CROSS-CULTURAL MENTORING RELATIONSHIPS IN HIGHER EDUCATION:

A FEMINIST GROUNDED THEORY STUDY

by

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DEDICATION

This dissertation is dedicated to Dr. William Richard Bamberg, Betty Jean Gilliam Vaughn,

Rest in Peace
Dad # 2 and
Betty Boop

and…

To our future, Everett, Aaron, Jalyssa, Justin, Mason, Khayli, and Areli.

My sweethearts...

Our future!

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By merit and culture
We strive and we do
Things that are worthwhile
And with a smile
We help each other
For we know there's no other
Like our sisterhood
Alpha Kappa Alpha

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<p align="center">THANK YOU.</p>

TABLE OF CONTENTS

Page

LIST OF TABLES

LIST OF FIGURES

ABSTRACT

The purpose of this feminist grounded theory study was to explore the nature of the cross-cultural mentoring relationship between Black female faculty mentors and their White female doctoral student mentees. As diversity among faculty and students increases in doctoral education (Bell, 2011; US Digest of Education Statistics, 2009), the likelihood of student-faculty cross-cultural mentoring relationships also increases. Furthermore, these is a small, but growing number of Black female faculty members within institutions of higher education (US Digest of Education Statistics, 2009) and one can assume some of these Black female faculty members serve as mentors for students in pursuit of their doctoral degree. Yet, most of the literature regarding student-faculty cross-cultural mentoring relationships focus on White (an mainly male) faculty mentors and graduate student mentees of color (Berg & Bing, 1990; Gattis, 2008; Waldeck, Orrego, Plax, & Kearney, 1997).

Five Black female faculty members and their five White female doctoral students participated in the study. Data were collected using an open-ended protocol and individual interviews lasted 60 to 90 minutes each. After conducting interviews, participants completed a critical incident questionnaire. Ascribing to constructivist grounded theory methodology, I used a systematic inductive approach to analyzing the data that involved memo-writing, multi-step coding, and theoretical sampling.

The shared culture of womanhood and motherhood was beneficial to the mentors and mentees as it was an entrée for explorations of unshared cultures such as race, sexual

orientation, and other cultures. For the White female doctoral student mentee, the cross-cultural mentoring relationship created an space for learning and self-reflection with regard to racial privilege and the significance of their own Whiteness. Age influenced the power dynamics within their mentoring relationships as 3 out of 5 dyads involved a mentor who was younger than the mentee. In addition, the women expressed their experiences as they negotiated tension involving the power dynamics due to what appears as a binary of two academic cultures, faculty versus administrators. As influenced by the shared and unshared cultures of motherhood and age, participants often share examples of when the roles of the mentee and mentor would temporarily reverse. Participants mentioned the importance of communication and trust while participating in a cross-cultural mentoring relationship. Lastly, the women highlighted the learning that occurred as the mentors and mentees foster and maintained their relationships.

The findings of this study yield recommendations for practice and further exploration on the topic of cross-cultural mentoring relationships within various educational contexts, but especially with regard to doctoral education. Ultimately, cross-cultural mentoring relationships have the potential to create space of learning about self and others and can result in personal and professional (and possibly institutional) transformation.

CHAPTER I

Introduction to the Study

In August of 2000, I enrolled as a freshman at East Carolina University. Initially, my major was biology and I aspired to become a dermatologist. However, as a sophomore, I began to consider the amount of time it would take to reach my goal and I questioned if that was my destined career path. As I researched other programs of study I discovered the field of clinical laboratory science. I figured I could still enjoy the hands-on work as a laboratory scientist, but did not have to dedicate the next ten years of my life to medical school. Therefore, I met with the program chairperson, Dr. Rick Bamberg to gain insight on the program and how the program would position me for a career. What I did not know is how meeting Dr. Bamberg would eventually evolve into a mentoring relationship that was sustained for many years to come.

For the first time as a student at East Carolina University, I felt that a faculty member cared enough about me and my academic success. It did not matter that he was a White male and I was a Black female. The only thing that mattered was that he cared about me as a person! Not to say that other professors did not care, but this was the first time I felt that a professor cared about me not just as a student in their class. I was determined to do everything necessary to be accepted in the program, and enrolled in summer school to complete prerequisite courses. Periodically over the summer, I would visit with Dr. Bamberg to briefly update him on my summer school progress. There was never an instance when he would not take the time to meet with me. As a result of our meetings, we were getting to know each other more and more and our student-faculty mentoring relationship began.

In July, I received a phone call from Dr. Bamberg informing me of the decision of my admission into the program. I was devastated to discover I was admitted as an alternate. As I cried, I asked Dr. Bamberg if there was anything I could do to increase my chances of entering the program in the fall. He advised me to try and complete a summer internship at a clinical laboratory. Therefore, I applied for a laboratory assistant position immediately. I was not concerned with how much I would get paid or how many hours I would have to work. I was determined to follow the advice of Dr. Bamberg no matter what, because he believed in me. To make a long story short, Dr. Bamberg and the program faculty recognized my passion for clinical laboratory science and I began the program later that fall.

The mentoring relationship between Dr. Bamberg and I continued to grow as I completed the program. As it became time for me to apply for positions, I consulted with him every step of the way. I had eight job offers and was very confused as to where I wanted to work. Eventually, I decided to accept an offer to be a second shift lead technologist at a community hospital in my hometown. Once I began working, Dr. Bamberg and I would have weekly phone conversations because we promised to keep in touch. He invited me to be a guest lecturer to share my journey as a student in the program with current students just beginning the program. From then on I consulted with Dr. Bamberg on any major life decisions, such as purchasing my house, applying for an instructor position at a university, and seeking advanced degrees.

As I began to formulate the topic of study for my dissertation, I would have conversations with Dr. Bamberg. One day as we were talking I asked him, "Who would have ever thought you would have a Black daughter and I would have a White, red-

headed father?" We both laughed at my comical question. However, that question opened the door to me seriously thinking about cross-cultural mentoring relationships (CCMR). For Dr. Bamberg and I, our cultural differences of race, gender, and age did not negatively influence our mentoring relationship. We were consciously aware of our differences, and due to our well-established relationship, if we had a question about our differences we could have an open conversation. My 'otherness' or his 'otherness' never presented an issue for us. In addition, I never considered him as the 'White male faculty member reaching down to help the Black student.' We just had a great mentoring relationship, period! Therefore, I became interested in the experiences of other CCMR in higher education.

On October 24, 2011, Dr. Rick Bamberg, my second dad, passed away. There is not a day that goes by when I do not wish he was still here with me. However, I thank him for serving as my mentor! I do not know if I would be in pursuit of my doctoral degree if he had not been an essential person in my life. As I reflect on our mentoring relationship, with tears in my eyes, I am certain student-faculty CCMR are not all negatively charged because I am a product of a healthy CCMR. I often wonder about existing scholarly contributions that explore CCMR in higher education, particularly in doctoral education. Lastly, as I aspire to become doctoral faculty, and as a Black female, I wonder what my experiences will be while participating in student-faculty CCMR.

Statement of the Problem

Student-faculty cross-cultural mentoring relationships within graduate programs in US appears to be a current topic of interest for scholars in the field of higher education (Barker, 2011; Cleveland, 2004; Gillon & Place, 2012; Johnson-Bailey, Valentine,

Cervero, & Bowles, 2009; Robinson, 2011). As diversity among faculty and students increases in doctoral education (Bell, 2011; US Digest of Education Statistics, 2009), the likelihood of student-faculty CCMR also increases. Furthermore, there is a small, but growing number of Black female faculty members within institutions of higher education (Figure 1) and one can assume some of these Black female faculty members serve as mentors for students in pursuit of their doctoral degree.
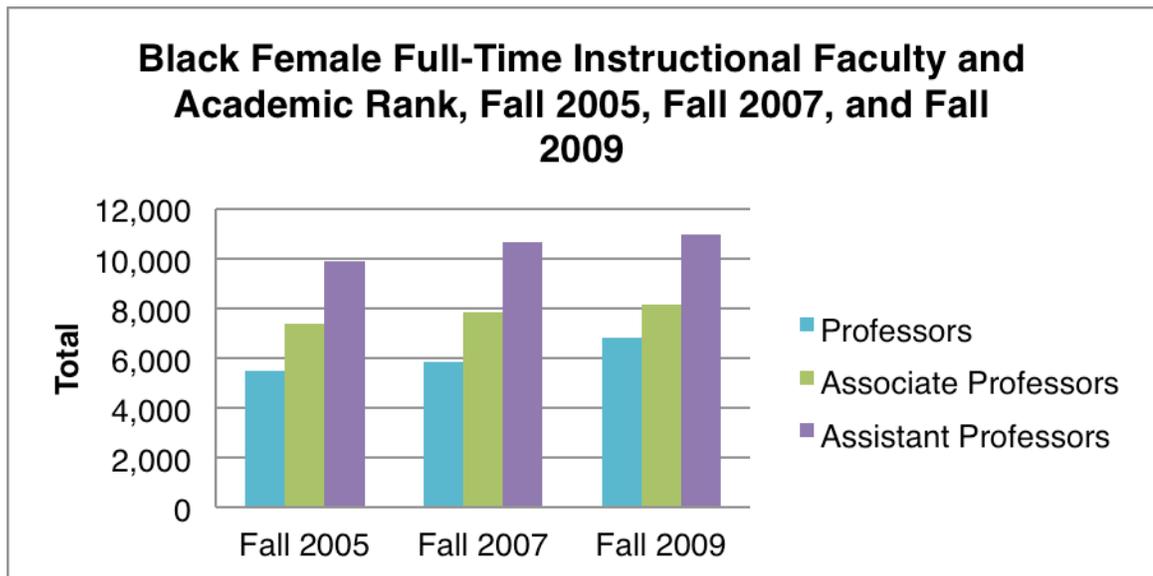
Figure 1.1 Black Female Faculty Academic Rank Over Time (US Digest of Education Statistics, 2009)

For instance, Gillon and Place (2012) critically explored the experiences of Black female faculty who mentor White female graduate students in higher education programs. Yet, most of the literature regarding student-faculty CCMR focuses on White (and mainly male) faculty mentors and graduate student mentees of color (Berg & Bing, 1990; Gattis, 2008; Waldeck, Orrego, Plax, & Kearney, 1997).

Even though it has been suggested that the student-faculty interaction is the most important relationship in doctoral education (Lovitts, 2001), previous research indicates

minority graduate students perceive CCMR with faculty as problematic (Blackwell, 1981; Clewell, 1987; Nettles, 1988, 1990). However, there is a dearth of literature regarding the examination of how White graduate students perceive CCMR with faculty. While Gillon and Place (2012) explored the CCMR among Black female faculty and their White graduate students, one limitation to their study was the missing context of the perspective of the mentee. In addition, I found no empirical research wherein the perceptions of both the faculty member and graduate student within CCMR are explored simultaneously.

The majority of scholarship focusing on CCMR in higher education places emphasis on the complexities of race, class, and gender. However, there is a gap in the literature in that previous studies have not focused on the mutual benefits of participating in a student-faculty CCMR. Moreover, studies have not explored the transformational learning that occurs through student-faculty CCMR.

In summary, the problem being examined has five aspects. First, little empirical research has been conducted focusing on student-faculty CCMR in higher education that involves Black female faculty mentors and White female student mentees (Gillon & Place, 2012). Second, the perceptions of White graduate students involved in student-faculty CCMR has not been explored however, emerging research suggests that minority graduate students perceive CCMR with faculty as problematic (Blackwell, 1981; Clewell; 1987; Nettles, 1988, 1990; Robinson; 2011). Third, most of the literature focuses on the nature of student-faculty CCMR from the perspective of either the mentor or mentee, but rarely from the perspectives of both individuals within the dyad (Barker, 2011; Gasman, Gerstl-Pepin, Anderson-Thompkins, Rasheed, & Hathaway, 2004). Fourth, research on

CCMR in higher education places emphasis on the complexities of race, gender, class, and other distinguishing characteristics (Barker, 2011; Johnson-Bailey & Cervero, 2002, 2004), but has not explored the benefits of participating in CCMR. Finally, there is scarcity in the literature that examines the transformational learning that occurs through this CCMR from the perspective of the mentor and the mentee.

Significance of the Study

Previous research in mentoring relationships indicates distinguishing characteristics (e.g., social backgrounds, beliefs, and values) may have a role in student-faculty interactions in graduate education (Barker, 2011; Berg & Bing III, 1990; Blackwell, 1981; Cleveland, 2004; Clewell, 1987; Crutcher, 2007; Gillon & Place, 2012; Johnson-Bailey, Valentine, Cervero & Bowles, 2009; Nettles, 1988, 1990; Robinson, 2011; Sloan, 1994; Waldeck, Orrego, Plax, & Kearney, 1997). This study has the potential to influence educational practices and the development of formal mentoring programs within graduate education. First, this research could inform what constitutes effective or satisfying mentoring relationships at the doctoral level. Moreover, findings from this study can provide mentors and mentees with strategies to consider while participating in a CCMR. Second, very few studies have expounded on how both the mentor and mentee benefit from participating in a CCMR (Gattis, 2008; Johnson-Bailey & Cervero, 2004). Therefore, this study aimed to draw attention to the benefits of CCMR so that faculty could refer to the findings when creating formal mentoring programs, which may involve cross-cultural dyads.

Research Questions

Three research questions served as the basis of this inquiry. *What is the nature of the cross-cultural mentoring experience between the Black female faculty and their White female doctoral student mentees*? In addition to understanding what occurs within this particular mentoring relationship, the second question focused on understanding *how do Black female faculty and White female doctoral students see their mentoring practices as influenced by their participation in the cross-cultural mentoring relationship?* Further, the mentors and mentees learned from and developed strategies prompted by participating in the cross-cultural mentoring relationships. In these occurrences, inquiry focused on a third question, *what transformational learning has occurred through this cross-cultural mentoring relationship (a) for the Black female faculty and (b) for the White female doctoral student?*

Definition of Terms

It is imperative for certain terminology to be situated purposefully in the context for understanding this exploration. Therefore, the following definitions are provided to clarify how the terms are used in this study.

1. *Adult*: "Persons may be considered adults when they have taken on the social, psychological, and/or economic roles typically expected of adults in their cultures and collective societies" (Hansman & Mott, 2010, p. 14).

2. *Black (or African-American):* Individuals who have ancestry from Sub-Saharan Africa. According to Ross-Gordon (1990), "Blacks cannot be seen as a monolithic group, since African and West Indian immigrants and Afro-Hispanics bring their own cultural backgrounds and educational need, distinct from those of

African-Americans who have lived in this country for many generations" (p. 6).
These two terms are used interchangeably in the literature although it is
acknowledged the term African-American may not be an accurate label for some
(e.g. those who have immigrated from Africa or the Caribbean) and participants
may have a preference for one term or the other.

3. *CCMR*: Cross-cultural mentoring relationship(s)

4. *Mentor*: An individual who is more seasoned in a particular area or field and who
   assists the novice in developing skills and attribute to reach his or her goals.

5. *Faculty mentor*: Someone who establishes a relationship with a student in the
   efforts to serve as a system of support, in addition to supervising, modeling, and
   coaching for the personal, scholastic, and professional well-being of the student.
   "Faculty mentorship involves professors acting as close, trusted and experienced
   colleagues and guides…. It is recognized that part of what is learned in graduate
   school is not cognitive; it is socialization to the values, norms, practices, and
   attitudes of a discipline and university; it transforms the student into a colleague
   (Clark & Garza, 1994, p. 308).

6. *Mentee*: The novice or apprentice in the mentoring relationship

7. *White*: A person having origins in any of the original peoples of Europe, the
   Middle East, or North Africa.

Culture and Cross-Cultural Mentoring

In the efforts to capture the essence of the relationship among Black female
faculty mentors and their White female doctoral student mentees, it is critical that we
understand the concept of culture and its role in cross-cultural mentoring relationships.

8

First, to understand culture we must initially understand the distinguishing features. To summarize Trice and Beyer (1993), culture has the following characteristics:

- To produce culture, there must be interaction among individuals.

- Cultures are elicited by emotion.

- Cultures are historically produced and continue to develop over time.

- Cultures are symbolic in nature.

- Cultures are saturated with ambiguity, paradoxes, and contrasting ideas.

- Cultures are vigorous and ever changing.

Women experience problems in the academy as a result of an academic culture influenced of patriarchy.

> Women's work in the academy, then, is not only about fighting for equal access, place, rewards, and representation. Our research, teaching, and careers require commitment not only to our personal and theoretical politics, but require also that we work within and according to the rules laid down and maintained by those whose interests those rules serve. (Luke & Gore, 1992, p. 206)

In the general context of the academy, "women experience problems when their values and cultural orientations are not recognized as significant, and when they are forced to deny their own culture and adopt the majority culture" (Alfred, 1995, p. 68). While the aforementioned situates an understanding the multifacetedness of culture, it does not offer a definition of culture

Defining Culture

Keeping in mind the various characteristics of culture, it is difficult to define culture as it is an "inferential concept" (Cusick, 1987, p. 5). In other words,

The meaning of most concepts cannot be completely defined by some necessary

or sufficient features….Rather, the meaning of a concept is a dynamic structure

built each time anew, in the course of an interaction between some initial base

meaning and the interpreter's background knowledge in the given context of

discourse. (Michalski, 1989, p. 122)

However, I believed it was imperative to operationally define culture as I explored the

cross-cultural mentoring relationship between Black female faculty and their White

female doctoral students. Therefore, in agreement with Healey (2012), for this study

culture was operationally defined as follows:

Culture encompasses all aspects of the way of life associated with a group of

people. It includes language, religious beliefs, customs, and rules of etiquette, and

the values and ideas of people use to organize their lives and interpret their

experiences. (p. 46)

Cross-Cultural Mentoring

Originally, Mentor, often a disguise of Athene, was an Ithacan noble in Homer's

Odyssey. Mentor was an old and wise friend of Ulysses and was trusted to care for and

protect his son, Telemachus, while he was away fighting Trojan War. As a figure in

Greek mythology, Mentor became a model for centuries to come. Even though modern-

day contexts are different, the concept of mentoring continues to involve a supportive

relationship between a less experienced individual and a more experienced individual.

