013), families and parental involvement (Briscall, 1993), teacher education (Rice, 2003; Steyn, 2005; Chant, Moes, & Ross, 2009; Kronenberg & Strahan, 2010; Kennedy, 2006), self-concept, self-esteem and self-efficacy (Pajares, 1994; Aspy & Aspy, 1994; Owens, 1997; Walker, 1998; White, 1999; Valiante & Pajares, 2002; Kitchens & Wenta, 2007; Ivers, Ivers, & Ivers, 2008) and counselling (Schmidt & Shields, 1998; Frakes, 1999; Cannon & Schimdt, 1999; Cowher, 2005; Zeeman, 2006; Haigh, 2008). However, a study relating to mentoring by Hofmeyer, Milliren and Eckstein (2005) developed the 'Hoffmeyer Mentoring Activity Checklist (HMAC). The development of the HMAC relates to studies about the mentoring of first-year school teachers. The focus of the Hofmeyer et al. study (2005) was the training of teachers/mentors to train first year teachers in predominantly Hispanic school communities in South Texas. The HMAC thus related more to the development of the mentoring process, and the activity checklist included activities related to qualities and activities of the mentors, and the institutional parameters of the process. Invitational education proposes that the kinds of 'messages' one needs to send, accept and negotiate about, are extremely important in human relationships. From the research cited here, it becomes clear that little has been written about how the actual interactions occur and progress in particularly mentoring interactions. The focus of this study therefore is about the interactional nature of mentoring interactions guided by invitational principles.

The relevance of this study alludes to the moral obligation of mentors to use their knowledge responsibly, and to encourage epistemic access and rights of mentees to know (see Stivers et al., 2011). The summary by Stivers (Stivers, Mondada, & Steensig, 2011) of the morality of knowledge and epistemics in social interactions help clarify aspects of access, primacy, and responsibility (see van der Westhuizen, this volume). In terms of this emphasis on the role of knowledge in mentoring, we want to argue in this chapter that mentoring in an Invitational style would be associated with associated talk actions, i.e. of the mentor inviting and making access to knowledge possible in unique ways associated with invitational principles.

The study of the interactional nature of IMS may best be pursued by means of conversation analysis. Advances in Conversation Analysis (CA) research over the last two decades since the original studies by Sacks Sacks (1992) and others, have opened up our understanding of the intersubjective and discursive nature of human

interactions (Arminen, 2000; Edwards, 1997; Mondada, 2011). We have learned that institutional interactions such as mentoring are reciprocal (Mercer, 2008; Seedhouse, 2013), situational (Goffman, 2005) and particular to institutional norms (Drew & Heritage, 2006).

UNDERPINNINGS AND GROUNDED KNOWLEDGE

Mentoring is the 'concrete application of invitational theory (Hoffmeyer et al., 2005:54). Invitational mentoring can be defined as mentoring interactions that cordially summon mentees to realise their untapped potential (Novak, 2002) by intentionally inviting others, the mentees, personally and professionally toward 'epistemic congruence'. The latter, according to (Hayano, 2013) is about interactions where differences in knowledge are noted and considered in the interaction towards a shared understanding. Invitational mentoring is built on three foundations. These foundations are a belief that all people are important and have the ability to participate meaningfully and self-directed (a Democratic ethos), a belief that people's perceptions are vitally important (the Perceptual tradition), and the view that what people belief about the self is needed for maintaining internal motivation and the protection and enhancement of self (see self-concept theory; Novak, 2002:22). An important principle in Invitational education is that no interaction is ever neutral (Purkey & Novak, 1996). According to Purkey and Novak (1996) all social interactions carry meaning and messages relating to how we either call forth or shun human potential. The authors go on to propose that social interactions are either inviting or disinviting. Every inviting or disinviting interaction between people can then respectively be distinguished as being either intentional or unintentional behaviour. When others, in this case mentees, are invited on a personal level, the intention is to develop caring and trusting relationships by showing solidarity, by celebrating achievements and growth together, through sustaining civility and caring (Novak, 2002:29). When mentees are invited on a professional level, as is the case in this study on learning about teaching, mentors would intend developing the knowledge and behaviours associated with being a professional teacher.

When mentees are invited professionally, mentors relate to mentees by clearly indicating the levels of trust and appreciation in the mentees, by inviting them to become part of the larger 'we' that is being constructed in the interaction, to invite mentees into their 'inner circle' and not to feel 'marginalized'. Mentees should also experience assertion, particularly when attempting to meet their own needs while still respecting the needs of others. Asserting also implies a degree of control one has over a situation, allowing one to feel that learning possibilities are within reach. When assertion is allowed, democratic decision making, an own voice, and active participation follows. The view that people are valued, able and responsible and then are treated accordingly (Purkey & Novak, 1996) prevails. Inviting professionally also relies on creating opportunities for collaborative investing. Investing implies a willingness to try new things, to look at situations in different ways and to explore

unexplored ways of thinking. Investing allows both parties to enjoy the activity itself. Investing in mentees is supported through the use of open-ended questions, brainstorming and participating in meaningful, unique enquiry. In these interactions mentees are allowed to search below the surface, to look at things in unique ways, and to go off the beaten path. An ethic of care is prevalent in most professional relationships. Mentors care and support mentees by ensuring that expectations are met and that mentees are not overwhelmed. Mentees are thus support to cope. Mentees need to experience a measure of success in their own ability and take pride in it. Mentors can support mentees by facilitating a clear perspective on past and present experiences, and by creating hope for the future through guided ideals collaboratively agreed on. A focus on attempting to understand what is happening and what the mentee might do to make things better is promoted by taking a long-range perspective and mistakes are seen as feedback on the way to improvement. Developing determination to continue is of importance in this interaction (Purkey & Novak, 1996:110–117; Novak, 2002:94–96).