A mentoring relationship that involves two individuals who have distinguishing

cultural characteristics (e.g., race, ethnicity, religion, socioeconomic status, sexual

orientation, etc.) is a cross-cultural mentoring relationship. Despite the existence a body

of literature focused on cross-race mentoring in educational contexts (Barker, 2007, 2011; Cohen & Steele, 2002; Stanley & Lincoln, 2005), much of the *cross-cultural mentoring* literature similarly focuses on only one or two distinguishing cultural characteristics—racial and gender identity (Ensher & Murphy, 1997; Feist-Price, 1994; Johnson-Bailey & Cervero, 2002, 2004; Palmer & Rosser-Mims, 2010). Furthermore, much of the literature focusing on cross-cultural mentoring relationships in higher education is lacking in that (1) it typically involves dyads wherein the mentor is individual from a dominant cultural group (Feist-Price, 1994; Johnson-Bailey & Cervero, 2002, 2004; Palmer & Rosser-Mims, 2010) and (2) the are usually mentoring relationships among faculty members (Johnson-Bailey & Cervero, 2002, 2004; Stanley & Lincoln, 2005). However, CCMR do not always involve a relationship wherein the mentor is a member of the *dominant* culture or group and the mentee is not. Therefore, findings of this study contribute to the body of literature focused on cross-cultural mentoring relationship in higher education in that I explored the CCMRs involving Black female faculty mentors and their White female doctoral student mentees.

Researcher's Influences

As a researcher, I have several assumptions that influenced the theoretical and conceptual framework, design of the study, selection of participants, data collection and analysis technique exercised, and other aspects of my study. My assumptions originated from my identity as a Black female doctoral student who aspires to become a doctoral faculty member, as well as from my experiences as a mentee in a CCMR.

11

Researcher's Identity

      First, I recognized that as a *Black* female doctoral student I carried an innate bias that may have impacted my interpretation of the experiences of *Black* faculty mentors. Second, I also recognized that as a Black female *doctoral student* I carried an innate bias that may have impacted my interpretations of the experiences of White *doctoral student* mentees. Lastly, for all of the participants, I recognized that as a Black *female* doctoral student I carried an innate bias that may have impacted my interpretations of the experiences of *females*. Moreover, I recognized that during the process, I might have had a tendency to compare the experiences of the faculty mentors and their doctoral student mentees to my current and past experiences of participating in CCMR.

Assumptions

      My assumption was that not all of the experiences within the cross-cultural mentoring dyads revealed by the participants were either negatively or positively impacted by race. This assumption, in part, came from my positive experiences with my White male mentor of ten years. To be clear, this does not mean the influence of race on the experiences while participating in a CCMR was ignored. To add, I assumed there is a strength, or bond, among women in the academy that supersedes race due to the patriarchal environment of academia. Further, I assumed cultural commonalities and differences related to race and ethnicity (such as wifehood, motherhood, religion, academicians, etc.) also impacted the experiences of individuals participating in CCMR. However, until the data directed me to explore racial dynamics, race was considered as one of the many possible similar or dissimilar cultural characteristics of the participants.

Philosophical Frameworks

I recognized and accepted that the review of literature, method of data collection and analysis, and my interpretations of this study were ontologically (the nature of reality) and epistemologically (the nature of knowledge) guided.

Interpretivist Paradigm

The idealist ontology (Glesne, 2011), relative to the interpretivist theoretical perspective, assumes that reality as we know it is based intersubjectively through the meanings and understandings developed socially and experientially. Crotty (1998) defines epistemology as being "concerned with providing a philosophical grounding for deciding what kinds of knowledge are possible and how we can ensure that they are both adequate and legitimate" (p.10). In other words, epistemology is how one comes to know what one knows— knowledge being the truth. With regards to interpretivism, knowledge is viewed as a social construction of reality and this socially constructed knowledge is complex and ever changing (Glesne, 2011). The interpretivist paradigm evolved from epistemologically challenging positivism by arguing that "meaning (or truth) cannot be described simply as objective" (Crotty, 1998, p. 43), and thus supports the constructionist perspective that "all reality, as meaningful reality, is socially constructed," (p. 54). Interpretivism suggests that there are multiple realities that can differ depending upon the context of the phenomena.

Symbolic interactionism. Although there are other interpretivist approaches, such as phenomenology and hermeneutics (Crotty, 1998), the central focus of symbolic interactionism involves people creating shared meanings through their interactions, with those meanings eventually becoming their reality (Blummer, 1969; Mead, 1934).

Furthermore, Blumer (1969) asserts three major tenets of symbolic interactionism:

- The actions of human beings are driven by the meanings that they associate with things.

- The meaning of things derives from the social interaction with self and others.

- Human beings exercise an interpretive process to make sense of and change the meanings of things through their experiences and interactions with self and others.

A symbolic interactionist approach to the study provided me the theoretical underpinning to understand the individual and collective experiences of Black female faculty mentors and their paired White doctoral student mentees and the ways that these individuals make meaning of their dyadic mentoring relationship. In summary, as the mentoring relationship is a shared experience between the faculty and student member, symbolic interactionism enabled me to investigate the concept of shared meaning.

Feminist Grounded Theory

I used feminist grounded theory methodology to explore the nature of the cross-cultural relationship of Black female faculty mentors and their White female doctoral student mentees.

Feminist theory. In the seminal work of Hartmann (1984), patriarchy is defined as the "systemic dominance of men over women," which derived from a "set of social relations between men, which have a material base, and among men that enable them to dominate women" (p. 197). Not only are men united as they share this relationship of dominance; they are dependent on each other to maintain that domination within this systemic structure. Hartmann continues on to offer that "patriarchy is not simply hierarchical organization by hierarchy in which particular people fill particular places" (p.

199). Ontologically and epistemologically, feminist standpoint theory acknowledges this system of dominance and refutes it by uncovering the power relations within which men's lives and interests circumscribe, or attempt to circumscribe, those of women. "Feminism has been instrumental in exposing the gendered nature of social life…" in that feminist standpoints are an integral part of the individual and collective female epistemologies (Ford, 2011, p. 447).

In offering an alternative, yet unique perspective of feminism, Carol Gilligan (2011) views feminism purposefully through the lens of social change. Specifically she shared, "I say that I see feminism as one of the great liberation movements in human history. It is the movement to free democracy from patriarchy" (p. 176). Therefore, feminist epistemologies offered a framework to renounce voicelessness within the dominant discourse of the Black female faculty mentor and the White female doctoral student mentee in the efforts of gaining a better understanding of the phenomenon.

Grounded theory. Grounded theory methodology involves a systematic, but flexible process of collecting and analyzing data with the aim of generating new theory (Birks & Mills, 2012; Charmaz, 2006; Glaser & Strauss, 1967; Patton, 2002). Moreover, Patton (2002, p. 127) asserts that "Grounded theory is meant to 'build theory rather than test theory." According to Vincze (2009, p. 431), "the grounded theory approach is distinguishable among the interpretivist methodologies in the sources of data used and in the use of literature to inform and locate the developed theory.

In reviewing literature on grounded theory, authors present differing perspectives on whether to identify a theoretical framework (Charmaz, 2006; Glaser & Strauss, 1967) and whether to review the literature prior to conducting a study (Holton, 2007; Lempert,

2007). As a qualitative researcher, it was imperative to consider the arguments of using

the grounded theory approach, thus, prior to providing the rationale for the approach I

believed was most appropriate for this study, I included two different perspectives on

each of these arguments. Holton (2007) supports his position on delaying the review of

literature by asserting that,

> Extensive review of extant literature before the emergence of a core category in a
> grounded theory study is another dimension of preconception that violates the
> basic premise of the classic methodology; that being, the theory emerges from the
> data not from extant theory. Extensive engagement prior to data collection and
> analysis also runs the risk of thwarting theoretical sensitivity by clouding the
> researcher's ability to remain open to the emergence of a completely new core
> category that may not have figured prominently in the literature to date. (2007, p.
> 272)

On the contrary, Lempert (2007) offers his rationale for the value of not delaying the

literature review:

> In order to participate in the current theoretical conversation, I need to understand
> it. I must recognize that what may seem like a totally new idea to me (an
> innovative breakthrough in my research) may simply be a reflection of my
> ignorance of the present conversation. A literature review provides me with the
> current parameters of the conversation that I hope to enter. Utilizing comparisons
> from the literature alerts me to gaps in theorizing, as well as the ways that my data
> tells a different, or more nuanced, story. It does not, however, define my
> research. (p. 254)

Glaser and Strauss (1967) and Charmaz (2006) believe that reviewing the

literature will increase the theoretical sensitivity of the researcher when he or she is

generating theory from the first data samples. Birks and Mills (2011) agree as they

suggest "that there are many ways in which a limited and purposive preliminary review

can assist a researcher in the early stages, not the least of which is the early enhancement

of theoretical sensitivity" (p. 22). However, researchers using the ground theory method

are cautioned because starting with a literature study may constrain the free discovery of

theory and, hence, ultimately defeat the purpose of conducting research using this

approach. Yet, Charmaz (2005, p. 513) suggests that the constructivist grounded theory

method is very appropriate for examining the connections and disconnections between

social injustices and ideals as:

> Not only are justice and injustice abstract concepts, but they are, moreover,
>
> enacted processes, made real through actions performed again and again.
>
> Grounded theorists can offer integrated theoretical statements about the
>
> conditions under which injustice or justice develops, changes, or continues
>
> (emphasis in original).

In other words, using a constructivist grounded theory approach to exploring social

injustices research allows for existing concepts such as hegemony and domination to be

explored in the efforts to identify, describe, and positively transform the influence of

resources, hierarchies, policies and practices on interactions and outcomes.

Harmonizing grounded theory and feminist theory. Wuest (1995) offers three

specific epistemological underpinnings that illuminate the harmonizing of feminist theory

and grounded theory. First, she considers the basic tenets of symbolic interactionism in

17

that they "reflect an ingrained respect for persons' subjective interpretation of social experience as a source of knowledge, it is not inconsistent for women to be knowers and their experience to be a source of knowledge" (p. 128). Wuest continues to claim that grounded theory supports feminist epistemological underpinnings because participants, women as knowers, are experts about their experiences; therefore, their experiences are valid data. Another congruency of grounded theory and feminist theory is both theories share the characteristic that through social processes within social structures, they discover that the nature of reality is contextual and relational. Lastly, feminist theory parallels with grounded theory in that grounded theorists "accept responsibility for their interpretive roles" (Strauss & Corbin, 1994, p. 274), because "the researcher is a social being who also creates and recreates social processes" (Baker, Wuest, & Stern, 1992, p. 1357).

Researcher's Rationale for Approach

Considering the arguments regarding whether to review literature prior to initiating the study and whether to identify a theoretical framework, I argue that it is problematic to explore the multiple experiences and realities of women, which often speak to hegemony and domination to a degree, without an initial review of literature and familiarity with feminist theories. Specifically, as I explored the experiences of *women* in a CCMR, it was imperative to become familiar with epistemological standpoints regarding gender, prior to beginning the data collection phase because initially "grounded theory was *not* developed to give women a voice or to facilitate the development of knowledge for women; however, the investigator through theory development interprets the perspectives and voices of the people studied" (Wuest, 1995, p. 128).

18

In summary, I reviewed the literature prior to beginning the data collection phase of this study to become aware of the major points of discussion regarding the mentoring experiences and practices of women and in higher education. Still, I remained cognizant of the recommendation of avoiding an "extensive review of the literature" (Holton, 2007, p. 272) that already exists. The aim for familiarity with the literature was to assist in my understanding the diverse perspectives without becoming absorbed with the dominant perspective within the literature. However, as I have previously presented my argument regarding the initial use of a theoretical framework, I subscribed to feminist theory prior to the initiation of this study.

Summary of Chapter One and Organization of the Dissertation

I explored the nature of the cross-cultural relationship between Black female faculty mentors and their White female doctoral student mentees. In using qualitative data collection and analysis techniques, my overall goal was to produce a theory that attempts to explain the nature of the cross-cultural relationship with the Black female faculty member mentor and their White female doctoral student mentee. Specifically, I used feminist grounded theory methodology. I chose feminist ground theory methodology for three reasons. One, this methodology was most apropos for exploring the mentoring relationships of women. Two, as there was a dearth in the literature which exclusively investigates the nature of the relationship between Black female faculty mentors and their White female student mentees, I believed the best approach to understanding this 'non-traditional' pairing should not be guided by extant theoretical frames, other than feminism. For example, even though the individuals within the dyads of interest differ racially, and as I am not intentionally exploring dominance and

oppression within these dyads, I have not chosen to intentionally initiate the study through the lens of critical race theories (e.g., Black feminist thought, White consciousness, and critical race feminism), although these frameworks were called upon in interpreting the data appropriately. Three, grounded theory methodology permitted purposeful sampling while flexibility was present throughout the design of the study (Birks & Mills, 2012; Patton, 2002).

As previously stated, I initiated the study with a broad review of literature on major points of discussion regarding the mentoring experiences and practices of women and in higher education. My goal was to become familiar with the literature involving this particular topic without becoming absorbed with the dominant perspective in the literature. Therefore, Chapter Two, *Review of the Literature*, offers a review of relevant literature and is organized into major themes. After completing data collection and analysis, I conducted a more thorough review of the literature and compare the findings of the study to the existing literature. In Chapter Three, *Methodology*, I outline the participant selection; the collection, management, and analysis of data; and provide details involving the protection of participants. In Chapter Four, *Findings*, I present the findings for the faculty mentors' perspectives and the student mentees' perspectives. Lastly, in Chapter Five, *Discussion*, I provide the discussion and implications of findings, while introducing other theories that assist in further understanding the experiences of the faculty mentors and student mentees.

CHAPTER II

Review of the Literature

The purpose of this chapter is to present findings from the theoretical and empirical literature related to student-faculty mentoring relationships in doctoral education. This study sought to extend the literature by engaging with Black female faculty mentors and their White female doctoral student mentees to understand their experiences while participating in a CCMR. I conducted a literature search in multiple research databases such as EBSCO, ProQuest, JSTOR, Google Scholar, and SocSCI Index. Key words used for the search combined mentoring with the phrases cross-cultural, cross-racial, gender, feminism, higher education, and transformational/transformative learning, In the process of reviewing conceptual and empirical studies related to faculty/student mentoring in doctoral education, several recurring themes emerged. Therefore, the literature was organized into five sections: (a) concepts of mentoring in doctoral education, (b) doctoral student-faculty interactions, (c) women mentoring women in doctoral education, (d) feminist perspectives on mentoring, and (e) transformational learning and mentoring.

The Concept of Mentoring in Doctoral Education in the United States

The concept of mentoring in higher education has a scholarly genealogy that continues to be extended. Shea (1994) comprehensively defined academic mentoring as such:

> A developmental, caring, sharing, and helping relationship where one person invests time, know-how, and effort in enhancing another person's growth, knowledge, and skills and responds to critical needs in the life of that person in

21

ways that prepare the individual for greater productivity or achievement in the

future. (p. 13)

In the late 1970s, two in-depth qualitative studies on adult development in men were

published (Levinson, Darrow, Klein, Levinson, & McKee, 1978; Vaillant, 1977).

Levinson and others focused on the development in adulthood of 40 men and found that a

mentor relationship with an older man was the most significant relationship these men

experienced as young adults. In a longitudinal study of 95 Harvard graduates, Vaillant

(1977) discovered that those individuals with the best life "outcomes" were most likely to

have enjoyed sustained relationships with supportive individuals in both their careers and

personal lives (p. 337). The studies of Vaillant and Levinson et al. share the finding that

mentoring involves nurturing mentees both personally and professionally during their

preparation to emerge into the world with their goals and dreams.

Building from the seminal works of these scholars who did not focus on higher

education, literature focusing on mentoring in higher education within the United States

has increased over the years (Bargar & Mayo-Chamberlain, 1983; Clark, Harden, &

Johnson, 2000; Daloz, 1986, 2012; Gillon & Place, 2011; Hansman, 2005, 2009; Johnson

& Huwe, 2003; Lyons, Scroggins, & Rule, 1990; Merriam, 1983; Phillips, 1979). Despite

this increased interest in mentoring, there is not a universal definition for the concept.

Jacobi (1991) suggests that this "definitional vagueness is a continued lack of clarity

about the antecedents, outcomes, characteristics, and mediators of mentoring relationship

despite a growing body of empirical research" (p. 505). Furthermore, in the context of

graduate education in the United States, scholars (Bigelow & Johnson, 2001; Bova &

Phillips, 1984; Brown, Davis, & McClendon, 2010) have called attention to the variation

of defining the term mentor. Mentor has been applied synonymously with labels such as advisor, role model, sponsor, guide, coach, tutor, and master teacher. To further mystify understanding, accepted definitions of mentoring vary among universities and disciplines as well.

The Role of the Doctoral Faculty Mentor

It was imperative for the term 'doctoral faculty mentor' to be situated purposefully in context for the understanding of this study. Doctoral programs in the US frequently equate a doctoral faculty mentor with dissertation supervisor/advisor. Functionally, there are clearly areas in which the former terms overlap; however, these terms that are often used interchangeably can be seen to have differences in meanings. This notion may be in part due to the historical perspective of the roles of faculty members with regard to doctoral advising.

Evolution of the faculty advisor. During the colonial and post-colonial time periods of higher education, faculty served as informal advisors (Frost, 2000). While functioning as an informal advisor, faculty assisted students with course and future career selection (Brubacher & Rudy, 1997; Frost, 2000) wherein faculty and students interacted regularly (Frost, 2000). However, as a response to the industrialization movement following the Civil War, the student-faculty interaction became more distant as the professoriate, specialized education, and doctoral education (Brubacher & Rudy, 1997) experienced a philosophical shift that was grounded in research−"investigation and writing" (Frost, 2000, p. 6). As reflected in today's context of higher education, through research, faculty members engage in scholarship in the efforts to enhance the reputation of their affiliated institution and contribute to the knowledge base of the faculty

members' individual respective disciplines (Gruber, 1975). Then, because scholarly efforts were individualistic or isolating, and as research was considered a highly valued commodity, student-faculty interactions became less significant (Frost, 2000). However, in the modern day context of higher education, the increased access to research opportunities, increased diversity of academic foci of study, and increased professional demands for faculty members has altered the level of interaction among faculty and students once again.

In a current day context, Nettles and Millett (2006) define doctoral supervisor/advisor as "a faculty or research advisor assigned by the department or program to act in an official capacity in such ways as discussion and approving course work or signing registration forms" (p. 265). For example, the doctoral supervisor/advisor assists students in planning a course of study, helps them register for classes, conducts formative assessments of students' progress, and guides them through the program of study toward a degree. Doctoral students are usually assigned a doctoral supervisor/advisor who typically serves as the chair of the dissertator's committee and the appointment is based on a mutual commitment from the faculty member and dissertator.

The doctoral faculty mentor. Contrary to the doctoral or dissertation supervisor/advisor, the doctoral faculty mentor involves a more holistic or spiritual approach to the student-faculty student relationships. According to Johnson and Huwe (2003), the term *mentoring* signifies a commitment to a relationship of knowing. This is typically a sustained relationship in which development of the mentee is a goal. Various faculty members may demographically know students on a surface level—name, research interest, professional goals—but mentors really know their students on a deeper level. To

add, Clark and Garza (1994) suggest,

> Faculty mentorship involves professors acting as close, trusted and experienced
>
> colleagues and guides…. It is recognized that part of what is learned in graduate
>
> school is not cognitive; it is socialization to the values, norms, practices, and
>
> attitudes of a discipline and university; it transforms the student into a colleague.
>
> (p. 308)

It is this definition that was used to contextualize my study. Although it is possible that a

faculty member assigned as doctoral supervisor/advisor may also serve as mentor, and

those faculty members who participated in this study could represent the duality of roles,

the unit of analysis remained the faculty mentor, although advising was a major function

of the faculty mentor.

The Role of the Doctoral Student Mentee

For this study, a mentee was defined as the novice or apprentice in the mentoring

relationship. Throughout this dissertation the terms mentee and protégé are used

synonymously and interchangeably. There is a growing body of literature in which

scholars focus on the role of the doctoral student protégé (Huwe & Johnson, 2003;

Johnson & Huwe, 2003; Wilde & Schau, 1991). Huwe & Johnson (2003) suggest that

"outstanding protégés exhibit fundamental core *personality characteristics* and *behavior*

patterns" and further suggest that graduate student mentees should consider these

characteristics and patterns to "receive maximal benefits from their mentorship" (p. 44,

original in italics). These personality characteristics include: emotional stability and

intelligence, evidence of internal locus of control, having the ability to be coached, and

demonstrating a desire for achievement and advancement (Huwe & Johnson, 2003).

Communicating effectively, producing excellent results, and identifying short- and long-term professional aspirations are suggested as best practices for graduate student mentees (Huwe & Johnson, 2003). While the authors support their conceptualization of the 'excellent protégé' by bringing attention to specific characteristics and behaviors, it is problematic because this same conceptualization is derived from the perspective of the mentor and not the protégé. To that end, it appears that the role of graduate student mentee is understudied as this particular topic is often conceptualized or operationalized from the perspective of the faculty mentor rather than that of the graduate student mentee.

Grounded Theory Studies on Mentoring in Higher Education

Scholars have quantitatively and qualitatively explored the nature of mentoring in higher education. These investigations have been theoretically and conceptually diverse; yet, with regard to the qualitative studies, they have been methodologically homogenous. Few studies have examined the multifaceted phenomena of mentoring relationships in higher education with a grounded theory approach (Kram & Isabella, 1985; Mills, Chapman, Bonner, & Francis, 2007; Mills, Francis, & Bonner, 2008; Pitney & Ehlers, 2004). Further, no studies using a grounded theory approach to exploring CCMR in higher education have been identified. Most qualitative studies exploring CCMR in higher education use a phenomenological approach (Barker, 2011) or a critical approach (Gillon & Place, 2012).

Doctoral Student-Faculty Interaction

It has been suggested that the student-faculty interaction is the most important relationship in doctoral education and considers the doctoral advisor/supervisor as the "central and most powerful person not only on a graduate student's dissertation

committee but also during the student's trajectory through graduate school" (Lovitts, 2001, p. 131). In 2007, Zhao, Golde, and McCormick conducted a quantitative study that explored the influence of advisor choice and advisor behavior on the satisfaction with the advising relationship in doctoral education. One student described the doctoral student-faculty advisor relationship as such:

> It is impossible to overestimate the significance of the student-advisor relationship. One cannot be too careful about choosing an advisor. This is both a personal and professional relationship that rivals marriage and parenthood in its complexity, variety, and ramifications for the rest of one's life. (p. 263)

Although in some cases they may be the same person, again, there remains the need for clarification and distinction of and between the dissertation or doctoral advisor/supervisor and the doctoral faculty mentor. With respect to the definition of faculty advisor (Nettles & Millet, 2006), one could argue that the previous excerpt reflects the role of a doctoral faculty mentor more so than a dissertation or doctoral advisor as there is a personal *and* professional or academic relationship in existence.

Doctoral Student Socialization

Faculty mentors can play a valuable role in that they can assist their doctoral student mentees with the graduate student socialization. Gardner (2010) suggests "institutions and their faculty should be more cognizant of their roles as well as the roles of peers" as this has a direct impact on the socialization of doctoral students (p. 49). According to Weidman, Twale, and Stein (2001, p. iii), graduate student socialization is "the processes through which individuals gain the knowledge, skills, and values necessary for successful entry into a professional career requiring an advanced level of

specialized knowledge and skills." These theorists suggested that socialization for graduate students occurs in four developmental stages: (a) anticipatory, (b) formal, (c) informal, and (d) personal.

Stages of doctoral student socialization. The anticipatory stage is when the student is in the process of becoming "aware of the behavioral, attitudinal, and cognitive expectations held for a role incumbent" (Weidman, Twale, & Stein , 2001, p. 12). During the formal stage of the socialization process, the doctoral student learns about his or her role expectations by observing the current and advanced students in the program. The informal stage is described as the stage in which the graduate student receives behavioral indicators, recognizes acceptable behavior, and responds and reacts to such behaviors accordingly. During this phase, the student begins to feel more like a professional and less like a student. Lastly, the doctoral student reaches the personal stage when "individual and social roles, personalities and social structures become fused and the role is internalized" (p. 14). The process of socialization in graduate school is critical to the doctoral student while striving to succeed both in graduate school and future professional endeavors.

Doctoral student socialization and mentoring. The influence of mentoring on the doctoral student socialization process may be obvious to some because a function of a mentor is serving as a guide. During this socialization process, the mentoring relationship can create an additional space for the doctoral student mentee wherein learning, growth and development occur (Schulz, 1995). For instance, throughout each of the four phases of doctoral student socialization (Weidman, Twale, & Stein, 2001) the faculty mentor may assist the mentee by providing information on the unwritten or hidden rules of

engagement in doctoral education, model behavior that reflects professionalism, and provide "opportunities for the protégés to confirm their own capabilities and autonomy" (Schulz, 1995, p. 62).

From a different perspective, a student-faculty mentoring relationship may be influential in the doctoral students' socialization process as it can help the student realize their potential—realize their possible selves. In 2007, Fletcher published an article based on her exploration of how including the possible selves construct (Markus & Nuruis, 1986; Ruvolo & Markus, 1992) within a mentoring relationship can offer assistance with the personal and professional growth of the mentee. Fletcher's (2007) premise is that "the realization of possible selves occurs in a social dialogic context" (p. 76) because "the emergence of possible selves is a deep, rich learning experience for all involved" (p. 85). In other words, the incorporation of the possible selves construct within a mentoring relationship can enable transformation during the process of doctoral student socialization.

Women Mentoring Women in Doctoral Education

We need to acknowledge the multiple identities, including gender and professional identities, and the identity politics that women bring into relationships, and the unconscious and hidden biases that individuals in mentoring relationships have about particular groups and individuals (Mejiuni, 2009, p. 277).

Within the past 30 years, research focusing mentoring relationships has increased and scholars have concluded that the student-faculty mentoring relationship is a crucial factor in doctoral education (Castro, Caldewell, & Salazar, 2005; Chandler, 1996; Gilbert

& Rossman, 1992; Gillon & Place, 2011; Hansman, 2002; Heinrich, 1995; Mullen, Fish, & Hutinger, 2010). Although women are graduating from doctoral programs in increasing rates, little is known about women doctoral students' experiences, and even less is understood about doctoral student-faculty mentoring relationship between women (Heinrich, 1995). As faculty of the academy remain disproportionately gendered, as doctoral students "women frequently lack access to within-profession (and more frequently within-department) mentors to help them clarify and maneuver within the unwritten rules of their profession's culture" (Castro, Caldwell, & Salazar, 2005, p. 331). To that end, with regard to power and influence, some doctoral student mentess (both women and men) may perceive women mentors as less desirable that men mentors (Hansman, 2002).

Alternative Approaches for Women Mentoring Women

We have socially constructed the concept of mentoring to the degree that as Mullen, Fish, and Hutinger (2010) put it, "female protégés are socialized to be uncritically accepting of the androcentric, power-laden politics of academies they often find oppressive" (p. 180). To trouble this conceptualization of mentoring in academia, the authors suggest the use of "co-mentoring" (p. 181) as an approach for "mentoring that targets learning, networking and career building creatively addresses the special academic needs and challenges of females" (p. 180). Grounded in adult learning theory, co-mentoring involves the mentor as an adult facilitator and the mentee as an adult learner with both individuals participating in the mentoring relationship to "proactively teach each other in ways that are completely respectful while being critically supportive" (p. 182).

In 2007, Cooley conducted a study that explored transformative learning in women's enclaves—a form of group or network mentoring. The term enclave is a group of people who are culturally, intellectually or socially apparently unique from those surrounding them. The findings of the study indicate that transformational learning does occur as women participate in enclaves, because collectively the participants' stories revealed that the enclaves created a space where their cultural, intellectual and social similarities and differences could be respected, accepted, and embraced by others in the group. Like co-mentoring (Mullen, Fish, and Hutinger, 2010), the implementation of enclaves as an approach to mentoring may be beneficial to the doctoral student-faculty mentoring relationship as enclaves potentially yield improved communication, increased levels of trust, and contribute to multiple identities of the student and faculty member.

Feminist Perspectives on Mentoring

Traditional or technical mentoring has been heavily critiqued from a feminist perspective as scholars attempt to deconstruct this approach to mentoring is hierarchically focused. Mullen (2009) argues the following:

> While many adult educators blend technical and alternative mentoring approaches in their advising, supervising, and teaching or "training," they may not realize that the epistemological tenets and values embedded in these paradigms radically differ. As a result, they hold implications for the socialization and educational process itself. (p. 16)

In regards to mentoring, some feminist critiques of mentoring seek to challenge the dominant discourse that conceptualizes mentoring, which is influenced by patriarchy, as hierarchical and or directive, even in all-female dyads (Cochran-Smith & Paris, 1995;

DeMarco, 1993; Standing, 1999). For instance, to counter the dominant conceptualization of mentoring, Cochran-Smith and Paris (1995) refer to "women's ways of collaborating" (p. 182) as an alternative approach for "[m]entoring relationships that assume both asymmetry *and* equal participation in conjoined work" (p. 189, emphasis in original). Similarly, Standing (1999) draws attention to the "nurturing versus controlling duality" that exists in common conceptualizations of mentoring and regards this as "[t]he nurturing aspect…[being] regarded as secondary to its controlling function" (p. 4, emphasis in original). However, Colley (2001) argues that instead of simplistic binaries of a nurturing versus controlling position, it may be that the power dynamics within mentoring relationships are "more complex and problematic" (p. 5). Collectively, these critiques all point to the problematic nature of power dynamics in mentoring as this may present as an obstacle for learning while participating in the mentoring relationship.

Adult Learning and Mentoring

According to Taylor, Marienau, and Fiddler (2000), the crux of the pivotal moment when adult learning and adult development intersect is grounded on the basic shift in how meaning is made. Within a student/faculty mentoring relationship in adult and higher education, the mentor often assumes various roles to assist in generating the enhancement of the mentee's professional, personal, and psychological development (Cohen, 1995; Daloz, 2004, 2012; Galbraith & Cohen, 1995; Hansman, 2009; Murray, 1991). Daloz (2004) claims the goal of effective mentoring for adult educators is to foster the development of the adult learner. Specifically, Daloz believes the conceptualization of development in the context of mentoring adults:

…may be taken to mean an increase in the ability to perceive and hold complex,

32

to tolerate ambiguity, to experience one's own and others' feelings more richly, to

see oneself and others in a broader context, and to make wholehearted

commitments n a complex, tentative, and interdependent world. (p. 452)

It is difficult to discuss mentoring in graduate education without considering that the

"professional socialization and the integration of self with one's new profession takes

place in the context of the student's adult development" (Singer, 1982, p. 50).

Therefore, it appears there is an interdependent relationship between learning and

development with regard to mentoring graduate adult learners.

Scholars have focused on mentoring from the perspective teaching in adult and

higher education (Cohen, 1995; Daloz, 2012; Herman & Mandell, 2003 Galbraith, 2003;

Larson, 2009; Pratt, 1998). For instance, Cohen (1995) designed a valid and reliable

instrument, the *Principles of the Adult Mentoring Scale*, wherein there is an assessment

of the mentor's functions and behaviors in their relationships with their adult learners.

Cohen concluded the complete mentor should possess a blend of the following six

interrelated behavioral characteristics:

- The mentor should be relational in the effort to establish trust;

- The mentor should be informative in the effort to offer advice;

- The mentor should be facilitative in the effort to introduce;

- The mentor should be confrontational in the effort to deal with challenges;

- The mentor should be a role model in the efforts to be motivational; and,

- The mentor should be a visionary in the efforts to encourage initiative.

While agreeing with Cohen, Galbraith (2003) cautions us "it is important to remember

that the complete mentoring process goes well beyond the role of advising. In his article

"The Adult Education Professor as Mentor: A Means to Enhance Teaching and Learning," Galbraith also integrates the five teaching perspective in adult and higher education according to Pratt (1998). Notably, Pratt suggests the nurturing teaching perspective involves the educator serving as a guide, fostering a climate of trust, empathizing with the needs of the adult learner, promoting success in learning, and encouraging the adult learner. This description of the nurturing educator echoes the recommended behavioral functions for an individual serving as a mentor for an adult learner.

In 2009, Larson explored the life stories of individuals in the efforts to learn how people become mentors, the motivational forces associated with mentoring, and their beliefs about exceptional mentoring. As she offers insight to adult educators, Larson concludes "teachers whose goal it is to facilitate optimal learning must be sincere, trustworthy, empathetic, and provide constructive feedback. In a like manner others have explored the topic of mentoring adult learners with the teacher or facilitator role in mind. Zachary (2002) places emphasis on the role of teacher as mentor as she encourages the following:

> As we engage in mentoring, we bring our own cycle, our own timetable, our own history, our own individuality, and our own ways of doing things to each relationship. For learning to occur, we must understand who we are, what we bring, and what our mentoring partner brings to the relationship. We must understand the ebb and flow of the learning process. (p. 37)

While I appreciate the reviewed scholarship on mentoring and adult learning, there seems to be lack of attention to with the perspectives of the mentee. Additionally, if mentoring

in grounded in theories of the adult learner, I argue that it is problematic to label the

mentor as the adult educator or facilitator and the mentee as the adult learner. To that end,

both the mentor and mentee are adult learners involved in a partnership of iterative

learning and development that has the potential to foster transformation.

Transformative Learning

Before moving forward, and as different theorists use the terms *transformation*,

transformative (used interchangeably in the literature with transformational) *learning* and

transformative education, it was imperative that these terms were defined for this study.

Simply put, *transformation* refers to the outcome, *transformative learning* refers to the

process, and *transformative education* refers to the practice. First introduced by Jack

Mezirow (1978, 1981, 1986, 2000), the theory of transformative learning has captured the

interest of scholars with respect to mentoring in adult and higher education (Cooley,

2007; Daloz, 1986; Hansman, 2009; Robertson, 1996; Shapiro, 2003; Southern, 2007;

Stevens-Long, Schapiro & McClintock, 2012). According to Mezirow,

> Transformative learning refers to the process by which we transform our taken-
> for-granted frames of reference (meaning perspectives, habits of mind, mind-sets)
> to make them more inclusive, discriminating, open, emotionally capable of
> change, and reflective so that they may generate believes and opinion that will
> prove more true of justified to guide action. Transformative learning involves
> participation in constructive discourse to use the experience of others to assess
> reasons justifying these assumptions, and making an action decision based on the
> resulting insight (Mezirow, 2000, pp. 7-8).

Since its initial conceptualization, other scholars have explored the theory of

transformative learning from the following perspectives: psychoanalytic (Boyd &

Meyers, 1988; Cranton, 2000; Dirkx, 2000), social-emancipatory (Freire, 1984; Freire &

Macedo, 1995), neurobiological (Janik, 2005), cultural-spiritual (Brooks, 2000;

Charaniya, 2012; Tisdell, 2003), race-centric (Johnson-Bailey, 2012; Johnson-Bailey &

Alfred, 2006; Williams, 2003), and planetary (O'Sullivan, 1999).