Invitational mentoring is thus embedded in the so-called "Invitational stance". This stance is characterised by the elements care, trust, respect, intentionality and optimism. Care is the basis of an inviting stance in any interaction. Caring for the mentee involves "displaying full receptivity to the other and seeking to further the other person's educational purposes" (Novak, 2002:72). In practical terms this means that mentors should focus on the mentee to attend and listen to the mentee's interests, concerns, ideas and meanings. Trust, relates to the reciprocity and interdependence expected in mentoring interactions. Trust is established in practical terms by the competence (intelligent behaviour, expertness, and knowledge), genuineness (authenticity and congruence), reliability (consistency, dependability and predictability) and truthfulness (honesty, correctness of opinion, and validity of assertion) of the mentor in their interaction with mentees (Arceneaux 1994 as quoted in Purkey & Novak, 1996). Respect refers to the dialogical nature of invitational education. As each person's ability and uniqueness is recognized in the interaction, negotiation of acceptance and rejection of messages and meanings are expected. Intentionality, as Novak states, is "doing things on purpose for purposes that one can defend (2002:72). The implication is that in mentoring interactions the mentor would have a very specific direction in mind, and would persistently and resourcefully be pursuing it to the benefit of the mentee, the recipient. Having intentionality in one's stance relates to being able to take responsibility for your actions and not being averse to also correcting your own efforts in the interaction. It also implies being accurate in judgment and decisive in behaviour, but being able to allow for different opinions and choices. Lastly, optimism relates to approaching interactions with the hope that positive outcomes can be achieved. In mentoring interactions this implies openness, positive expectations and also continuous critical thought to better interactions. Optimistic mentors generally view mentees as valued, able and capable of self-direction in the mentoring process (Purkey & Novak, 1996:53).

In this paper we posit that an Invitational Mentoring Style is grounded and dependent on the ability to 'CARE'. Caring, according to Noddings (1999) provide the foundation for pedagogical activity. In listening with care, the mentor creates an opportunity for gaining the trust of the mentees. In this developing relationship of care and trust, a sense of mutual respect and optimism towards the development of untapped potential may be forthcoming. Mentoring of this nature will be identified by the four central components of ethical care (Noddings, 1992). These components form the core of IMS (Novak, 2002). Ethical care in mentoring is thus visible in how mentors model care in the relationship, and how mentors strive towards dialogue in the relationship. Modelling and practicing care involves genuine invitation to participate fully in the relationship in an attempt to create mutual understanding in the relationship, as well as confirmation where mentors are continually allowing possibilities for growth and own ideas in the relationship. The care (or core) of the IMS mentoring endeavour is encompassed within an intentional ring of collaborative decision making (see Diagram 1).
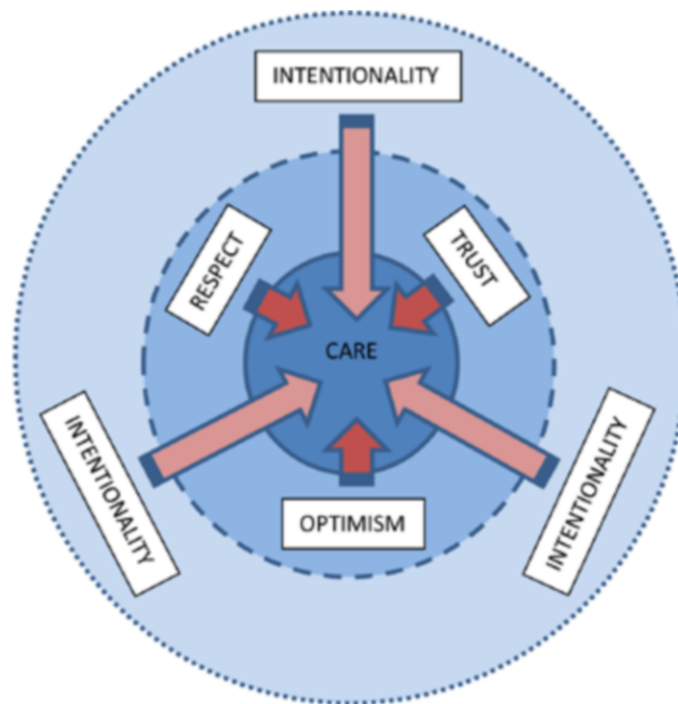

Diagram 1. Guiding beliefs of the Invitational Mentoring Style

We claim that every mentor probably has a unique mentoring style, which has been shaped by personal values, experiences, knowledge and relationships (Eckstein,

2005). In most cases these tendencies may allow us to favour a more "task-oriented" or "relationship oriented" approach to interactions with mentees. Mentors should attempt to balance these orientations and how we balance these styles become our preferred and unique style of mentoring. An Invitational Mentoring Style requires great flexibility as one's style should be adjusted continuously keeping the unique perceptual experiences of mentees in mind. From an IMS perspective, every mentor should develop the ability, and intentionality, to adapt their 'most natural response and style' when the situation requires. IMS requires very particular skills to enable the 'mentoring relationship'. Novak (1996:73) posits that taking an 'invitational' approach is an attempt to 'blend heart, head and hands". As we have seen earlier in this chapter, perceptions are the 'real' realities we deal with, while consistent, intentional behaviour needs to be carefully considered. Being able to handle many complex situations requires particular skills that are embedded in the five core values of the invitational stance. These skills are categorized into three interdependent phases, namely, being ready, doing with and following through.

Being ready requires the development of skills for preparing the environment and oneself. In terms of IMS the mentor ensures that the environment where the interaction takes place is comfortable, non-threatening, free from interruptions, and people-friendly. Thoughtful preparation of what the mentee should experience and what possible growth opportunities they should have is part of deep reflection before mentoring begins. Being ready also implies that the mentor should reflect deeply on own prejudices and personal needs for own personal growth.

Doing with implies that mentoring is essentially an interpersonal relationship in which communication and dialogue are central. The skills to support this relationship include developing goodwill, reading situations, sending attractive invitations, ensuring delivery, negotiating and handling rejection (Novak, 1996). Mentors should refrain from judgmental communication, should follow through consistently with agreements, non-verbal skills including tone of voice, facial expression, body stance and gestures; and the use of appropriate disclosure can all assist the development of a unique relationship. In addition probing for deeper meaning, making interaction very specifically intended for the unique mentee, and the opportunity to collaborate en initiate in the mentoring relationship are skills needed here.

Following through requires mentors, from an IMS perspective, to develop the skill of 'completing the invitation'. Initiations by the mentor or mentee in these interactions create expectations of achieving growth. Part of IMS involves therefore a deep reflection during and after the interaction as commitment to 'savouring' the experience and to developing the relationship, as has been argued by Novak, (1996:76). All of these characteristics of an invitational mentoring style would require mentoring education, through specific strategies such as those outlined by Smith (Chapter 13, this volume).