Although scholars have critiqued Mezirow's (2000) theory of transformative

learning in that gendered dimensions of the theory are understudied (English & Irving,

2012), and as I intend to explore the experiences of females participating in a CCMR, I

will ascribe to Mezirow's theory of transformative learning until the data points to a

different or evolved theory of transformative learning. Moreover, for this study I was

interested in exploring "transformative mentoring" as it is a means to inquire "how the

process and content of mentoring can be triggers for, result in, and support transformative

learning" (Mejiuni, 2009, p. 277).

Summary of Review of Literature

The literature reviewed suggests that more information in necessary to better

understand the ways in which individuals make meaning from their participation in

student-faculty mentoring relationships. The literature presents limitations as the concept

of faculty mentor and faculty advisor are sometimes used interchangeably, but in

actuality are quite distinct. The growing numbers of studies investigating student-faculty

interaction suggest that it is a critical factor in the persistence and attrition of the student

as they personally, professionally, and scholastically evolved within the spaces of

doctoral education.

With regard to mentoring in doctoral education, the literature also presents

limitations as the concepts of faculty mentor and faculty advisor are sometimes used interchangeably, but in actuality are quite distinct. Also, the role of the doctoral student mentee is understudied as much of the literature on this topic is of the perspective of the faculty mentor. While there has been a growing interest in women mentoring women in the academy, some feminist believe these investigations are insufficient in that they explore patriarchally infused approaches to mentoring.

From a theoretical perspective, the literature presents a diverse array of philosophical and conceptual positions to explore the nature of mentoring in higher education; but few studies have explored the nature of mentoring using a grounded theory approach. Lastly, there is a dearth in the literature regarding mentoring as a vehicle for transformation, transformative learning, and transformative education. It is hoped that the findings from this study add to the literature and fill some of these gaps.

CHAPTER III

Methodology

The purpose of this study was to explore the nature of the cross-cultural mentoring experience between Black female faculty and their White female doctoral student mentees. The goal was to add to the literature by producing a formative theory of cross-cultural mentoring within an adult higher educational setting—doctoral programs. Using a qualitative approach, and through the lens of feminism, grounded theory methodology was employed as the primary strategy for data collection and analysis. Evolving from the statement of problem, three questions guided this study:

1. *What is the nature of the cross-cultural mentoring experience between the Black female faculty and their White female doctoral student mentees*?

2. *How do Black female faculty and White female doctoral students see their mentoring practices as influenced by their participation in the cross-cultural mentoring relationship*

3. *What transformational learning has occurred through this cross-cultural mentoring relationship (a) for the Black female faculty and (b) for the White female doctoral student?*

This chapter presents the methodological approaches used for this study. A discussion of the scholarly genealogy of grounded theory, the tenets of grounded theory, and the tenets of feminist research are included. In addition, this chapter outlines the actions executed for the recruitment of participants; discusses the approach to data collection, management, and analysis; and provides details involving the protection of participants and the criteria used for rigor. Lastly, the following chapter includes the

38

measures taken to ensure trustworthiness of this study.

Research Design & Rationale

My philosophical positioning in conjunction with the purpose and goals of this study impelled the decision of using a qualitative approach for this study. According to Merriam (2009), "Qualitative researchers are interested in understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their meaning" (p. 5). With regards to design strategies, I selected this approach based on what Patton (2002) defines as principles of qualitative inquiry.

Qualitative Inquiry

The first principle is "naturalistic inquiry" wherein the research is conducting in real-world settings and there is no attempt by the researcher to alter the phenomenon being examined (Patton, 2002, p. 38). As I explored the nature of the women participating in a cross-cultural mentoring relationship, and through continuous contact with these individuals in their natural environment I, the researcher, was the primary instrument for data collection and analysis. Therefore, I had no desire to manipulate or control the setting wherein the mentoring experiences occur in order to examine the phenomenon.

Secondly, the flexibility within qualitative inquiry offers "openness to adapting inquiry" wherein the researcher avoids being restricted to designs that "eliminate the responsiveness and pursues new paths of discovery as they emerge" (Patton, 2002, p. 40). As I utilized grounded theory methodology for this study, it was imperative for the design to remain a "flexible, fluid, evolving process" in the attempt to gain an understanding of the nature of the cross-cultural mentoring dyads of interest (Birks & Mills, 2011, p. 30).

Lastly, since qualitative inquiry is focused on the depth of smaller samples—as opposed to the breadth aimed at generalizability associated with quantitative research methods—it allows for purposeful sampling in keeping with the research goals to gain "insight about the phenomenon, not empirical generalization from a sample to a population" (Patton, 2002, p. 40). For this study, I specifically sought Black female faculty members who self-identify as mentors and their respective White female doctoral student mentees. With this intention, as I used grounded theory, theoretical sampling guided the recruitment of participants in the study who were most likely to serve as information-rich cases. Several criteria for inclusion in the study were used to ensure that each mentor pair shared the characteristics of interest most likely to help build theory about cross-cultural mentoring involving Black female faculty and their White female mentees. Namely, each pair included a faculty member of African descent either born in the U.S. and/or educated there. Similarly, each pair included a doctoral student of non-Hispanic, European descent born and educated in the U.S. The recruitment of participants will be discussed further in the section titled, *Participant Recruitment & Sampling*.

Grounded Theory

Cross-cultural mentoring relationships (CCMR) involving Black female faculty mentors and their White female doctoral student mentees have been understudied. Since the purpose of this study was to explore the nature of the CCMR of Black female faculty and their White female doctoral student mentees, it was more appropriate to use a methodology such as grounded theory to explore a phenomenon where little research has been done or little is known about the individuals of interest or phenomenon (Birks & Mills, 2011). As previously mentioned, grounded theory's primary aim is to generate

theory or explanatory models of human social processes and interactions of which are grounded in data.

For the purpose of this study, I used the text of Charmaz (2006) as my primary resource reference. Additionally, I used the text of Birks and Mills (2011) as my secondary methodology reference because I, as a novice grounded theorist, believe this text served as a foundation for gaining an understanding of grounded theory. It informed me of seminal works and articles on grounded theory, of which several were also consulted. In order to obtain a thorough understanding of grounded theory methodology, it was essential to review the scholarly genealogy of grounded theory methodology. The following provides a brief overview of grounded theory.

Overview of Grounded Theory Methodology

In 1967, social scientists Glaser and Strauss conducted a four-year study examining the experience of dying and it was during this study that grounded theory was developed. During the time, most social scientists were consistently testing existing theory and the approach of Glaser and Strauss was distinctly different. Specifically quantitative inquiry dominated the research in the fields of social science and quantitative researchers viewed qualitative inquiry as "impressionistic, anecdotal, unsystematic, and biased" (Charmaz, 2006, p. 5). However, the two social scientists further explain how their approach to qualitative inquiry was distinguishable by stating that:

> We would all agree, that in social research generating theory goes hand in hand with verifying it; but many sociologists have been diverted from this truism in their zeal to test either existing theories or a theory that they have barely started to generate. (Glaser & Strauss, 1967, p. 2)

The approach of Glaser and Strauss resonated with other social scientists, thus classic grounded theory, also referred to as Glaserian grounded theory, became and remains a popular qualitative research methodology. Moreover, classic grounded theory is generally considered the first methodologically systematic approach to qualitative inquiry (Birks & Mills, 2011).

Distinguishing characteristics of grounded theory. As traditional grounded theorists, Glaser (1978) and Strauss (1987) note the following tenets of grounded theory:

1. Grounded theory simultaneously involves data collection and analysis.
2. Grounded theory analysis is not deduced from preconceived hypothesis. Conversely, grounded theorists construct analytic codes and categories directly from data.
3. Grounded theory utilizes the constant comparison method to analyze data from the initiation to the end of the study.
4. Theory development advances during each stage of data collection and analysis.
5. Grounded theory employs memo-writing that assists the researcher to extract meaning from data.
6. Grounded theory uses purposeful sampling with the goal of theory generation, not for representation of a specific population.
7. Grounded theorists conduct the literature review after the emergence of a core category.

With any methodological approach, it is essential to understand how certain methods are used to help make sense of qualitative data collection and analysis processes. According to Birks & Mills (2011, pp. 9-12), there are essential grounded theory methods*: initial*

coding and categorization of data; concurrent data generation or collection and analysis; writing memos; and theoretical sampling. Throughout the chapter, each of these methods will be further discussed with respect to the purpose of this study.

Constructivist grounded theory. Typically, the literature classifies Glaser and Strauss as the first generation of grounded theorists. This association is mainly due to the notion that classical grounded theory is philosophically positioned within the tradition of positivism. As with most research, scholars challenge previous works, and in the case of grounded theory scholars have used the classical grounded theory according to Glaser and Strauss as a catalyst for their own iterations (Strauss & Corbin, 1990, 1994, 1998). By the 1990s, Strauss and Corbin had taken grounded theory in an alternate direction. Their approach placed emphasis on new technical procedures rather than the comparative procedures as previously presented by Glaser and Strauss. Ultimately, this second generation of grounded theory, known as Straussian grounded theory, became well known for its rigor, usefulness, and its more positivistic underpinnings and assumptions and gained acceptance from quantitative researchers as it is often employed in studies using mixed methods.

While the plethora of social phenomena continues to be explored, a growing number of researchers have moved beyond the positivistic influence of Glaserian and Straussian grounded theory (Bryant 2002, 2003; Charmaz, 1995, 2000, 2006; Clarke, 2005; Seale, 1999). Charmaz (2006) argues that objectivist (classical or traditional) grounded theory is situated in the positivistic paradigm and constructivist grounded theory is situated in the interpretivist paradigm. To maintain consistency with my philosophical positioning within symbolic interactionism, I ascribed to the constructivist

43

approach to grounded theory methodology because it "places priority on the phenomena of study and sees both data and analysis as created from shared experiences and relationships with participants" (Charmaz, 2006, p. 130).

Moreover, Charmaz (2006) has identified specific characteristics of constructivist grounded theory. First, a constructivist approach extends beyond merely investigating how individuals perceive their situations; it also "acknowledges that the resulting theory is an interpretation" (p. 130). In other words, the constructivist grounded theorist realizes the theory is an interpretation as the theorist's lens cannot be isolated from the theory. Second, a constructivist approach to grounded theory positions the theorist to be attentive to the networks, situations, relationships, hierarchies or power, communication, and opportunity that often are less obvious within the studied experiences (Charmaz, 2006). Third, the constructivist grounded theorist examines experiences under the assumption that "…both data and analyses are social constructions that reflect what their production entailed" (p. 131). Therefore, as I have done in Chapter One, it was imperative for me as a constructivist grounded theorist to "take a reflexive stance" (p. 131) in my efforts to be aware of my positionalities as the analyst and to negotiate how these positionalities could potentially affect the research. All in all, this study embodies the constructivist approach to grounded theory in that its aim was to provide an interpretation of how Black female faculty mentors and their White doctoral student mentees make meaning of their experiences while participating in a cross-cultural mentoring relationship.

Participant Selection

I initiated sampling by identifying participants who are relevant to my research question (Charmaz, 2006). Specifically, this was achieved using maximum variation

(heterogeneity) sampling which is a sampling procedure based on "achieving representativeness or comparability" (Teddlie & Yu, 2007, p. 81). Patton (2002) tells us that maximum variation sampling is a strategy for purposeful sampling that "aims at capturing and describing the central themes that cut across a great deal of variation" (p. 234-235). Moreover, regarding smaller samples in qualitative studies, Patton offers the following logic applicable to maximum variation sampling: "Any common patterns that emerge from great variation are of particular interest and value in capturing the core experiences and central, shared dimensions of a setting or phenomenon" (p. 235). Thus, as I explored the nature of the cross-cultural mentoring experience between Black female faculty and their White female doctoral student mentees, I maximized sample variation by creating a matrix in which heterogeneity among those meeting study criteria was sought using dimensions of variation including (a) faculty rank, (b) enrollment status, (c) doctoral candidacy status, (d) field of study (restricted to social sciences—education, psychology, sociology), (e) institutional affiliation, (f) geographic location in the US, and (g) age (See Appendix A).

Before moving forward, it is important to address a few points about the defined dimensions of variation. First, although scholars argue that students who have completed at least half of their coursework are closer to working with faculty along the doctoral education stages of persistence (Lovitts, 2001; Tinto, 1993), I sought to gain an understanding of the cross-cultural mentoring experiences of doctoral students at various stages of persistence. For example, Kram (1983) suggests there are four phases of mentoring, of which one of the phases, *initiation*, involves the time the relationship begins. Within the *initiation* phase, initial interactions have the potential to create space

45

and support positive expectations of the mentoring relationship because "fantasies become concrete expectations, expectations are met, and there are opportunities for interaction around work task…" (p. 615); and therefore this phase was important to consider while examining mentoring relationships. Second, I intentionally sought Black faculty mentors and White doctoral students mentees within the fields referred to as social sciences, which is comprised of the fields of education, sociology, and psychology. As fields of study embody their own "cultural phenomena" that consist of "codes of conduct, sets of values, and distinctive intellectual tasks" (Becher, 1981, p. 109) and influences the disciplinary practices of the faculty and doctoral students (Golde, 2005; Lovitts, 2001), I restricted the focus of the study to faculty and studens in the social sciences in the efforts to reduce the impact of disciplinary differences.

Initially, using the Internet, I searched various university websites to obtain email addresses of Black female doctoral-level faculty teaching in social sciences and they received an invitational email to recruit study participants. In addition, the Black female faculty mentors were asked to provide the contact information of their White female doctoral student mentees. Next, preliminary surveys inviting volunteers were sent to the Black female faculty and their White female doctoral student mentees via email or campus address to recruit potential participants (See Appendix B). Attached to the survey was a consent form (See Appendix C). In order to obtain the richest possible source of information to answer the research questions that guided this study, the aim of the survey was to identify women who were willing to participate in this research study and met the inclusion criteria based on the previous mentioned distinguishing characteristics in the efforts to achieve maximum variation within the sample. The survey included a short

description of the research study, demographic information necessary for completing the maximum variation matrix, and two open-ended questions: (a) In your own words, define faculty mentor; (b) In your own words define doctoral student mentee. The purpose of these questions was to understand the participants' perspectives of a faculty mentor and a doctoral student mentee and compare their perspectives to the definitions identified within this study.

Participant Profiles

The final sample resulted in five Black female faculty mentors and their five White doctoral student mentees for a total of 10 participants or five complete cross-cultural, faculty-student pairs. These women were the first 10 that met the study criteria. The demographics of the participants are shown in Table 3.1.

Table 3.1

Research Study Participants' Demographics

Pseudonym	Academic Rank	Race	Age Group
Shelia	Assistant Professor	B	40-49
Dana	Associate Professor	B	40-49
Daisy	Graduated 2013	W	30-39
Tulip	Doctoral Candidate	W	30-39
Ella	Associate Professor	B	30-39
Clara	Assistant Professor	B	60-69
Rose	Graduated 2013	W	40-49

Ivy	Graduated 2012	W	60-69
Grace	Professor	B	60-69
Lily	Graduated 2012	W	50-59

In the effort to maintain the anonymity of the participants, I will offer a brief profile for each participant and specifically highlight how the Black female mentors arrived to participating in their cross-cultural relationships with their White female doctoral student mentees.

Shelia. The mentoring relationship with Shelia and her mentee began when Shelia taught several classes as her mentee pursed her master's degree. In addition, Shelia served as her supervisor for her mentees assistantship. Shelia's mentee graduated and decided to obtain a doctorate and Shelia continued to serve as her mentor. Shelia and her mentee have collaborated on various research projects together and they identify each other as peer mentors. This was Shelia's first time serving as a mentor to a non-Black doctoral student.

Dana. The mentoring relationship with Dana and her mentee began when Dana taught several classes as her mentee pursued her master's and doctoral degree. Initially, Dana served on her mentee's dissertation committee and noticed her mentee's frustration with the dissertation committee chair. Although Dana served as faculty in a different department, Dana's mentee sought guidance and decided to ask Dana to serve as chair of her dissertation committee. This took their mentoring relationship to another level. This was Dana's first time serving as a mentor to a non-Black doctoral student.

Daisy. While pursing her doctoral degree at a historically Black university, Daisy

worked full-time and enrolled as a part-time student. Toward the latter semester of her studies, Daisy moved to another state because of an opportunity for professional advancement. Nonetheless, she maintained a relationship with her mentor. This was Daisy's first time participating in a cross-cultural mentoring relationship.

Tulip. Tulip is enrolled full-time in her doctoral program and works as a graduate assistant in the same department wherein her doctoral program resides. She has advanced to candidacy and anticipated completed her degree in 2014. This was Tulip's first time participating in a cross-cultural mentoring relationship.

Ella. The mentoring relationship with Ella and her mentee began when Ella taught several classes as her mentee pursued her doctoral degree. In addition, Ella's mentee as to be mentored as her mentee believed they had similar personalities. Ella also served as the chair for her mentee's dissertation committee. Lastly, Ella has recently accepted the charge of serving as the program coordinator of the doctoral program of which her and her mentee are affiliated. This was not Ella's first time serving as a mentor while participating in a cross-cultural mentoring relationship.

Clara. For years, Clara served as an adjunct professor and recently returned to the professoriate on a full-time faculty appointment. Due to Clara's expertise in a specific area she was asked to serve on the dissertation committee of her mentee and their mentoring relationship began to rapidly evolve. Clara's mentee graduated two semesters after their initial introduction but they remain in contact. This was Clara's first time serving as a mentor to a non-Black doctoral student.

Rose. While pursing her doctoral degree, Rose worked as an administrator at the same institution wherein she was enrolled as a part-time student. This was her first time

49

participating in a cross-cultural mentoring relationship.

     Ivy. Ivy was enrolled full-time as she completed her doctoral studies. In addition, she worked as a graduate assistant in the same department wherein her doctoral program resided. This was Ivy's first time participating in a cross-cultural mentoring relationship.

     Grace. The mentoring relationship with Grace and her mentee began when Grace supervised her mentee as she served in the role of graduate assistant for the department. Grace serves as the chair for her department and currently does not teach many doctoral classes. Furthermore, Grace does not serve on her mentee's dissertation committee. This was not Grace's first time serving as a mentor while participating in a cross-cultural mentoring relationship.

     Lily. While pursing her doctoral degree Lily worked full-time and enrolled as a part-time student. This was her first time participating in a cross-cultural relationship wherein she was the mentee but has previously served as a mentor while participating in a cross-cultural mentoring relationship.

Data Collection

In general, the logical process of conducting research involves data collection preceding data analysis. However, according to Birks & Mills (2011), "When generating data in grounded theory, the researcher is actively involved in the production of material that will be analyzed…" (p. 74). This was achieved by using the constant comparative method of which is "…a process that continues until grounded theory is fully integrated" (p. 11) because "constant comparison of incident with incident in the data leads to the initial generation of codes" (p. 94). In other words, the data collected from each participant was compared from the initiation to the conclusion of the study. Accordingly,

the data collected built the foundation for this study and each data collection session informed subsequent data collection sessions.

Interviews

With regard to qualitative research, Kvale and Brinkmann (2005) describe a research interview as an interview that is "based on the conversations of daily life and is a professional conversation; it is an inter-view, where knowledge is constructed in the inter-action between the interviewer and the interviewee" (p. 2). Because this interpretivist study was philosophically influenced by symbolic interactionism, and as the focus of this study was the explore shared experience between the faculty and students participating in a mentoring relationship, the method of interview was appropriate because it can be seen as "involving an unearthing of preexisting meaning nuggets from the depths of the respondent" (p. 18).

I conducted face-to-face, one-hour interviews with each participant and paired dyads (mentor/mentee) were interviewed separately. Birks and Mills (2011) tell us, "The value of interviewing in grounded theory research is evidenced by the extensive number of studies that rely on it as the principal mechanism for the generation of data" (p. 74). Attached, as Appendix D and E, are the standardized open-ended interview protocols (Patton, 2002) that I used while conducting the interviews with mentors and mentees. Since I used grounded theory, I adjusted my probing questions accordingly as each interview was informed by the previous data collection sessions. Although face-to-face interviews were preferred, six interviews were conducted over the telephone or Skype™ given the disparate locations of participants.

Critical incident questionnaire. Charmaz (2006) describes elicited materials as

those produced by participants at the request of the researcher. After conducting the interviews, I developed and electronically administered a questionnaire to each participant that is heavily influenced by the Critical Incident Technique (CIT) and is attached as Appendix F. In 1954 Flanagan developed the Critical Incident Technique (CIT) as a data collection tool for research studies. Originally, the CIT was used by the US Army and Air Forces for selecting and classifying aircrews (Flanagan, 1954) and it since "…has evolved beyond its original application and is now a qualitative research method whose influence has expanded into many disciplines including counseling, nursing, psychology, education, job analysis, marketing, social work, and organizational learning…" (Butterfield, Borgen, Maglio, & Amundson, 2009, p. 266).

Butterfield et al. (2009) offer suggestions on how to decide if CIT is the appropriate methodology to use for research studies. According to the authors, "CIT is exploratory by nature and is appropriate to use when the researcher is interested in learning more about little-understood events, incidents, factors, or psychological constructs" (p. 268). Furthermore, the CIT methodology assists the researcher as it is a means to elicit "discrete knowledge or experience possessed…" (p. 268) from the participants as they self-reflect on their experiences. In the effort to ensure collection of sufficient data, it was decided to administer a critical incident questionnaire to the participants that asked the following:

> *Describe a time or times while participating in a mentoring relationship that you*
> *felt was critical to your current participation in mentoring relationships.*
> *Describe in your own words why you are defining these incidents as critical and*
> *describe the factors surrounding each situation.*

As the nature of the cross-cultural mentoring experience between Black female faculty and their White female doctoral student mentees is currently understudied, the elicited information collected via the critical incident questionnaire assisted me in identifying significant things that otherwise would have been missed. Lastly, data from the critical incident questionnaire highlighted or elaborated on some things previously mentioned by the participants during the interviews, which also assisted with the triangulation of data.

Data Management & Ethical Procedures

Before, throughout, and after the process of analyzing the data for this study I maintained a researcher's diary. According to Borg (2001) a researcher's diary is a reflective tool used to gain insight of the research process. In addition, the researcher's diary provided the space for memoing as I captured my assumptions regarding the data analysis, thus minimizing the impact of my preconceptions. I annotated my thoughts in my attempt to capture a range of critical reflections, including my ongoing struggles with my researcher's identity and assumptions, to make a deeper understanding of all facets of the data analysis process.

Upon completion of each interview, the recordings were transcribed and labeled with a pseudonym for confidentiality. To assist in managing the data collected, I electronically saved transcriptions, responses from preliminary surveys, and responses from critical incident questionnaires to a non-rewritable compact disc, which was maintained inside a locked file cabinet in my campus office. A backup copy was maintained inside a locked file cabinet in my home. These copies will be maintained on file for a period of four years to be used in completing and publishing this research study.

Furthermore, I utilized QSR International's NVivo 10 software (QSR, 2012) and

Microsoft® Excel® (2011) to assist with organization throughout the data analysis

process. To be clear, qualitative data analyses software is an assistive technology and the

software does not have the function to analyze data; only the researcher can be the data

analyst. All data was coded by hand using the technologies of paper, pencil, and

highlighters. However, once the coding was complete, I used NVivo 10 and Microsoft®

Excel® for the specific purpose of serving as a repository as I managed my memos, codes,

and significant quotes as seen in figure below.

Figure 3.1 Computer Assisted Data Management

Data Analysis

Ascribing to grounded theory methodology, I used a systematic inductive approach to analyzing the data. This approach consisted of data analysis techniques: memo-writing, multi-step coding, and theoretical sampling.

Memo-writing

According to Charmaz (2006, p. 188), "Memo-writing is a crucial method in grounded theory because it prompts researchers to analyze their data and to develop their codes into categories early in the research process." To add, memos have the potential to transform into grounded theory findings because they serve as a means to (a) outline and map research activities, (b) extract meaning from data, (c) maintain momentum throughout the research process, and (d) create space to communicate with stakeholders in this research study (Birks & Mills, 2011). Concomitantly, memo-writing was used throughout this study to facilitate reflection and analytic insight as I discussed, compared, and analyzed ideas that emerged during the data collection and analysis processes.

Multi-step Coding

Initially, I carefully read the transcripts and memos to become familiar with the data. Data were coded through a five-step approach which included: (a) Initial & Process coding, (b) Values coding, (c) Versus coding, (d) Open coding, and (e) Focused coding (See *Figure 3.2* below).
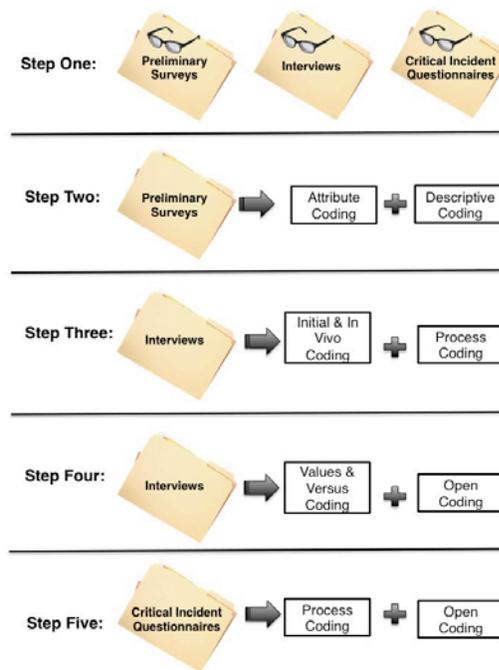
Figure 3.2 Step-by-Step Coding

Charmaz (2006) tells us that "Coding is the pivotal link between collecting data and developing an emergent theory to explain those data" (p.46). In other words, coding the data brings meaning to the words before you identify themes and organize them into reasoned categories (Taylor-Powell & Renner, 2003). In the order of execution, the following will describe the step-by-step process of coding data.

Initial & process coding. With regard to the grounded theory methodology, the goal of initial coding is "to remain open to all possible theoretical directions indicated by your readings of the data" (Charmaz, 2006, p. 46). Within the Initial coding process of analyzing data, I used Attribute and Descriptive coding techniques to note "essential information about the data and demographics of the participants" (Saldaña, 2009, p. 55) and to assign "basic labels to data to provide an inventory or their topics" (p. 66), respectively. These techniques involved reading responses from the preliminary surveys

word-by-word, line-by-line and attuning to words and phrases that appeared to be of initial significance. The following is an example of the an initial code EXPECTATIONS:

> "Some of them have low **expectations** for themselves so, you know they don't really know why they're getting a PhD."

According to Charmaz, this step in the coding process "can provide a crucial check on whether you have grasped what is significant" to the participant, and may assists to "crystallize and condense meanings" (2006, p. 57).

Next, I coded the data within the interview transcripts using In Vivo and Process coding as these methods are considered "foundation methods for grounded theory" (Saldaña, 2009, p. 56). This approach to coding drew attention to words and phrases that exclusively imply action in the data (Charmaz, 2006). In addition, if a phrase lacked a gerund ("-ing" word), but I interpreted an action was implied; I converted the phrase to include the appropriate gerund to describe the specific action. For example, when one of the participants was expressing the significance she mentioned, "I think you learn, learn more about the activity of it." Therefore, I converted the word *learn* to *learning* and coded it as LEARNING. This step in the coding process helped me to gain a sense of how the participants' experiences and events evolved while participating in their cross-cultural mentoring relationships.

Values coding. As I continued to analyze the data from the transcripts, I used Values coding to capture the values, attitudes and beliefs (Saldaña, 2009) of cross-cultural mentoring relationships from the perspectives of the participants. "Values coding is appropriate for virtually all qualitative studies, but particularly for those that explore cultural values and intrapersonal and interpersonal participant experiences and actions…" (p. 90). Therefore, I believed it was important to use Value coding in order to gain an

understanding of:

- the way the participants think and feel about themselves, their reciprocal

  mentor or mentee, and mentoring in general; and,

- the combination of the participants' values, attitudes, and personal

  interpretations of the social context of cross-cultural mentoring relationships.

For instance, TRUST and COMMUNICATION are two examples of Values codes as the

participants repeatedly expressed how much they valued trust and communication as

components of their relationships. As this was a study to understand the nature and

benefits of participating in a cross-cultural mentoring relationship, I saw potential for this

type of coding to aid in achieving the overall goal of this study.

   Versus coding. As previously mentioned in Chapter One, *Introduction*, feminist

critiques of mentoring aim to disrupt the dominant discourse that conceptualizes

mentoring as hierarchical and or directive, even in all-female dyads (Cochran-Smith &

Paris, 1995; DeMarco, 1993; Standing, 1999). For this reason, Versus coding was used

because it "looks for patterns of social domination, hierarchy, and social privilege" and

"examines the power that holds patterns in place, how people accept or struggle against

them" (Agar, 1996, p. 27). Thus, while analyzing data within the interview transcripts, I

identified binary terms that appeared to be in direct conflict with each other (Saldaña,

2009). For example, the following sentences were coded YOUNG vs OLD:

   "I don't call you by your first name. I don't criticize you! You are the elder and so
   I have that respect for you…"

This coding technique was beneficial considering the moiety may exist in many facets of

mentoring relationship and there is generally an asymmetrical power balance between the

mentor and mentee (Beech & Brockbank, 1999, Hansman, 2002, 2005; Ragins, 1997).

Open coding. I used open coding as I analyzed the participants' responses from critical incident questionnaire. According to Strauss and Corbin (1998), open coding is "the analytic process through which concepts are identified and their properties and dimensions are discovered in data" (p. 101). The codes within this step were provisional, comparative, and grounded in the data, and I remained "open to other analytic possibilities" before moving to the next step within the data analysis process (Charmaz, 2006, p. 48). For example, the following was provisionally coded as VUNERABILITY:

> "This was a critical moment for me because it highlighted my vulnerability as a person who was a mentor. The construction as person who was a mentor was deliberate because I recognized that I am person first with all of my attendant flaws and strengths too and a mentor second. It helped me to realize that mentors do not have to be super human that creates unnecessary stress but we do have to be honest with ourselves in order to best serve our mentees."

As I continued to analyze the data, VUNERABILITY was later recoded as TRANSFORMATION.

Focused coding. The aim of focused coding is to identify the "most frequent or significant initial codes" and is particularly appropriate for grounded theorists in their efforts to develop categories or themes from the data (Saldaña, 2009, p. 154). Within this step, I situated the recurring codes from the data into categories. In this sense, and as Saldana defines, recurring codes are those codes that "share some characteristics" (p. 8). This emergence of categories was a result of constantly comparing the data to data, and codes to codes.

Theoretical Sampling

In addition the multi-step coding process as described previously, I initiated theoretical sampling to "elaborate and refine" (Charmaz, 2006, p. 96) the constructed categories. Theoretical sampling, as defined by Birks and Mills (2011) is the "process of

identifying and pursuing clues that arise during analysis in a grounded theory study" (p. 69). By acknowledging the potential influences of my researcher's identity and assumptions initially, and by concurrently using the technique of memo-writing, I was more attuned to these clues and their significance as categories emerged. Granted, a category should have enough data to support its existence and application. However, the question presented then is, how much data are enough? Charmaz suggested, "categories are 'saturated' when gathering fresh data no longer sparks new theoretical insights, nor reveals new properties of these core theoretical categories" (p. 113). Thus, as data analysis was inductive and ongoing, I used data saturation, according to Charmaz, to determine the point at which no further interviews were necessary to conduct, as no new information would likely have been received from the participants.

Trustworthiness

Since qualitative research involves complex situations that may not be replicated, the trustworthiness of the research method and produced findings of this study was of great importance. In my efforts to achieve trustworthiness by minimizing threats to credibility, transferability, dependability, and confirmability the strategies of reflexivity, maximum variation, triangulation, and member checking were implemented to ensure that this study was carried out with integrity and reflected my ethical stance as a researcher (Merriam, 2009).

Reflexivity

As previously discussed in Chapter One, I, as the researcher, have acknowledged my position as the primary instrument for data collection and analysis. I previously stated my innate biases and assumptions regarding cross-cultural mentoring relationships in

doctoral education. In addition, I introduced this study with a reflection of my experience

participating in a cross-cultural student-faculty mentoring relationship. Lincoln and Guba

(2000) tell us that reflexivity involves "reflecting critically on the self as researcher" (as

cited in Merriam, 2009, p. 219), and I maintained a researcher's diary as a reflective tool

to gain insight of the research process.

Maximum Variation

To enhance transferability, maximum variation sampling was used for the

selection of participants for this study (previously discussed in section titled *Participant*

Selection). Reflected in Appendix A, I purposefully sought diversity in the selected

sample for this study "to allow for a greater range of application of the findings by

consumers of this study" (Merriam, 2009, p. 229).

Triangulation

According to Merriam (2009), "from an interpretive-constructivist perspective…

triangulation remains a principal strategy to ensure for validity and reliability" (p. 216) by

using multiple research analysts, sources of data, or data collection methods to

substantiate emerging findings. For this study, triangulation was achieved using data

source triangulation and methodological triangulation.

	Preliminary Surveys	*Interviews*	*Critical Incident Questionnaires*
What is the nature of the cross-cultural mentoring experience between the Black female faculty and their White female doctoral student mentees?	•Attribute Coding •Descriptive Coding	•In vivo Coding •Initial Coding •Process Coding	
How do Black female faculty and their White female doctoral students see their mentoring practices as influenced by their participation in the cross-cultural mentoring relationship?		•Values Coding •Versus Coding	

Figure 3.3 Triangulation of Data

What transformational learning has occurred		•Open	•Open

| through this cross-cultural mentoring relationship (a) for the Black female faculty and (b) for the White female doctoral students? | | Coding •Process Coding | Coding •Process Coding |

Figure 3.3 Cont.

First, regarding data source triangulation, multiple interview transcriptions and elicited materials were used in the analytic process. Second, the findings that emerged from this study were substantiated by the multiple techniques within the multi-step coding process used while analyzing the data.

Member Checking

I conducted member checks wherein I solicited feedback on the emerging findings of this study from the participants. According to Maxwell (2005),

> This is the single most important way of ruling out the possibility of misinterpreting the meaning of what participants say and do and the perspective they have on what is going on, as well as being and important way of identifying your own biases and misunderstanding of what you observed. (p. 111)

This technique provided me with the opportunity to gather and examine the range of possible perspectives, as it is a means to see the various perspectives and perceptions within a singular individual and among groups of individuals.

Participants were emailed directions to complete a Likert-scaled inventory as they reacted to 32 statements based on key themes and patterns of the findings. They were asked to categorize each statement, one at a time, into five categories: (a) extremely unlike my mentoring relationship; (b) unlike my mentoring relationship; (c) neutral; (d) like my mentoring relationship; and (e) extremely like my mentoring relationship (see Appendix G). Since I regarded my participants as consultants I wanted to allow them the

opportunity to review preliminary analysis to determine if my interpretations were

accurate. The responses from the participants confirmed the accuracy of my

interpretations of the data and helped me to further focus the data analysis in the efforts to

interpret emergent categories.