Mentor styles are generally depicted as being either Directive or Non-directive which includes styles such as the Persuasive, Participatory, and Transformational styles (Brouwer, Korthagen, & Bergen, 2008; Hennissen, Crasborn, Brouwer,

Korthagen, & Gergen, 2011). Mentors who are more 'directive' in their style, create structure and boundaries for mentees by explaining procedures, giving instructions, asking questions, pointing to possibilities, and setting rules in an effort to direct the attention and behaviour of the mentee. In theory, this style will be most appropriate when the mentees lack self-confidence and self-direction. They also use the assessing, instructing, appraising, confirming, expressing opinion, offering strategies and feedback predominantly in such interactions. Non-directive styles are more reflective, cooperative, and guiding in nature. The Persuasive style uses similar behaviours as those in the directive style, but attempts to gain the support of the mentee for these behaviours and opportunities. One could expect mentors using this style to explain the reasoning behind certain requests and activities more to allow the mentee to see a rational connection between the activities in the mentoring relationship and other tasks or functions. This style seems most appropriate when the focus is on developing skills and knowledge so that the mentee can function independently. The participatory style involves interacting on an interpersonal level by the mentor, where the relationship becomes vital. Such mentors will make use of much shared information, collaboration and shared decision making in the mentoring process. This style is most appropriate when the mentor wants to motivate the mentee and requires honesty and integrity. The transformational style is a style where the main outcome is the development of the mentee's ability to take control of the process and to manage it successfully. The mentor still asks questions, sets parameters, provides information and possibilities, but withdraws gradually from directing the process and even limiting regular interaction.

We posit that an Invitational Mentoring Style may be distinguished from the styles noted here, with some essential overlaps. IMS departs from the notion that the existing 'reality or perceptual world' of the mentee is crucial to fostering the mentoring relationship. As such, mentors who use the IMS may find that they will be required to move flexibly between directing, persuading and participating in the interaction. Flexibility in mentoring is supported by the Invitational skills of the 'Craft of Inviting' as stated earlier (Novak, 1996). Mentors who use the IMS will attempt to create conditions for the development of the 'untapped potential' which they believe every mentee has (Purkey & Novak, 1996:3). True Invitational mentors will attempt to allow mentees' self-directedness, self-confidence and self-worth to emerge, and to gradually invite growth in such a way that it becomes virtually 'invisible' to the untrained eye (Novak, 2002). What makes IMS unique though as mentoring style, is that it is based on the five value-based elements Care, Trust, Respect, Optimism and Intentionality that guide all mentoring activities (Novak, 2002). IMS can become the 'moral compass' for integrating all mentoring interactions towards one defendable aim, namely the emancipation of the mentee.

In mentoring interactions, knowledge plays a key role (Tillema, Van der Westhuizen & Van der Merwe, this volume; Van der Westhuizen, this volume). IMS adheres to the notion of knowledge as collaborative practice (Tillema & van der Westhuizen, this volume) as mentors who have this style attempt to engage in exploration and

meaning making in the actual activity through intentional interaction. Such mentors may prepare an environment for the collaboration that is a 'safe' space for the mentee to engage with the mentor. Such spaces allow mentors to check their own prejudices and challenge them in an effort to unlearn and move beyond them, whilst creating trust by assuring confidentiality and reserving judgment through dependable, congruent verbal and non-verbal communication (Purkey & Novak, 1996:61–69). IMS is therefore an 'intentional' act (Novak, 2002) and aligns with Erickson's view that the mentoring conversation and interaction is systematic and deliberate (Tillema & Van der Westhuizen, this volume). IMS relies on the mentor's ability to 'read the situation' (Purkey & Novak, 1996) and to give feedback and create opportunities for the mentee to develop towards the desired goal.

An additional benefit of IMS relates to the level of interaction during the mentoring process. Initial views of mentoring regarded the process as straightforward and pragmatic, as it related to a 'virtually one-directional' development of the mentee. Tillema & van der Westhuizen (this volume) quote Strong and Baron (2004) when stating that mentors predominantly determine the mentoring interaction in planning what to discuss, when to discuss it and how to go about it. This alludes to the qualities of mentoring concerning the expected asymmetry in knowledge, skills and experience. Social interactions are characterised by knowledge asymmetries (Heritage, 2012), and knowledge asymmetry in mentoring interactions are functions of the setting and institutional nature of such interactions (van der Westhuizen, this volume). Such asymmetry is generally reflected in the cognitive state of the participants in the social process (Mercer, 2004). The asymmetry is further visible through the professional perspectives and personal theories that each participant in the interaction brings to the process of knowledge building (Pajares, 1992). Social interactions view eventual 'knowledge congruency' as the ideal (Heritage, 2012). Thus professional learning as social interaction is a process where participants in the learning immerse themselves in, and share in the knowledge building, but aim to develop personal agency in using, adapting and recreating knowledge (Edwards, 2013). IMS proposes that mentoring learning conversations should thus foster genuine collaborative relationships, where each participant is afforded the opportunity to develop knowledge and skills to unique levels, and concurs with Edwards's (2004) view that relational and interpersonal skills are of great importance in conversations. In this respect, we propose that IMS may lead to greater reciprocity and symmetry in the relationship between the mentor and mentee. Reciprocity in IMS develops based on beliefs inherent to this style that focus on the 'possibilities' of others, accountability and respect (Purkey & Novak, 1996). IMS is a 'doing-with' approach that builds on democratic and reciprocal principles to develop both mentor and mentee in an ethical and trusting relationship (Novak, 2002).

Tillema (Chapter 1 of this volume) posits a model for transformational professional mentoring based on a metaphor of "Climbing Mount improbable". This implies that the mentee is assisted and supported to reach a level of knowledge/performance the mentee 'perceived' to be difficult to reach. Tillema and van der Westhuizen also

state that the mentor's approach is in line with the facilitative approach to assisting the mentee to climb "mount improbable". According to this metaphor, the mentor can assist the mentee in exploring what the mentees believe, know and can do. The mentor can also scaffold the mentee by monitoring and supporting by 'starting from the mentees beliefs' about self and performance. The mentor may also decide to be prescriptive by deliberately guiding the mentee towards the preferred goal. In IMS terms mentors attempt to take an 'insider perspective, and attempt to understand mentees belief systems as far as possible. Through collaboration and negotiation mentees are supported with 'invitations' that elicit positive notions of self and others. IMS is expected to have a stronger focus on exploring and scaffolding in conjunction with the fundamental beliefs and characteristics it represents, but may also be prescriptive, and intentionally so, due to its optimistic character.

Novak (2002) extends the view on an invitational stance with the metaphor of tennis. He maintains that in this dialogic interaction between mentors and mentees, mentors only have 'control' on their side of the net in terms of what they do, not about what the mentee does. This stance translates to specific conversational actions on the part of the mentor, and would include, 'when the communication is in your court', to make solid contact to allow the mentee to play his/her natural game (2001:70). Keeping in mind that an Invitational stance is founded on the perceptual tradition, communicative acts of the mentor should thus account for possible 'perceptual returns' that require particular values to be portrayed. We have chosen to center in on one element of an invitational mentoring style, namely an Invitational stance. In terms of invitational education theory, an invitational stance of the mentor would involve care, trust, respect, intentionality and optimism. We regard these attributes as typically the fundamental and guiding beliefs of the invitational mentor.

In terms of the theoretical perspective of interactional learning described above, specific conversational actions can be associated with an invitational style of mentoring. These would, in our interpretation, include specific ways in which sequences of interactions are organized, and specific response preferences of participants. In an invitational mentoring style, we would expect sequences consisting of assessments and questions, probing statements, and stance utterances, which invite learning responses. We would also expect mentor using conversational techniques to create space for personal views through questioning techniques, silences, and perhaps provocative statements. We would also expect response preferences to be more tentative.

EXPLORATION

The main question we attempted to answer in the empirical analysis is: How is invitation to learn interactionally achieved in mentoring interactions? This question relates to the 'talk moves' of mentors adopting the invitational style (IMS), which, in terms of Novak (2001:70), would entail the characteristics of an invitational stance.

The sub-question in this study relates to exploring and describing which 'talk moves' are associated with the guiding beliefs of mentor care, inclusive of mentor trust, mentor intentionality, mentor respect and mentor optimism, and how the talk moves the mentoring interaction towards these fundamental beliefs.

Approach and Design

This is an ethnomethodological study intending to contribute to the clarification of "members methods" (cf. Maynard & Clayman, 2003), in other words the methods used by mentors to achieve invitation to learn about teaching interactionally and invitationally. The empirical study formed part of a mentoring conversations research project at the University of Johannesburg. The larger project entailed analyzing mentoring interactions between lecturers and students in Teacher Education. Lecturers were invited to voluntarily take part in the project. Lecturers who indicated that they would participate were requested to invite one student that the lecturer had visited during the work-integrated learning experience at schools. Students' participation was also entirely voluntary. Each lecturer who participated in the research, held mentoring conversations with three different final year students who had completed a seven-week work-integrated learning experience at designated schools. Students, who indicated voluntary participation, were requested to submit a personal written reflection report on their experiences and observations during the work-integrated learning experience. Participating lecturers invited students individually for mentoring sessions of 30 to 45 minutes in duration with these reflections as the main point of discussion. Mentors selected the points of discussion from the student's reflection report with the aim to support developing classroom practice. The interaction took place in the mentor's office. All mentoring sessions were audio- and video-taped with student consent and on completion, transcribed verbatim.

The unit of analysis is the "talk moves", i.e. the utterances and response preferences and their social actions within the micro-context of episodes of learning. The latter is conceived of as segments in a conversation which work towards some learning outcome (see Van der Westhuizen, this volume).

For our analysis we used the data of one mentor/mentee pair, purposefully selected based on set criteria of the IMS, i.e. the core values of an invitational stance as outlined above. These criteria include the indicators of care, trust, respect, optimism making up an invitational stance. Based on these criteria we selected one mentoring session to explore in more depth the conversational patterns associated with invitational education.

Analysis

Our analysis of the videos and transcriptions [according to the Jefferson conventions] focused on identifiable learning episodes in which a clear question or

topic was considered and where the interaction led to some indication of learning and point of conclusion. The analysis was guided by the main question: 'Which talk moves are associated with the guiding beliefs of mentor care, which include trust, intentionality, respect and optimism?' CA analytic principles associated with talk moves were used as the framework for analysis of the interactions. The CA analytic principles associated with talk moves include turn design (Sacks, Schegloff, & Jefferson, 1974), response preference, and sequence organization, among others (Edwards; see also (Koole, 2013)). Turn designs that one could expect in a IMS would for example take the form of open ended questions, using silences, incomplete sentences, requesting and soliciting information, confirming and rewarding etc. Principles of sequence organization associated with IMS would include question and answer (Q/A), extensions of Q/A sequences by means of pursuing other levels of understanding, and claims by mentors inviting responses or extensions. Response preferences in IMS would include extensions, accounting and claiming on the part of the mentee. Turn design on the part of the mentor in an IMs style is a crucial component. Turn-design alludes to a conscious decision on the part of the mentor. It refers to the social-sequential organization (Schegloff, 1991a, E992, as quoted by Lerner, 1995) of the talk and visible behaviour, which are produced in a very particular way. In terms of the IMS such turn-taking should be intentional, as the interactions are aimed at creating opportunities or possibilities for the mentee. In general, such turn-taking would 'invite' the mentee to participate in an interaction that would be beneficial to all involved.

Mentoring Learning Episodes Identified

We focused on two episodes in the analysis. The first was an episode where the topic of learning was learner performance in mathematical tests and the need of the mentee to learn about improving performance in class exercises and tests. The second episode was about the mentees perceived need to learn about assessment, i.e. marking and memoranda of assessments in the Mathematics classroom. The transcripts were scanned for the 'natural' talk that takes place in institutional settings, keeping in mind the 'assumed hierarchical rights, roles, responsibilities, rituals and uniform linguistic forms and patterns' (Keogh, 2010: 56). An analysis of turn-by-turn interaction was thus embarked on to attempt to show how the particular roles, values and relationships were constructed and how this influenced the talk (Keogh, 2010).