To achieve trustworthiness, I (a) coherently expressed my experiences, beliefs and

assumptions related to this study; (b) conducted this study in an ethical and proficient

manner; and in Chapter Four, *Discussion of Finding*, I will (c) present the findings of this

study with adequate and appropriate evidence to support how my various conceptions

emanated.

Summary of Methodology

In summary, data collection and analysis concomitantly occurred wherein each

informed the other (Birks & Mills, 2011; Bryant & Charmaz, 2007). The data collection

was initiated with the administering of a preliminary survey. Next interviews were

conducted and each interview lasted approximately one hour. Subsequently, the

participants completed critical incident questionnaire. The collected data was managed

with ethical consideration to assist with organization throughout the data analysis process

and presentation of findings. Data analysis techniques included memo-writing, initial,

coding, In vivo coding, values coding, versus coding, open coding, focused coding, and

theoretical sampling. Lastly, multiple measures were employed to ensure trustworthiness

of this study.

CHAPTER IV

Findings

The purpose of this study was to explore the nature of the cross-cultural relationships between Black female faculty member participants and their White female doctoral student mentees. Following the constructivist grounded theory approach identified as appropriate for the study, data were collected using qualitative methods included open-ended interviews, and analyzed inductively with an emphasis on a multi-step coding process. This chapter presents the emergent findings related to both the faculty and student participants. Although the participants were identified as pairs in the efforts to gain participation for this study, they have not been analyzed as pairs for this study and will not be presented as such. The findings are organized into three categories. These categories represent the perspectives of the Black female faculty members and their White female doctoral students involved in a cross-cultural mentoring relationship. I acknowledge that my selection of these categories was a constructivist process and that alternative categories may have resonated with another analyst examining the same data set (Clarke, 2005). These categories are represented in Table 4.1.

Table 4.1.

Categories and Subcategories

Category	Subcategory
Shared and Unshared Cultures of Oppression and Privilege	A. Womanhood B. Motherhood C. Race
Negotiating Power Within Cultures	A. Age B. Academic Roles C. Role Reversal
Shared Culture of Intentionality	A. Trust B. Communication C. Learning

The first category, Shared and Unshared Cultures of Oppression and Privilege, represents the participants' attitudes toward the importance of connections made based on their experiences with social injustices based on Womanhood, Motherhood, and Race. Although these connections derived from experiences that were influenced by hegemony, they served as a starting point for building the mentoring relationship.

The second category, Negotiating Power Within Cultures, represents the participants' tensions as they negotiated interpersonal power relationships while participating in the mentoring relationship. This category includes the subcategories of Differences of Age, Academic Roles: Faculty versus Administration, and Role Reversal. Participants articulated how such tension often impacted the communication between the mentor and mentee and sometimes stunted the growth of the relationship.

The third category, Shared Culture of Intentionality, includes experiences where

the mentors and mentees demonstrated their intrinsic motivation toward building the relationship via Trust, Communication, and Learning. The word intentionality derives from the Latin verb *intendere*, which means to "to point out" or "to aim at," and the participants' purposeful efforts attributed to the development of their mentoring relationships.

<h3 style="text-align:center">Shared and Unshared Cultures of Oppression and Privilege</h3>

In this section, I present the findings associated with the ways that participants described understanding how their cultures of womanhood, motherhood, and race influenced their mentoring relationship.

Womanhood

The role of gender was intentionally selected as a focus for this study, as there is a gap in the literature with regard to all-female student-faculty mentoring dyads in doctoral education. As asserted by Reddick (2012), "gender dynamics greatly factor in the development and access to mentoring networks" and "these dynamics are all overlaid with heteronormative challenges" (p. 41). The participants in this study frequently referenced instances when they were aware of gender as an influence with regard to mentoring relationships. In these instances, mentors and mentees recalled examples of their participation in previous cross-gender mentoring relationships. Some participants articulated an awareness of context with regard to being a woman in various academic and professional spaces. When Tulip was asked what are some of the similarities and differences between her and her mentor, she stated:

> Um, what else, we're both women so I'm sure we've both had our, you know, uh, instances of dealing with the male dominated society and I know I have just as a professional in my field and most of my principals and superintendents have been males...Most of my, um, most, most of my principals and superintendents have

been males and, um, it's kind of like they test me at the beginning to see if I know what I'm talking about and then that makes me want to prove myself even more (laughs) and I pull out the GRE words and I should not be like that but I can't help it and then they're like "oh, ok" and they back off and I'm not trying to intimidate them, I'm just trying to, you know, I don't know, as a feminist, you know.

As Tulip continued to engage in conversation she mentioned how she and her mentor were different with regard to age and race. She eluded how these factors did not have a significant impact on their relationship but how sharing the culture of womanhood did. When I asked her to explain further, she replied:

> No, not even a factor for me and if it was, maybe it was initially and then as soon as we started talking and learning about one another and…I mean that just completely went out the window and I identify with her as a woman. You know and as a woman in a powerful position and who probably had to overcome obstacles to get to where she is. That's what I want to strive to be like, you know, as well and I can only imagine.

Tulip recognized the benefit of participating in a same-gender mentoring relationship in that she could openly have discussions about her experiences with oppression and privilege in a field dominated by males. The academy and other professional spaces are not immune to patriarchy. On the contrary, and especially in these spaces, gender stereotypes may offer in part an explanation as to how the gender composition influences the mentoring relationship. Tulip was relieved in that she did not have to worry about her mentor's attempt to intimidate her because she was a woman. Instantly, the shared culture of womanhood between her and her mentor gave her comfort.

Dana, a faculty mentor, took advantage of the all-female mentoring relationship and used it as a means to assist with the socialization of females with regards to the professoriate. When Dana was asked to describe her philosophy on mentoring doctoral students she mentioned she believed it was imperative to "provide them with other information, but also, I do a lot of work on the soft skills, hazy areas of the professoriate

and what it means to be, you know, a woman, in other cases a woman of color."

Similarly, Ragins and McFarlin (1990) indicated that mentees in cross-gender mentoring

relationships reported less social role modeling functions received than mentees in same-

gender mentoring relationships. To take this one step further, Dana is a member of a

more isolated subgroup in academe—Black female faculty. At least Black males share

their maleness with White males in the academy (Howard-Hamilton, 2003).

Ontologically and epistemologically this can be troublesome for Black female faculty as

they continue to grapple with their positionality in this space. According to Baszile

(2006), the social positioning of Black female faculty can be described as follows:

> The ontoepistemological in-between allows Black women a 'peculiar angle of
> vision,' as we offer a potential element of critique within carious communities by
> challenging the reification of Blackness around maleness, the reification of gender
> around Whiteness, and the reification of intellectualism around White maleness
> (p. 200).

Even though Dana's mentee was a White female, it remained important for Dana to

provide all of her female mentees with the essential information derived from her

experiences with the socialization as a Black female in the professoriate. A more in-depth

discussion of shared and unshared cultures of race is presented later in this chapter (see

section titled *Race*). In summary, the shared culture of womanhood was beneficial to the

mentors and mentees as it was an entrée for explorations of unshared cultures such as

race, sexual orientation, and other cultures.

Motherhood

McCormick (2012) created a blog titled *Motherhood and the Academy* to offer a

virtual meeting space for members of the community of mothers in the academy.

She introduces her blog with the following:

> In a world in which our mothers and grandmothers fought hard to achieve the unthinkable, it seems that the ivory tower has its own glass ceiling for women and their reproductive choices, and importantly, no crèche. Despite the work of pioneering female academics in their various field who have done much in the re-writing of women's histories, we feel that the question is no longer *can I manage a career alongside my family?* But *do I have time to have a baby alongside my career?* What sacrifices are women making, and at what cost are they trying to make it work?

Motherhood and the academy is no new phenomenon, and within the past few years more women have engaged in scholarship focusing on motherhood in the academy with regard to doctoral students and faculty members (Amatea & Smith-Adcock, 2013; Bryson, Cohen Miller, & Miller, 2013; Castañeda & Isgro, 2013; Greer, 2012; Mutti-Driscoll, 2013; Osgood & Bhopal, 2013; Partelides, 2013; Riser, 2013). While there is a growing body of literature in this area, there remains a gap in the literature that explores the shared culture of motherhood as a benefit when participating in a cross-cultural mentoring relationship in doctoral education.

Six of the ten participants in the study shared the culture of motherhood and this appeared to have a beneficial influence on their mentoring relationship. The women highlighted specific instances when their shared culture of motherhood benefited their cross-cultural mentoring relationship. For example, Ella described the culture of motherhood as something shared between she and her mentee and specifically expressed:

> She has a single daughter and I have a son in addition to two younger kids but her daughter and my son are in the same age range as well. Both getting ready to enter middle school, so yeah, we did talk a lot about, um, the drama. You know, how, neither of us are cool anymore to our kids and that's ok with us at certain levels. Um, but we did have some of those exchanges.

It appears one benefit of the shared culture of motherhood amongst the mentors and mentees is this shared culture served as a point of conversation. In another instance, Rose, a mentee, mentioned "having that understanding of kind of, motherhood and trying

to work makes a difference." She further explained:

> I think she [her mentor] did understand that whole working/family balance that I don't think a male faculty mentor gets because that pressure is not on them, you know, that kind of when the kids get sick or when there's picking them up from ball practice and kinds of things. I mean that's not always necessarily a male faculty role.

It was very important for Rose's mentor to have that understanding that she has multiple roles and responsibilities as a mother and she really appreciated the support of her mentor as she too was a mother.

In addition, this served as a starting point for Rose and her mentor to develop their relationship as many times conversations between Rose and her mentor would begin with asking "How are the kids?" The topic of discussion of motherhood often opened the door to other discussions of shared and unshared cultures of oppression and privilege. Similarly, when Ivy was asked what were some of the similarities between her and her mentor, she answered:

> We shared the culture of motherhood. We shared a culture of higher education, of women in higher education, of both of-- or both of, I guess you could call it a culture we share. We're both sort of activists in many different areas of our lives. She's very into issues with African American culture and I was very interested in, uh, women and, uh, multicultural issues and so we both shared that. We're both very, um, strong, and activism for those issues and all for putting that into the context of socioeconomic issues, which we both have an issue in.

Shelia reflected on her cross-gender mentoring experiences as she completed her doctoral studies. She was pregnant while completing her dissertation and described a time when she felt the difference of gender between her and her previous mentor influenced their relationship; and Shelia shared, "I was pretty far along and they [females] would have been able to pick up on the stress, maternal type stuff. He was just like "What's going on Shelia?" During the interview, I could gain a sense of the wonderful bond

between Shelia and her mentor, but I could see her frustration when she spoke of the influence of gender on her previous mentoring relationship. What Shelia needed at that moment was for her mentor to encourage her as she was stressed and overwhelmed about being pregnant and trying to complete her dissertation. Gilbert and Rossman (1992) tell us "female mentors also can demonstrate that competent and achieving women have successful personal lives" (p. 235) and ultimately have the ability to offer an aspect of mentoring that male mentors simply cannot offer, especially with regard to motherhood.

Sharing the culture of motherhood also facilitated role reversal (to be discussed further) and offered an additional dimension of support for some of the mentors. As an example of role reversal, Ivy, a doctoral mentee and also a mother and grandmother, would share her wisdom of motherhood to calm her mentor when her mentor appeared stressed while balancing motherhood, work, and other facets of life. Ivy mentioned, "She had those responsibilities of child raising and so although I think that was more of a problem for her than me, I understood because I had gone through it." In another instance, Shelia praised and expressed gratitude for her mentee's *motherness*, in that it helped her while she struggled with the juggling of the professional with the personal at times. For this reason, Shelia was comforted in that this helped her realize that mentors do not have to be super human.

Stalker (1994) explains that female academicians are uniquely positioned as both 'same' and 'other' within the patriarchal academe because "in the face of otherness [she] still assumes that major responsibility for the household and family." (p. 368). Due to the oppressive environment in the academy, females may believe they have to be super human, and this creates unnecessary stress, which may present problems with the

development of the mentoring relationship for both individuals involved. Luckily, as Shelia and Ivy both shared the culture of motherhood, the two of them engaged in dialogue and offered support to each other.

Race

Some participants articulated an awareness of race and its influence on their mentoring relationships. Two mentees asserted how participating in this cross-cultural mentoring relationship has helped them to further acknowledge racial privilege and the significance of their own Whiteness. Privilege has the capacity to operate on personal, cultural and institutional levels to unapologetically give favor, leverage, and concessions to benefit members of social constructed dominant groups (Allies for Change, 2013). Often, privilege is invisible to people who have it until they critically reflect on their experiences and how different these experiences could have been without the influence of privilege.

The White female mentees who participated in the study reflected on their culture, identity, and positionality with regard to Whiteness in the academy and the greater society. As Alfred (2001) puts it "culture and identity are elusive phenomena that are socially and contextually constructed," and as a result "cultural identifiers become elusive and change as situations change" (p. 111). Additionally, Hofstede (2001) tells us that culture is not the same as identity because "identities consist of people's answers to the question: Where do I belong?" (p. 10). In other words, identities are based on socially constructed images and stereotypes used to describe cultures—entities of belonging. As an extension of the former, I posit that positionality answers the question: Where do I reside, or not, in the culture based on my identity? As Lily reflected on her experiences

72

with cross-cultural mentoring, as a mentor and as a mentee, she shared:

> I learned a lot from them and, and, uh, so that was a big difference and I also had, had, um, and this mostly came out in my doctoral work, I had, um, I had to reflect a lot on my whiteness and I had to reflect a lot on what that meant for my privilege and all of that and, and even though I knew it and felt it, I knew it existed, it wasn't really my doctoral work and my work with my mentor that we were really able to explore it and, you know, the light bulb moment that I had was in her class, um, and it's what a lot of white professionals in education, um, the response that they had like I—well, you know, I wasn't—What do you mean privileged? You know, I had a rough—you know, I grew up in a family of nine kids but it's until you really explore and reflect on what it means to be White in our system and all of that and she helped me tremendously but it wasn't forced. She presented me with, um, the language to really reflect on it and I remember the exact class, sitting in that class and I remember just the lights going on about it and thinking, "This is what I've been feeling but I haven't been able to have the language to talk about it" and, um, and it was a relief, it actually was a relief to finally have, like, the bigger picture.

Stanley and Lincoln (2005) described their cross-race mentoring relationship and shared lessons they learned about the establishment and sustainability of meaningful cross-race mentoring relationships. As reported by Stanly and Lincoln, one lesson learned was: "Cross-race mentoring requires work on both sides—including deep reflection on the meaning(s) of white privilege…" (p. 48) and this was especially the case for most of the White female doctoral students who participated in this study.

When Ivy was asked what she believed are the benefits of participating in a cross-cultural mentoring relationship, she replied:

> Well it expands your worlds for one thing. I think, uh, it's so easy when you're White to enter in a White world, you know, it's so easy to just stay in your world and be surrounded by people just like you culturally. And I think it's so much more enriching and interesting and growth-producing to have relationships with other cult-- people with other cultures. And, um, you know, it's breaking down barriers that need to be done away with and that's just the way of our-- especially for younger people to see now that maybe haven't had a lot of experience outside of their culture. It just gives them a gift that you just can't get anywhere else, I don't think.

Jordi (2011) purports "Reflective practices can facilitate a learning dialogue between our

implicit embodied experience and conceptual aspects of our consciousness" (p. 181).

Simply put, Lily held her relationship with her Black mentor in high regard as it created a space where she could critically reflect and negotiate the tension—that "feeling" she could not put in to words—of what it means to be privileged because of her Whiteness. In a related study Thomas (1993) qualitatively explored how cross-racial mentoring dyads "managed their racial differences" and how this management impacted the relationships. He discovered that the participants exhibited two possible approaches for handling racial differences: denial or suppression or and direct engagement. Several of the White female doctoral mentees in the current study negotiated their Whiteness by directly engaging in reflection. In contrast, Daisy and Rose appeared to be in a state of denial, as related to racial identity or racial awareness (Helms, 1990); thus, suppressing their tension of what it means to be White as during the interviews there were repeated expressions of how they "do not see color" with regard to her Black female faculty mentor. Overall, the unshared cultures of race were perceived to be beneficial to the participants in the cross-cultural mentoring relationship as it created space for reflection on an intrapersonal (within self) and interpersonal (between self and others) level.

Before moving on, I would be remiss not to address the topic of race and the Black female mentors who participated in this study. To my surprise, the mentors rarely mentioned race, and then with simple statements like: "I know I am a Black woman." During the initial stages of my analysis, I initially interpreted that for them race was not an issue. Wondering if I may have overlooked data, I reviewed the data sources once more, specifically looking for what it means to be a *Black female* mentor.

I thought about a wonderful conversation I recently had with Dr. Sherri Benn,

Assistant Vice President for Student Affairs and Director of the Office of Student

Diversity and Inclusion at Texas State University, and how her sentiments made me

pause in awe. In brief, she avowed Black women do not have to negotiate the tension of

the everlasting bond of their blackness and femaleness because they learned this at an

early age. Black women are comfortable with their blackness and femaleness; however,

she observed that others are not always comfortable with Black females, especially in

higher education (Personal communication, December 20, 2013). As I processed our

conversation I could not help but think about my study.

> According to Pierce (2012),
>
> Whiteness or maleness is usually not taken to define a person the same way as blackness or femaleness often is. Rather, whiteness and maleness are generally considered coextensive with personhood, and so as the norm, while blackness and femaleness are, when considered at all, considered as special cases. (p. 36)

While I agree with Pierce, I would add an explanation for this may be that blackness and

femaleness are considered coterminous, meaning having a common boundary, part of

their personhood, and are not considered a special case to Black women—it is just the

existential state of the Black woman. Thus, I believe the Black female faculty mentors

who participated in this study did not expound on their blackness, as for them being a

Black mentor to a White doctoral student was not different from being a Black mentor to

any student because their blackness cannot ever be excluded while mentoring. This was

beneficial to their cross-cultural mentoring relationships because it set the foundation for

discussions with their White female doctoral student mentees about what it means to

always represent a disenfranchised culture—such as womanhood, motherhood, lesbian,

etc.—in academic spaces and beyond.