Data Analysis

Our analysis was aimed at identifying "talk moves", i.e. utterances by the mentor which in the micro-context of sequences of interaction would be doing invitational work, i.e. expressing trust, clarifying intentionality, communicating respect, and suggesting optimism.

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Episode one commences with a directive questions from the mentor in line 196 (see Table 1) in which the issue of learner performance is introduced. The mentee reflects on own recent experience concerning learner performance in a recent test, and requests, rather covertly, clarity from the mentor about what to do to improve performance in lines 199–211. The mentor in turn, seeks clarity on this request in lines 212–214. This is followed by the mentee claiming that effort and dedication will improve performance in lines 215 to 224. The mentor uses assessment to ask for clarification in lines 225–226 upon which the mentee offers an account in lines 227–231 stating that more practice may lead to improved performance. The mentor agrees and offers alternative considerations in lines 232–243, which the mentee initially did not grasp (line 244), but was clarified in lines 245 to 246 as being about extra exercises of working slower. The mentee assesses these two options in lines 247–253, whereupon the mentor confirms and agrees with the mentee, but again offers alternatives in lines 254–258. The mentee then clarifies her own conviction that work overload is a probable factor in line 259–261, and that less work will possibly lead to better performance for weak learners. This is confirmed and agreed upon by both the mentor and mentee in lines 262 and 263. The mentor then elicits a personal reflection from the mentee in lines 264–265. The episode concludes with the mentor establishing a new point for discussion in line 266 to 267.

The majority of the talk is initiated by the mentor through the use of pauses, open-ended sentences and questions, and confirmations which act as 'continuers' (Keogh, 2010) in the conversation. Some mentor turn are longer (lines 232–243; lines 254–258), but the predominant structure in this episode is talk initiation by the mentor, followed by focused answers from the mentee. In accordance with research cited by Keogh, a typical pattern of 'initiate, respond, evaluate (IRE) is noticed. This may allude to the underlying discourse of the institutional talk in this conversation.

In terms of the conversational elements in episode one, the mentor utterances are predominantly proposals (line 232–235; 255), requests, clarification requests (lines 196; 245), soliciting of extended clarification (line 196; 212; 242), ethic of politeness (line 232), completion formulation (line 225), and confirmations (line 262; 263).

Mentee utterances in this episode predominantly indicated assessment (self-assessment) (line 215; 217; 220), giving account (line 247), confirmation (line 259), preference for agreement (line 227), realization and claiming insight (insight in line 250; certainty in line 252) as indicted in Table 1.

In this learning episode the following talk moves contribute and serve the purpose of emphasizing an invitational mentoring style:

In the first utterance of the first learning episode (line 196), the mentor introduces the focus of the talk, namely learner performance by using a pause to focus the attention of the mentee. In terms of IMS, this utterance alludes to an open invitation for the mentee to 'take' the conversation to where it feels safe at this point. The mentor thus indicates care for the mentee's accounts giving. The response preference

Table 1. Episode one – Invitational Style Mentoring

196	L	Have they im↑pro::ved(1) >in respect of< their:: their::
197		(.) >let's say< the the perfo::rmance – >their learning
198		performance<?
199	S	There's this ↑test they wrote (.) recently.
200	L	Yes::
201	S	They did <↑we::ll::> =
202	L	[Y↑es]
203	S	= but I ↑think they can ↑do°↓mo::re° (.)=
204	L	[more- better]
205	S	=if they att↑endclasses (.)=
206	L	[mmm::]
207	S	= according to the way they- they are performing.
208	L	°Oh°
209	S	I need them to attend my classes >so that we can<(1)=
210	L	[mm-m::] [mm::]
211	S	= work things out (for them).
212	L	Are they- >are they<weak learners because
213		(.)>most of them don't actually< (care to do) their maths
214		exercises etcetera?
215	S	At ↑first I ↑didn't↓kno:::w(1) =
216	L	[Ah yes
217	S	= >about that< but now I can- I realise that they don't (.)
218		put effort =
219	L	Mmm
220	S	= on their work (.) That is why they ↑don't do well::
221	L	°Yes::°
222	S	I think if they can put more ↑effort (1.0)=
223	L	°Yes::°
224	S	=dedicate to their work, they can do– do (much better).
225	L	>So they might have the ability< but they are not (.) necessarily
226		…
227	S	[They might, they ↓might (.) they just need=
228	L	yes (.) yes
229	S	=more time to practi::ce. But if they run away from the
230	L	Yes
231	S	= practices, its not going to ↓help.

Table 1. (Continued)

232	L	Its ↑not gonna help (.) that's true. There is <u>nothing</u> else that you
233		can do (.) if you think ↑back now (.) >in respect
234		of the ↑weaker learners< (.) that >could have made a
235		↑difference<. Becau:se >in an average school< you will find this
236		group of weaker ↓learners >that you have to
237		deal ↓with<, and <u>I</u> found tha:t (.) ↑sometimes when you <u>go</u>
238		at a ↑slower ↑tempo (.) let's say::↑ if you <u>don't</u> stick to the
239		↑schoo::l's (.) curriculum, you know when they
240		do >this amount of maths in a week< they do just half of ↑that.
241		It might work, but then of ↑course they need
242		extra uh ↑exercises etcetera. Have you <u>tried</u> that↑ >or isn't it
243		allo:wed in the school at the moment<?
244	S	The::?
245	L	Sort of uh giving extra (.) exercises or >sort of< ah (.) a
246		following their own tempo?
247	S	I was <u>just</u> ↑worried about <u>that</u> sir (.) because if <u>they</u> (.) ↑say they
248		are ↓weak ↓learners (0.4) they don't have to (0.2) have >a lot of
249		work<. They just need to (0.2) ↑<u>get</u> maybe a piece of where they
250		need to ↓practice and >go back go back< and get used to (.) the
251		↑content. If we ↑<u>load</u> ↑them with a lot of work (.) they will
252		↑<u>never</u> cope, because they >are going to< (0.5)
253		
254	L	°yes° uh yes >I <u>hear</u> what you are saying< – so extra
255		work won't work. But if we ↑give them <u>perhaps</u> (.) just a slower
256		<u>tempo</u> (.) in other words >they do less than the others in respect
257		of of a weekly load< (.) <u>that</u> <u>might</u>
258		work ↑hey?=
259	S	=I think it's ah <u>more</u> work, >it's because< they they've
260		been loaded with a lot of work (.)°that's why they can't cope°
261		
262	L	((inaudible)) [>They can't cope with ↑that. They can't cope with
263		↑that< ja
264	S	[>Yes that is why they perform
265		↑low<
266	L	Yes (.) >I hear what you're saying< (0.2) Do you
267		↑<u>still</u> °feel personally responsible for ↑them°?

by the mentee in line 199 is an indication of the acceptance of the invitation. The mentor exhibits a number of such responses that show empathy, concern, and optimism in the mentee's abilities in episode one. Most utterances that indicate care, concern and respect were formulated in open questions, open-ended type questions and statements, which require completion formulation from the mentees for example

in line 225. The utterance by the mentor in this line points to a gently guiding of the mentee towards a possible answer indicating a concern for the mentee. It may also indicate a cooperative stance (in invitational sense) of the mentor to engage the mentee in the conversation on as equal footing as possible, thereby depicting respect. The utterance in lines 232, 254 and 266 by the mentor supports the authority of the mentee, by agreeing with the mentee's view. A sense of 'doing-with' and acceptance is thus implicit which alludes to the IMS perspective. Through clear acknowledgment of the mentee's views and elaborations, the mentor defuses the 'ritual of asymmetry' characteristic of institutional teacher training contexts, indicating care, respect and trust.

Utterances in lines 235 onwards and in lines 255 onward that seem to indicate an invitational stance of 'intentionality' were formulated in more lengthy turns taken by the mentor, which attempted a rational and theoretical explanation of the requested behaviour of the mentee. Such utterances would again reflect the underlying care and positive belief in the mentees potential. These utterances ended in open questions in both cases, and with a rising tone of voice accentuation of the continuer 'hey'. Lines 235 onwards in particular relates to the implicit recognition that the mentee does have the ability, and the ability will develop if allowed. This implicit recognition is followed by the mentees response preference in line 247 that indicates deeper insight and understanding of how to assist weaker learners. The utterance in line 255 implies an expectation that the mentee is able to extend her understanding and invites the mentee to share her unique opinion.

In is interesting to note that the mentor's positive recognition of the mentee's ability is evident in her response preferences about the learners in the class as she focuses on external factors that influence the learners' performance, whilst their abilities are confirmed in line 249.

The optimistic and trusting characteristics found in the utterances of the mentee, appears to elicit a change in the structure of the talk. A more 'symmetrical' conversation ensue from line 247 onwards where statements allude to points of view now held by both participants, and are made without evaluation as for instance in line 254.

Optimism and trust relating to the belief that the mentee can co-produce knowledge and better understanding of the situation are created by the mentor talk in the form of questions or open-ended statements, which are particularly formulated to invite the mentee to respond in lines 197, 212 and 225. The mentor uses a slower tempo and pause particularly in line 226 to allow the mentee to enter into the collaboration. In these utterances, the mentor confirms the noticing of the previous utterance of the mentee, and allows the mentee to make clear statements in the context of the discussion in lines 215 onwards. This pattern is repeated in line 245 where the mentor allows similar opportunities for the mentee by simply using 'or sort of' to create an open-endedness that invites. Similar use of words such as 'perhaps' (line 251), 'in other words' (line 252), and 'hey' (line 253) indicates optimism in the mentees ability to extend the understanding, as well as allowing the mentee this opportunity.

Analysis of Episode 2:

Episode two follows a brief discussion by the mentor and the mentee on keeping a reflective journal from lines 451 onwards. The conversation in this episode starts with a confirmation report from the mentor in which the mentee is congratulated on having 'mastered' the art of reflection report writing in lines 459 to 462. The mentor then introduces a new topic on setting tests for assessment and the marking of in line 463. The mentor introduces this topic with multiple related questions; each with a particular focus (lines 463–468). The mentor thus initiates this interaction with the invitation to the mentee to share views about tests and memoranda. The mentee then reflects on own practice related to marking assessments and setting memoranda (lines 469–476). The problematic of marking assessments in general is extended in lines 478 to 492. The mentee extends her reflection on this professional activity by implying careful analysis of assessments and not only marking right or wrong answers (lines 478–484). The mentor confirms the difficulties in marking according to a memorandum in lines 485 to 488, and formulates an extended challenge about the use of an assessment framework in designing memoranda for a test in lines 493 to 496, and 498 to 500). The mentee proposes the importance of testing on different levels (lines 514–515; 517–518; 520), to which the mentor agrees and requests further clarification of the mentee about the use of memoranda and marking assessment in line 521. The mentee gives an explanation about the process followed in designing memoranda and marking tests (lines 5525–528; 532; 534–538) with an implicit open-ended affirmative statement in line 529 and a positive confirmation in line 533. The conversation then shifts to a discussion on taking the length of time in relation to the number of marks into consideration when setting a test from line 541. The mentee confirms that she was able to achieve this through an extended explanation from in line 548, to which the mentor replies with affirmations in line 569, 578 and 550 with which the episode concludes.

The talk in Episode 2 follows a similar patter as in Episode 1. The majority of the talk is again initiated by the mentor through the use of pauses, open-ended sentences and questions, and confirmations which act as continuers in the conversation.

In terms of the conversational elements in episode two, the mentor utterances are predominantly assessment of what the mentee says (line 533), soliciting explanations from the mentee (line 463, 521, 541, 556), requesting extension and clarification by the mentee (line 465), confirmation of mentee ideas and insights (line 461, 481, 493, 521, 533, 578, 580), and challenging and extending the mentee to engage with new ideas (line 501, 510, 512).

The Mentee utterances predominantly indicate account giving related to the mentor's challenges (line 469, 514, 534, 571), extending clarification solicited by the mentor (line 486, 562, 573) and self-assessment (line 525, 537).

The mentor makes various talk moves in support of his invitational style. The mentor indicates a sense of respect and acceptance by using positive comments relating to the mentee's achievement in lines 461, 481, 493, 498, 569, 578 and 580.