Negotiating Power Within Cultures

Power dynamics is a *hot topic* in mentoring and it is rare for it to not be discussed within literature focusing on mentoring practices. This is typical as the traditional model of mentoring consists of a hierarchical structure grounded in superiority and inferiority with regard to the mentor and mentee respectively. As Hansman (2002) so eloquently puts it,

> The power mentors have and exercise within mentoring relationship can be helpful or hurtful. Indeed the biggest paradox surrounding mentoring relationships is that although mentors seek to "empower" their protégés, the relationship themselves are entrenched with power issues. Thus mentoring relationships involved the negotiation of power and interests of all involved, including mentors, protégés, and sponsoring organizations or institutions. (pp. 45-46)

Thus, in this section I present the findings associated with the ways that participants described understanding how their unshared cultures of age and academic roles, which seem to be linked to role reversal, influenced the power dynamics within their mentoring relationships in the context of higher education.

Age

Before their interviews began participants were asked to share their definition of a "doctoral mentor" and the most popular descriptors were guide, development, supporter, wisdom, and critic. Their descriptors are fairly consistent with the existing literature on mentoring (Bigelow & Johnson, 2001; Bova & Phillips, 1984; Daloz, 1986, 2012; Johnson & Huwe, 2003; Shea, 1994). While the majority of the existing literature on mentoring does not specifically address age, these descriptors may be linked to traditional conceptualizations of a mentor as someone older than the mentee. For instance, when Grace was asked to share some of the key differences and similarities between her and her mentor as she was completing her doctoral studies, she responded, "he [Grace's

mentor when she was a doctoral student] was the age that a mentor was supposed to be in my eyes. You know, it's the traditional—he's older so he's been around so surely he can tell me something." To be honest, prior to the initiation of the study I assumed the participants involved in my study would be "traditional" or "conventional" mentoring pairs, with mentees being younger. Instead, three of the five pairs involved mentors who were younger than their mentees.

When I asked Rose to tell me about some of the key similarities and differences that stand out between her and her Black female faculty mentor she immediately spoke about their age difference. She mentioned,

> Um, she is younger than me, I know that and so, um, you know, and I actually, when I came on, she started at the university the same time I did and we were actually in, um, the new faculty orientation together and she's a brilliant individual but, um, she's younger and so I think some of the, um—I think it's more of an age issue, um, because she has young children so, you know, there's an understanding.

It appears the age difference was something that Rose struggled with. Further, she tried to make sense of it by reminding herself of how brilliant her mentor was despite her age and that they had a connection because they shared the culture of motherhood. Rose continued to verbally paint a picture that vividly portrayed her internal dissonance because of the age difference between her and her mentor. For example, Rose described their relationship as "a unique relationship that I don't think necessarily occurs, usually, you know, you've had these professors that have been here a long time and they're older, wisdom, all of those things."

In another instance, Rose commented, "I think she's amazing in terms of what she's done and to be very young, um, but that was very different and I was ok but I think that sometimes, again, it wasn't about me, it's about this was the process and going

through." Once I probed a little more to gain more insight about the age differences Rose shared, "I mean I think, uh, you know I very much respect her being as young as she is and having had the experiences that she has…" It is obvious that Rose struggled as she negotiated the tension of her experience participating in a mentoring relationship wherein her mentor was younger than her. This appeared to be unchartered territory for her.

According to Festinger (1957), "dissonance and consonance are relations among cognitions that is, among opinions, beliefs, knowledge of the environment, and knowledge of one's own actions and feelings" (p. 25). To that end, when an individual experiences cognitive dissonance she or her may be in a situation that involves an intrapersonal conflict of attitudes, beliefs, or behaviors (Festinger, 1957). Rose may be uncomfortable because she is experiencing cognitive dissonance as there is a shift in the expectations with regard to the age and power dynamics of their mentoring relationship. While scholars have explored the influence of age in the various spaces of adult learning, such as the workplace (Lui & Rees, 2001; Reio, Jr. & Sanders-Reio, 1999) it appears the influence of age and power dynamics is an understudied topic with regard to mentoring in doctoral education.

Like Rose, Shelia also mentioned age as one of the key differences between her and her mentee. She admitted her initial struggle with, as she puts it, their "non-traditional" mentoring dyad and confessed:

> For us, our biggest issue was in terms of the age difference and the roles that our ages dictated. So a person who is in my mother's age group, actually she is only a couple years younger than my mother…you know the "yes ma'am, no ma'am"…you know "Miss"…I don't call you by your first name. I don't criticize you! You are the elder and so I have that respect for you…so I had that there. And I think on her end, I am the same age as her son. So she really viewed me as a kid…not in a negative way but in a nurturing way.

Like Shelia, respect was important to Ivy and her mentor. When Ivy shared with me what she perceived as key similarities and differences between her and her mentor she also mentioned the age difference. However, she was very surprised when I asked her if her perception of the age difference was culturally based. After pausing momentarily, Ivy answered:

> I think culturally it probably helped us that the culture that we were from and the generational thing because I think she-- her generation was taught to respect older people, you know, in her culture much more than in my culture they are it seems and so my kind of maybe you'd think of as my old fashion approach to things, uh, was comfortable to her because of her culture and I think she would have been, had a different feeling about me if she was from my culture and had been younger and I think-- I don't think we had a lot of cultural conflict.

It is clear Ivy understood her mentor's position on the importance of respect and age because Ivy also taught her children to respect older people. The significance of respect was salient in both Ivy's and Shelia's mentoring relationships.

Arguably, mentoring is relational and cannot be discussed without considering respect, which to a degree is a representation of power. To respect an individual is to be considerate of her or his personhood in such a manner that is reflected by one's action toward the individual. As mentoring involves power that is socially constructed (Hansman, 2002), it is obvious that both Shelia and Ivy negotiated the tension of power with respect to age. Shelia was initially uncomfortable with mentoring someone older than she because her perception of the roles and function of a mentor conflicted with her perspective of respect she has for elders. For this reason, it was awkward for Shelia to critique her mentee as she was an elder. Typically within African American culture, elders are to be highly respected, obeyed and considered a source of wisdom. By the same token, this is why Grace feels strongly that the mentor is supposed to be older—an

elder full of wisdom.

Much of the research to date has focused on a traditional conception of mentoring in higher education wherein age is highlighted solely by describing the mentor as being older and wiser than the mentee. Scholars have recently explored age and mentoring in the areas of communication studies (Kalbfleisch & Anderson, 2013), legal education (Schneider & Hanna, 2012), and occupational therapy (Wilson, Cordier, & Whatley, 2013) and have often studied adults and youth. As has been mentioned, the findings of my study suggest more research is needed to explore adults participating in cross-generational mentoring relationships in higher education.

Academic Roles

Individuals occupying various spaces in institutions of higher education share the culture of academia. The culture of academia consists of subcultures—of students, faculty, administrators, support personnel, and alumni—and within this culture power is ever circulating. As Cook (2006), commented:

> Power and politics are part of every conversation on campus. Despite talk of community, an "us-them" mentality pervades higher education: faculty vs. administration, students vs. faculty, and so forth. It happens because "power over" is built into the structure.

With this in mind, it is no surprise most universities now have a clause within their handbook for supervising doctoral students which promotes academic civility to foster positive mentoring relationships between doctoral students and faculty members. Yet the question remains: How does power influence the mentoring relationship between a faculty member and a doctoral student who is also an administrator within the same university? While this was the case with only one of the pairs in the study, this cross-cultural dimension of their relationship was striking.

When I asked Rose to describe her philosophy of mentoring doctoral students, she began answering the question by focusing on the importance of the mentor being a source of information for the doctoral student. Being a doctoral student, the "structure of understanding the process" was most important to Rose. For her, mentoring was more about structure and information and not so much about development. As she continued answering the question Rose expressed frustration with faculty. At first, I was not sure why there was a sudden change in her response. Nonetheless, Rose continued and began to reveal her tension of negotiating the fact that her mentor was a faculty member while she, herself, was a university administrator and shared:

> It's very much a structural relationship but then again at the same time, you've got the socialization piece and making sure that, you know, you're kind of-- are you still working? Are you still making it through? Ok you've hit a wall? How can we go through this together? I think that's the piece where I see the ideal faculty mentor relationship and having some understanding of that person outside of the role of student is helpful. I think, um, often, you know, faculty have, they can of have their own role and kind of their privileges and all those things that those of us that are kind of at those administrative roles already are not getting those same kind of privileges so understanding kind of that structure and ok, your work environment might be a little bit different.

Simply put, Rose valued a structured mentoring relationship because she had no desire to be developed or socialized into the culture of facultyhood. While she did not go into detail about her past experiences involving interactions among faculty and administrators, it appears Rose's past experiences may have influenced her participation in the mentoring relationship with her faculty mentor.

Rose is an administrator at the same university where she recently completed her doctoral studies, and she was very cognizant of her positionality with regard to her multiple academic roles. For example, she mentioned:

> But, um, if there was some other pieces, I don't-- the hard part, for me, is because

81

I work here and so I have a very different position, probably, than the average doctoral student in that, you know, these are people that I have to work with and I didn't-- you know, you don't want to piss people off because you might have to interact with them in the future. I don't think it would serve me well in my current role to not, kind of, nurture relationships and stuff. What that meant for me, though, is a lot of the time I kinda had to say, "I'm just going to have to deal with it. I'm going to have to kind of not say what I really want to say just because I'm in a very unique position." And, um, you know, I think a lot of people who have that faculty role don't, you know, those not in administration don't have that power structure and so I know-- I kind of like my job, I kind of need to be employed and so sometimes I think I probably would have done a lot more to be vocal but because of the position that I had, um, and have, uh, you know, it just wouldn't serve me well in the future, and I, you know, I knew that.

In addition, it was clear that at times this tension impacted the communication between Rose and her mentor as she explained:

We had some of those conversations but I had to be very, kind of guarded in some of those and it's just because I didn't want to, um-- you know I don't think because of the position I was in in terms of my job, I didn't probably say all the things that I could have said had it been I was just a doc student, had a job somewhere else.

To add, she highlighted her perspective of what it means to be a faculty member by explicitly stating,

In hindsight, it was hard to take sometimes about how busy that she would share that she was and I'm like, "Yeah I kinda understand busy." (laughs) You gotta give that busy thing up! But then that's a faculty perspective. A very, kind of different perspective and as soon as I understood that, and you know, that, that, that's their role and they're going to think that we're all, um, you know, overwhelmed.

Rose's commentary supports the fact that she and mentor were the most distant of all the dyads in the study, and the clash of the academic cultures influenced this distance. My interpretation of their relationship was stiff and cold at times. According to Rose's mentor, using the analogy of a tennis match she described Rose as "a student that I could do a tennis ball-- tennis match-type model in that, you know, you give me the ball, I'll hold it on my end and do what I've got to do and then hit it back to you." The majority of

the remainder of the interview involved Rose's commentary that either directly or

indirectly verbalized her attitudes regarding power of faculty versus that of

administrators.

Notably, as Rose continued to loop the conversation back to her feelings about the

differences between faculty and administrators she would also incorporate her tension

with the age difference between her and her mentor. For instance, when I asked Rose to

share some of the key similarities and differences between her and her mentor, she

responded:

> That, you know, um, I think the age is a little different in terms of my journey. Um, I've been to a lot of different places and in a lot of different political environments and so I think she's very much a faculty member and I'm very much an administrator and so I think those are the-- those were kind of the nuances, you know, I would get really tickled with, um, "I've got all these things, my children are sick" that she would talk about and, you know, I'm thinking, "You know, I do understand that! I've done that." (laughs) So that, I think, was sort of a unique relationship that I don't think necessarily occurs, usually, you know, you've had these professors that have been here a long time and they're older, wisdom, all of those things. I think in terms of the research piece. I think she had an amazing opportunity that has, you know, brought me some information and shared some things with me that she'd like me to do but it's very much a faculty-type of prospect and, um, I'm not a teaching faculty. I'm not going to be a teaching faculty. I didn't go to school to be a teaching faculty so my, my perspective is very different and so that kind of changes that power that the faculty have. Administrators, we're the bean counters, the spreadsheet people.

As previously discussed, Rose was uncomfortable with the fact that her mentor was

younger than she. However, it appears she was most uncomfortable with the difference of

academic roles between her and her mentor and directly shared:

> Given my current role as an administrator and my mentor's role as a faculty member, I felt there was disconnect at times with an understanding of my situation in trying to balance work, school, and family. I think this is the nature of faculty in higher education.

While many scholars have explored the influence of power and privilege in cross-racial

mentoring relationships (Barker, 2007, 2011; Cohen & Steele, 2002; Stanley & Lincoln, 2005) and cross-gender mentoring relationships (Ensher & Murphy, 1997; Feist-Price, 1994; Sosik & Godshalk, 2000), the body of literature focusing on mentoring does not typically explore the power and privilege in faculty-administrator mentoring relationships, particularly within doctoral education.

Role Reversal

Just as the shared and unshared cultures of motherhood and age were widely reflected in the findings, the participants often shared examples of when the roles of the mentee and mentor would temporarily reverse. Before going further, it is critical to distinguish role reversal within mentoring relationships from *reverse mentoring*. In various fields of study, scholars have deemed reverse mentoring as the pairing of a younger employee to serve as a mentor in the efforts to share knowledge and expertise with an older, more seasoned colleague as the mentee (Cotugna & Vickery, 1998; Leh, 2005; Meister & Willyerd, 2010; Murphy, 2012). I have deliberately elected to reject the use of the term reverse mentoring for two specific reasons. First, the term reverse means opposite or contrary in position, and is a derivative of revert. Therefore, reverse mentoring appears grounded in a patriarchal definition of mentoring wherein the mentor and mentee are situated in top-down positions with regard to power relations. That brings me to my second point whereas I believe reverse mentoring is impossible because mentoring relationships are mutualistic in nature. However, I do believe individuals participating in mentoring relationships sometime engage in role reversal as a result of the various contextual influences of mentoring.

For the participants in the study, sometimes this role reversal appeared to be

prompted by an experience in a personal context, while at other times by an experience in a professional context. For Ivy, she served in a mentoring role as her mentor was contemplating pursing a faculty position at another institution. When I asked Ivy if she believed she had a specific impact on the professional development of her mentor, she replied:

> I think I did have an impact on her and on her development professionally and that was during a time when she was trying to decide whether she should stay at the institution or move on. We talked about it a lot and my advice to her was one of the most important aspects of the career is she should be happy and I didn't think she was where we were and I thought maybe changing to a different university was a good idea for her and she eventually did that and is much happier (laughs) so I think that probably my support through that time helped her make that decision.

Likewise, Rose and her mentor exhibited role reversal with regard to the culture of motherhood. During our conversation, she mentioned:

> Because she has young children so, you know, there's an understanding. My child's a little older so I think some of the conversations, um, you know, in terms of her coping with having three children, and babies and all that, you know, I had kind of been through all of that…

Ivy's and Rose's age and wisdom allowed them to be of assistance and support to their mentors in ways that a 30-something-year-old possibly could not, due to limited life experiences. This is one of the benefits of participating in a cross-age or intergenerational mentoring relationship.

Shelia expressed her gratitude for the role reversal that occasionally occurred between her and her mentor. As previously mentioned, Shelia is younger than her mentee and she was candid as she remarked:

> So she really viewed me as a kid…not in a negative way but in a nurturing way. So if I were having issues, she would step out of student role and try to help me on an interpersonal level to navigate my life as a 30-something [year old person] at that time. Her *motherness* made her attuned to the struggles of juggling the

85

professional with the personal. She was mentoring me in life stuff while I was mentoring her in school stuff.

In summary, these findings, which appear to be attributed to role reversal, demonstrate the benefits of participating in a mentoring relationship that involves the sharing of knowledge to help each other while participating in a cross-cultural mentoring relationship.

Shared Culture of Intentionality

Intentionality is a central concept in Husserl's phenomenology and his teacher, Brentano, used the term intentional inexistence to represent the status of the objects of thought in the mind (Crane, 2003). McIntyre and Smith (1989), describe the concept keeping in mind that the intentionality of mental state and experiences as their feature of each being *directed toward something;* and from this technical perspective "an action is intentionality when done with a certain *intention*, i.e., a mental state of *aiming* toward a certain state of affairs" (p. 148, italics not in original). Johnson (2002) recommends techniques to enhance mentoring in the graduate education of psychologists in his article titled "The Intentional Mentor," wherein he encourages faculty members to intentionally prepare to serve as mentors. While this article provides a sound argument that supports his charge to his profession for a deliberate change in its mentoring practices, the intentionality is focused on the mentor only. Again, this is a reflection of a hierarchical, top-down approach to mentoring wherein the mentee is minimized in research on mentoring.

A common thread woven through the conversations shared between both faculty and student participants and myself was that of intentionality. Herman and Mandell (2003), in discussing adult education, note "the dialogical relationship itself creates a

86

little community that is truthful, just, and beautiful—that is, a learning experience

enabling both mentors and students to care for their frequently reciprocal, even universal

contemplative concerns" (p. 11). Among other dimensions, trust, communication, and

learning were the most significant mentoring practices evident in 4 of the 5 dyads

examined for this study. The following will provide examples of how the women of this

study were conscious of and insisted on engaging in trust, communication, and learning

in the efforts to develop and sustain their mentoring relationships.