Table 2. Episode two – Invitational Style Mentoring

459	L	O:::h its like ↑reflective jou::rnal
460	S	Ye::s.
461	L	°Oh that's wonderful!° I think you >sort of< ↑got the
462		↑a::r::t >of writing a reflection report< ↑just ↓right. So
463		↑well ↓done. ↑Then (.) I want to now about the- the ↑tests,
464		the ↑ma::rking and the memora::n↓dums. Did
465		you pick up on tha::t? Was it ↑difficult for you to- >sort
466		of< (1) create the first memorandum- to mark the first
467		tests?. hh ahh Did you get used to- to what they
468		↓ex↑pected from you?
469	S	Marking:: was:: (.) >it was< fi:::::n::e >at first< b'cause
470		I ↑had to look at the ↑memorandum (.) bu- but my
471		mento::r came to me and said= "↓You ↑know (.) you
472		can't just (.) ma:::rk like that according to the
473		memorandu:::m (.) because you have to- (.) if I ha-
474		(.) >they give you a< ↑pro↓blem:: (1.0) you- (.) >there's
475		↑pro↓blem<= and they have to solve ↑it – if they answer
476		wro::ng (.)=
477	L	[Y↑es]
478	S	=you put (2) a ↑wro::ng but ↑if they continue- (1.0)
479	L	You must still give them a number of ↑ma::rks then
480	S	Ye:: you have to give them (2.0↑)=
481	L	>Oh I see< I ↑like↓ that
482	S	=a number of ↓marks= I ↑think ↓that's what makes- (.)
483	L	[Yes]
484		it makes it difficult=so it makes- yah it makes it difficult=
485		It- it(.) >it sort of< makes it a ↑te::di↓ous job hey
486	S	[Ye:::s 'cause]
487		you ↑have to make sure that you ↑pay attention=
488	L	[ye::s::]
489	S	=↑pay attention even though you ↑ that (.) they have (.)
490		answered (.)
491	L	[ye::s yes]
492	S	=↑incor↓rectly (.) They can ↑still do something (1) right.
493	L	[I ↑like that]
494		↑very ↓much b'cause in some cases they will say >you
495		know< if you've got the a↑rithmetic ↑wro::ng:: (.) >they
496		are not going to give you any marks< (further) on=
497	S	°yes°

Table 2. (Continued)

498	L	=>And I actually like-< because you can see if they've
499		had the ↑principles ↓the::re (.). hh and they can be
500		following the procedures and they've got something-
501		>they got< ↑something right at least (.). hhhh Do ↑you
502		u::se a certain a::h >let's call it a< ahm ↑frame↓work >to
503		sort of< (.) design a memor↑a::n↓dum for a test >in
504		other words< to test the level of ↑diffi↓culty:: (.) for
505		certain stuff= Let's say this is on a ↑knowledge
506		↓leve:::l:: and this is on an ↑inside ↓leve:::l:: >or
507		evaluation level< or ↑what↓ever (.) Do you ↑u::se that
508		↓no::w?
509	S	When ↑creating a memorandum?
510	L	Ye::s >and ↑also a ↑test< ↓actually.
511	S	[Oh when- (.) ↑°YES° yes]
512	L	When you design a test – and then >sort of< use a
513		memorandum
514	S	When designing a test it is ↓very important to test on
515		different levels=
516	L	Yes:yes
517	S	=because you can't >just maybe< create test based on
518		(.) ↓knowledge- you ↑ to test all the the=
519	L	Yes
520	S	=the knowledge levels.
521	L	I agree:::= So that memo↑ran↓dum, were they
522		↑satis↑fied when you actually >sort of< when you
523		drafted the first one and you got to the ↑ma::rkings,
524		etcetera?
525	S	↑It was fine (.) because when doing the
526		memora::n↑dum I started by (0.5) doing it >like
527		practically: solving the pro↑ble:ms< the:n typing it neatly
528		(.)
529	L	>You had written down all the steps< (.) ↑everything?
530	S	I wrote (1.0)=
531	L	=[Yes(.): yes
532	S	Yes then I go for a second op↑inio::n
533	L	That's good! (.) That's actually ↑wonderful!
534	S	[to my mentor and I
535		↑say:: >will you please check me< maybe there is a
536		mistake I've do::ne (.)°and without noticing it°. Then my

(Continued)

Table 2. (Continued)

537		mentor will che::ck (.) for me if I've do::ne mistakes (.)
538		she will say: here and here. But if its ok↓ (.) the::n
539	L	Then they >sort of leave it<
540	S	↓Ye::s.
541	L	[The most difficult thing for >teachers is actually to
542		determine how ↑long a test a should be< ↑how many
543		questions (.) you should have< (.) in other wo:rds (.)
544		let's say: a 45 minutes ↑test. Did you have any kinds of
545		problems related to ↑that?. hhh Did you have to set a
546		test for a certain ↑time period? (.) You said for one
547		period ↑hey?
548	S	Only for one period.
549	L	[is it (.) would they write the full ↑hour or
550		perhaps a little bit shorter?
551	S	Then they wri::te
552		(3.0)
553	S	I think an ↑hour it's an ↑hour and 15 minutes=
554	L	=↑Oh is ↑it?
555	S	((inaudible))
556	L	So its quite a ↑lengthy paper. Did you gain ↑any experience
557		in respect of ↑how to set the test so that
558		they actually write the full ↑time? >In other words< let's
559		say:: its 75 minutes uh 75 ↑marks (.) ah >did you gain
560		some experience in respect of setting it for that amount
561		of time as ↑well<?
562	S	Yes sir. In that case (.) you have to check (1.0) ↑how
563		long does it ta::ke in a normal basis to solve this
564		problem
565	L	[to solve this problem
566	S	((inaudible))
567	L	Did you do it on your ↑own?
568	S	Ye::s
569	L	Oh ↑excellent. Did you check it or >did you get
570		someone else to do tha:t<?
571	S	I ↑have to. I did it on my own.
572	L	((inaudible))
573	S	I checked to see on a normal basis (.) ↑how lo:ng can a
574		learner take

(Continued)

Table 2. (Continued)

575	L	[yes
576 577	S	to do this ↑one (.) and this one and this one and then I added the problems together=
578	L	=That's excellent=
579	S	=Then you come up with the right time.
580 581	L	I think that's excellent! I think you've done well in that sense.

Superlatives such as 'excellent', that's wonderful', 'well done', and I think that's excellent' are used to express this appreciation. These utterances are supported and emphasized by higher voice tone and volume. Approval of mentee utterances with talk such as 'I like that' (line 481), 'I like that very much' (line 493), 'And I actually like that' (line 498), and 'Oh is it? So it's quite a lengthy paper.' (line 556) indicate trust and optimism in the mentee's abilities.

Caring is displayed in terms of clear intentionality in line 464 onwards where the mentor supports the mentee in furthering the thinking about marking and designing assessment. The mentor intentionally moves the conversation to the underlying 'framework' (line 502) in the design of good assessment. The mentor uses a similar technique of pausing, repair and additional examples to assist the mentee in getting to grips with the issue (line 502-508) indicating an ethic of care, intentionality and underlying optimism. These particular aspects relating to IMS serves to scaffold the mentee in lines 464, 501, 510, 521, 529, 544, 556, 567 and 569.

In summary, the analysis found that the sequences of interaction were mostly in the form of question/answering. Questions seem to fulfill the functions of assessments, followed by accounts of views by the mentees. Q/A sequences were extended by means of additional questions and answers which include new information and 'upgrading' of prior accounts by the mentee. The analysis also showed turn designs and response preferences in the forms of open-ended questions and statements which invited extensions of views. Response preferences by the Mentor include the use of preliminaries followed by a variety of questions, the use of 'We', frequent time lapses, incomplete statements, voice intonations and body language displaying interest and support, constructive assessments, strong appreciation, etc. Response preferences on the part of the mentee include claims and assertions of views.

A brief discussion of these findings will now follow.

DISCUSSION

The findings from the analysis may be taken as evidence of the conversational actions associated with an invitational style of mentoring. The case example allows

for an initial exploration and highlights the presence of different talk moves which may be further explored as characteristic of invitational mentoring.

The finding that sequences were mostly organized in terms of question/answer type, and extended to make space for the mentee to announce and claim own insights, may be taken as an indication of prolonged interest on the part of the mentor. Such organization seems to be in accordance with the expected institutional roles and rituals of mentoring in an academic learning context between a lecturer and a student (Gert Van der Westhuizen, 2011).

While mentoring relations are asymmetrical by design, evidence suggests that the mentor took many conversational actions to work towards a shared understanding (van Kruiningen, 2013) and knowledge symmetry (Sidnell, 2012). This preference facilitates epistemic primacy (Stivers et al., 2011), with the mentor allowing the student to state what she knows, and creating a space/possibility for reciprocity. This is strengthened by the use of 'we' to create a sense of solidarity, a respectful and trusting relationship, in which the mentor aligns himself with the mentee.

The frequency of time lapses by the mentor is an indication of the invitational style – allowing the mentee to gather thought concerning the discussion. These small 'periods' of silence allow some emotional security associated with care in the IMS. This is supported by the various incomplete statements which add to creating caring spaces for the mentee to respond. The body-gestures (facial and body movements) and voice-intonation, particularly in positive comments indicating optimism, and in questions that invite continuation and completion formulation was also noticeable.

The micro detail of the interaction clearly include the mentor rewarding and inviting the mentee to extend own accounts of views. These included subtle constructive assessments that assert student value, allowing student self-repair, and the use of preliminaries to pre-empt questions that follow.

The conversational actions in this case example go a long way towards supporting the invitational style in the sense that they display the guiding beliefs of mentor care, intentionality, trust, respect and optimism. The notion of intentionality for example, implies that the mentor has a particular purpose with the talk, and that the mentor can defend that talk in the context of professional learning such as this. In the case of the current analysis, the intentionality of certain talk moves was clearly evident.

CONCLUSION

This chapter offers a micro-level analysis of exchanges between a mentor and mentee on issues relating to a teaching practice reflection report.

The two identified 'learning episodes' clearly indicate a particular 'stance' by the mentor. The mentor in these two episodes seems genuinely interested in the experiences of the mentee. As IMS is proposed to be a collaborative interaction between mentors and mentees, it purports to allow the mentee the emotional and cognitive space to enter into the mentoring process without fear. The mentor's intentional focus on caring, trusting and respecting the mentee as a full partner in

the process is thus of great importance. One would expect talk such as acceptance and confirmation of mentee's ideas to be visible from an IMS perspective, and this is indeed the case. 'Talk-moves' such as intentional turn design, through specifically requesting clarifications and extensions of the mentee's response and carefully constructed shifts in the conversations to bridge related concepts, highlight the invitational nature of the interaction. These talk moves allow the mentee the time and space to give clear account, but especially to come to deeper realisations, personal clarifications and self-assessment. Allowing the mentee to partake fully in his/her own learning, and to satisfy the need for emotional support, a sense of basic care and trust (Hennissen, et al., 2011), is regarded as essential ingredients for the mentee to move forward in the interaction. These 'talk moves' by the mentor in this case underscores Tillema and van der Westhuizen's (this volume) view that mentors, and in this case mentors who use the IMS, will engage in the exploration of collaborative meaning in their interactions, potentially leading to more 'reciprocal' than 'asymmetric' relationships.

It also became apparent in the analysis the mentor engaged in talk that continuously reflects, supports and extends the interaction. Tillema (2011) proposes that mentors can deliberately design their 'talk' to support mentees to achieve a higher level of efficiency. He proposes that the talk can be on three levels, namely on the levels of reflection, goal setting and planning. In the case in question, the mentor much of the talk in the interaction, intentionally or unintentionally, to allow the mentee ample opportunities to reflect through self-assessment, clarification, account giving. It also appears that from the analysis that the mentor requires the mentee to plan, all be it rather superficially in terms of own practice pertaining to the setting and marking of assessments. It is however, not quite clear from this analysis how the talk was designed to assist the mentee to goal-setting. Tillema's view hinges on a 'deliberate' design of the talk and interaction in mentoring. IMS has been defined as a deliberate and intentional act to support others to develop the relatively untapped potential they have. The analysis of the current case has not supplied adequate evidence to make a judgment as to the 'intentionality' of the discrete mentor talk and actions.

In conclusion, the evidence from the analysis of one case appear to indicate that particular micro-level conversational techniques/actions can be associated with an invitational style of mentoring. Although these findings are worth noting, further and more extensive exploration of the tendencies noted in this chapter are needed.

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