Trust

For the simple reason that mentoring is relational, successful mentoring

relationships are built on trust. In regards to mentoring adult learners, Daloz (2012)

asserts,

> Trust is central to any strong nurturant relationship. It must be constantly
> recreated. Like any living thing, trust wants tending. To keep it alive requires a
> small but steady stream of risk— the will to drop the screen that protects our eyes
> from the full glare of another's presence. (p. 176)

Connecting to the previously mentioned conceptualization of mentoring and trust, when I

asked Daisy how would she describe the ideal mentor, she shared:

> I think it has to be someone who is available to you…almost twenty-four, seven
> [24 hours a day, 7 days a week]. I feel like it has to be a person you can trust. A
> person you can confide in. That person who you can say anything to that you want
> and you know you are not going to be judged. But also that person who is willing
> to have that tough conversation with you…she or he is willing to be honest with
> you about who you are. That's how I see an ideal mentor. She or he is someone
> who has completely opened himself/herself to you and what you need.

Tulip mentioned how she was validated in that she believed she and her mentor had

established trust for each other. For example, Tulip shared how at times she served as a

consultant and mention:

> She's always asked my opinion every week and I think I she, uh, respects that

opinion and takes it in to consideration. I really do. And, again, that just makes me want to try even harder. You know, we had a big town hall meeting and there was like a list of 19 things that she had, uh, taken notes over and changes and, uh, stipulations and clarifying things more and the next day, she had it typed up and she was like, "Tulip, I want you to look over this and let me know if I need to change anything" and I was just, I was like, "Oh wow!" So I've learned that she did trust me, you know, my opinion and my professionalism and, um, and what I think the program needs to be better and to be where it needs to be. So I think she's definitely been able to see what a, a person who's going full time, working full time, and a person-- and, and going to school full time, how that-- how I or another student is able to multitask but also been stressed out and she's probably identified some ways to make it better in the future for other students and, you know, how to maybe modify some things, you know, that way and, you know, professionally?

Drawing from Rendón Linares's and Muñoz's (2011) reconceptualization of validation theory with regard to nontraditional students in higher education, the development of trust is critical because "validating action should be authentic, caring, and nonpatronizing" because "when validation is present, students feel capable of learning and have a sense of self-worth" (p. 13). All in all, Tulip felt validated in that she believed her mentor trusted her as a professional resource.

From a different perspective, Dana mentioned trust as she discussed the danger of being a Black female faculty mentor, and she stated:

I guess I'd like to kind of state how for mentors, being a mentor is a dangerous thing because you don't know that someone can't be trusted until they're not, right? Until they basically advertently or inadvertently do something where, um, where you have to sever or greatly put that relationship at a distance and I think that people underestimate because some people feel like, oh this person doesn't mentor. I've heard a lot of people talk about how, um, black women don't mentor in the field and I feel like most of that is because it is the way that we mentor and the way that we want to mentor kind of in the style of how we were talked to and spoken to directly from our mother: "Don't do that", "Keep your legs closed", "Keep your mouth shut", "Don't talk about that." You know, um, I think that it's a great risk to be the kind of great mentor that you enjoy having because you can so easily get burned and the mentee doesn't understand how that has tarnished or affected your relationship or what you've done, um, in the same way that you understand it so I think that, um, a lot of people don't do a lot of mentoring. They might see someone that they're, you know, someone wonderful that they're willing

to take the risk on and I, as a mentor now and someone who has had those
experiences, um, I totally understand that because even at, you know, tenured
professor level, you're still not untouchable and, um, you have to be able to trust
people to mentor them and a lot of times you can't tell if you can trust that person
until they betray your trust.

To further highlight her perspective on the importance of trust, Dana described the ideal

mentee as follows:

Someone who can keep his or her mouth shut, right? And that's a huge piece
because I've been burned a couple of different times by telling people things,
mentees things that they couldn't hold. So once you burn me, you know, you get
less mentoring, basically. Uh, so, someone who can keep their mouth shut when
you tell them things and not running to tell the rest of the group or someone else.

Trust has been understood as:

- "The extent to which a person is confident in, and willing to act on the basis of,

  the words, actions, and decisions of another," (McAllister, 1995, p. 25);

- A result from a social exchange between individuals or groups (Blau, 1964); and

- With specific regard to mentoring relationships, "the positive emotions generated

  via perceptions of care and concern motivate one to continue reciprocating

  socioemotional benefits," (Wang, Tomilson, & Noe, 2010, p. 359).

Establishing trust in cross-racial mentoring relationships is imperative but can present as

a major issue, especially in relationships between Black and White Americans due to the

historical burdens of mistrust (Johnson-Bailey & Cervero, 2004). As previously

mentioned, the Black female is cautious with her blackness and her femaleness; these are

two of the sacred treasures held near and dear to her heart. Thus, when a Black female

faculty has experienced mistrust in a relationship with a student mentee—a student of any

racial background but especially a White student—the defense mechanism may be to just

not serve as a mentor. Additionally, I think this is true with the historical burdens of

mistrust due to the oppression in the US with regard to women, class, sexual orientation, and other cultural characteristics.

Communication

Communication was a salient dimension of the mentoring process among all of the mentoring pairs. All of the women acknowledged the importance of communication while participating in a cross-cultural mentoring relationship. Active listening is also very important with regard to effective communication. For example, as Ella described the communicative interaction between she and her mentee, Ella explained:

> She's [her mentee] someone that even as a student, I could talk with as opposed to talk at. What I mean by that is we could exchange ideas and I could respect that.

In another instance, when I asked Ivy if there were anything else she would like to mention about the interaction between her and her Black female mentor, she shared:

> Well, I think maybe just one thing and that's that we were both willing to work to make a cross-cultural relationship work for us. A lot of the time…that took a lot of talking and a lot of listening.

Communication was especially important to Ivy because she did not initially communicate well with her mentor. As previously discussed in the section titled *Age*, Ivy is older than her mentor and during the beginning of their relationship Ivy suppressed her feelings about their age difference. To further explain this, Ivy confessed:

> We didn't tell each other the truth in some cases that things were bothering us and I-- that was a mistake and once we broke the ground and started talking about, you know "I didn't understand how you felt when you said that, it bothered me" and now with that sort of conversation, we were able to move into a closer relationship and I would suggest that, that people need to even if they feel they have respect for their, you know, mentor but you need to say it because if not it could become such a problem for me, you know, getting it out there. Usually you understand where the other one is coming from but you might not have thought about, previously and that helps. So I guess communicate, communicate, communicate.

90

Even though the lack of communication briefly stunted the growth of their cross-cultural

mentoring relationship, Ivy and her mentor eventually addressed this flaw and adjusted

accordingly.

From a different angle with respect to communication, once a doctoral student

completes required coursework and becomes a dissertator, the dynamics of

communication often change between the student and her mentor. For example, Daisy

moved to another state while completing her dissertation, and this very change in

communication occurred between her and her mentor. She admitted:

> Although I went there [traveling to her institution] a lot, a strong part of my
> relationship with her was via phone and email. I moved during the middle of
> writing my dissertation and I had to finish. I think it could have been different had
> I been in [the city of her institution] working and finishing [the dissertation]. I
> think we could have had a stronger connection. But because I was here that
> probably changed the dynamics.

While the advancement of technology allowed Daisy the opportunity to have alternative

modes of communication with her mentor, she feels the geographical distance between

her and her mentor reduced the opportunity to meet face-to-face. Daisy believes this

affected the development of their mentoring relationship because their mode of

communication. Muller (2009) tells us, basically email and other forms of electronic

communication are not a substitute for the face-to-face interaction that is so important in

a mentoring relationship. She continues by explaining, "It is important mentors and

protégés have strong verbal communication skills and the ability to clearly and

unambiguously express themselves in writing," (p. 27). In this instance, the mentoring

relationship for Daisy and her mentor was in the beginning stages as Daisy completed her

dissertation. In sum, both Daisy and her mentor agreed distance influenced difficulty of

communication, hence, the lack of growth for their mentoring relationship. To add, her

mentor expressed great interest in learning how to use video communication technologies such as Google Hangout™, Skype™, and GoToMeeting® in her attempts to be better prepared for future mentoring relationships with doctoral students.

Likewise, communication remained of great importance to Grace and her mentee. For example, Grace commented:

> I truly am, I'm student centered. That doesn't mean students run me, that means I know what's best for them, I am able to convince them that it's based on some guidelines but I also want them to know I care about them and their personal development as they become professionals in the field and so that meant that I invited them into my home and shared a meal. We talked about their concerns. I listened to them, I compiled my notes and I am going to-- and I update them on every step of progress and attend to what their wishes are.

Much of the literature on cross-cultural mentoring stresses the importance of communication but lacks attention to the importance of assessments. During the initiation of the mentoring relationship, Grace assesses the needs and desires of her mentees and functions as a mentor based on the results of the assessment. Doctoral student mentees and faculty mentors may arrive at the mentoring relationship with various expectations. For instance, earlier in this chapter it was mentioned how Rose's mentor would inappropriately attempt to mentor her as if Rose desired to enter the professoriate. This is an example of when there was a flaw in communication wherein an assessment did not occur. Additionally, it is problematic for a doctoral student mentee or a faculty mentor to approach a mentoring relationship without an assessment because mentoring, or lack there of, is such a major influence on both the process of socialization for the doctoral student, and the professional development of both the doctoral student mentee and the faculty mentor. Above all, the findings discussed reveal the intentionality and importance of communication in cross-cultural mentoring relationships.

Learning

I define adult education as a process in which the adults learns to apply knowledge to the personal, social, occupational, and political space that she or he occupies. To situate learning within the context of this study, Herman and Mandell (2003) describe mentoring adult learners as involving "the deliberate practice of learning, through asking them of one's students and of oneself" (p. 10). Thus, within the context of this study, I consider both the Black female faculty mentors and the White doctoral student mentees as adult learners. The following findings directly highlight the learning that occurred as the Black female faculty mentors and their White female doctoral student mentees fostered and maintained their relationships.

Tulip believed the greatest benefit of participating in a cross-cultural mentoring relationship was learning about different cultures. She specifically mentioned:

> The more and more you learn about different people and different culture, you know, the more and more you say, "Oh gosh! This is crazy!" You know how we're just all thinking the way were raised is the right way or the only way or whatever and you just grow as a person and I think you grow as a society as well.

Tulip realized the consequence of not learning about other cultures and appreciated the learning that occurred while interacting with her Black female faculty mentor. For the most part, all of the women shared similar attitudes with regard to the importance of learning and mentoring relationships. For instance, Dana described the ideal mentee as "someone who is open and excited about learning and new opportunities and new experiences."

With that in mind, one of the cultural differences between Shelia and her mentee was sexual orientation. Shelia self-identified as heterosexual and her mentee self-identified as homosexual and when I asked Shelia what she believed are the benefits of

93

participating in a cross-cultural mentoring relationship, she responded:

> Well I think certainly a benefit is getting to know a different culture. I would say
> that is really the biggest benefit. It really creates the situation where the mentor is
> learning, which the mentor should be doing anyway, but especially so in that case.
> I learned, really a lot about the gay culture. We had lots of conversations about
> issues she would have to confront, whether it was in the classroom or outside the
> classroom. I think that was probably the biggest thing. Once you have knowledge,
> if you use it appropriately it can help sensitize you. Therefore, when I have
> another student who may be gay I can be more sensitive. I won't know the full
> story unless they chose to share it, but I have more insight about the things they
> might have to confront and I can be sensitive to those types of things.

It is evident Shelia has learned while participating in this mentoring relationship. From a

feminist perspective, Bloom (1995) examined the multiple roles of the mentor supporting

women's adult development, and she tells us:

> The mentor remains in place so that, as the student becomes surer of her own
> educational direction and gains fuller possession of her own voice, the two can
> meet as sister learners. In order to provide such a model, the mentor must be
> willing to learn, publicly, alongside the learner. She must be willing to continually
> explore her own zone of proximal development; develop the capacity to listen,
> question, and connect; and continuously engage in the reclamation of her own
> intelligence. (p. 71)

After Shelia and her mentee engaged in dialogue, she reflected on her practice,

experiencing a metamorphosis of understanding, and plans to apply this new knowledge

to her practice as a mentor.

Similarly, Lily plans to apply what she learned as a mentee now that she has

completed her degree and is serving as a mentor in her workplace. She expressed:

> I learned a lot from going through what I did. I, I wish, and as I move forward,
> now that I'm working in a university, I've thought about how my experience has
> helped me form a philosophy of what I would do as a mentor.

As mentoring is a relational act, teaching is similar. Mezirow and Associates (1990)

described transformative learning as a process that "involves reflectively transforming the

beliefs, attitudes, opinions, and emotional reactions that constitute our meaning schemes

or…meaning perspectives" (p. 223). A successful mentoring relationship should result in the mentee growing as a mentor and applying what was previous learned to transform her or his mentoring practices.

Some mentors explained how they unlearned some things in the efforts to change some of their habitual mentoring behaviors. For example, Shelia shared:

> Inevitably I was often late and felt harried trying to get into the building for our meeting. I would apologize as I was approaching her before even saying hello. It made me very self-conscious and I was hyper aware as we would meet. This was a critical moment for me because it highlighted my vulnerability as a person who was a mentor. The construction as person who was a mentor was deliberate because I recognized that I am person first with all of my attendant flaws and strengths too and a mentor second. It helped me to realize that mentors do not have to be super human that creates unnecessary stress but we do have to be honest with ourselves in order to best serve our mentees. Coming into that awareness helped me to be a better mentor because I became less focused on me and my humanness and more focused on the person who I was there to serve. I should note that my mentee played a huge role in this process.

With regard to mentoring adult learners, Herman and Mandell (2003) consider habits as "customs of self-presentation governed by a deliberate desire and purpose to enter into a certain kind of relationship with students" (p. 151). Shelia recognized she had to deconstruct her conceptualization of the "super human mentor" and unlearn certain habits. While learning is essential in a mentoring relationship, unlearning and deconstructing previously acquired knowledge is also very important in the efforts to enhance mentoring practices.

In conclusion, for all pairs examined, there was an interest in gaining knowledge while participating in a cross-cultural mentoring relationship. To be clear, this intentionality to learn was fluid, limitless, and organic. In other words, there was no way to predict what all would be learned by participating in a cross-cultural mentoring relationship and this was the ultimate benefit of the participation.

Summary of Findings

The ten participants in this study offered insightful and interesting perspectives as they shared their experiences of participating in a cross-cultural mentoring relationship. Specifically, the key connective components among them involved cultures of oppression and privilege; negotiating power within cultures; and the culture of intentionality. Being a woman or mother provided a common point of discussion and understanding for some of the women as they participated in their cross-cultural mentoring relationships. For others, the unshared cultures of race created a space for learning about another culture and for self-reflection with regard to privilege and oppression.

For the majority of the dyads, age influenced the power dynamics within their mentoring relationships as 3 out of 5 dyads involved a mentor who was younger than the mentee. In one particular instance, a mentee struggled as she negotiated the tension of faculty role versus administrator role in higher education. Ultimately, the differing cultures of age and academic roles often appeared to be connected to the women exercising role reversal with regard to the personal and professional well-being of each other.

Overall, there was a mutual intentionality among the women participating in cross-cultural mentoring relationships in that the mentees and mentors understood the importance of effective communication and its impact on mentoring relationships at the doctoral level. Both the mentees and mentors were transformed in that the women aim to apply what was learned while participating in their current cross-cultural mentoring relationship to future mentoring relationships.

CHAPTER V

Conclusions, Recommendations, and Final Thoughts

The opening section of this chapter offers a summary of the purpose, research questions, review of the literature, methodology, and findings for this study. Subsequent sections will address the research questions that guided this study by providing my interpretation of the juxtapositions of the findings with the literature presented in Chapter Two. I will also introduce the core dimension that emerged from the findings, *Criticality of Authentic Connection*. In addition recommendations for the conceptualizations, research, and practice for mentoring will also be discussed. Lastly, this chapter will conclude with my final thoughts about the study.

Summary of Study

Cross-cultural mentoring relationships involving faculty members and students within doctoral programs in the United States appears to be a significant topic for investigation for scholars in the areas of adult and higher education. This study sought to explore the nature of the relationship between Black female faculty mentors and their White female doctoral student mentees. With regard to gender and racial identities, diversity among faculty and students is on the rise (Bell, 2011; US Digest of Education Statistics, 2009), and the likelihood of faculty members and students participating in a cross-cultural mentoring relationship increases as well. While there is a small but growing population of Black female faculty who serves as mentors for doctoral students, the majority of the literature which explores cross-cultural mentoring relationship among doctoral faculty and students focus on White male faculty mentors and students of color

97

(Berg & Bing, 1990; Gattis, 2008, Waldeck, Orrego, Plax, & Kearney, 1997). In a similar manner, there is a dearth in the literature that explores the experiences and perceptions of White students who have participated in a cross-cultural mentoring relationship with a faculty member of color at the doctoral level. Furthermore, empirical studies attentive to cross-cultural mentoring relationships rarely seek the perspectives of both the faculty mentor and the doctoral student mentee (Barker, 2011; Gasman, Gerstl-Pepin, Anderson-Thompkins, Rasheed, & Hathaway, 2004). Equally important, there is a scarcity in the research on faculty/student cross-cultural mentoring relationships in doctoral education that places emphasis on the benefits of participating in this type of mentoring relationship. Lastly, there are gaps in the literature that examines the transformational learning that may occur through cross-cultural mentoring relationships from the perspective of the mentor and the mentee.

Three primary research questions guided this study:

1. *What is the nature of the cross-cultural mentoring experience between Black female faculty mentors and their White female doctoral student mentees?*

2. *How do Black female faculty and White female doctoral students see their mentoring practices as influenced by their participation in the cross-cultural mentoring relationship*

3. *What transformational learning has occurred through this cross-cultural mentoring relationship (a) for the Black female faculty and (b) for the White female doctoral student?*

Using a qualitative approach, this study was philosophically influenced by interpretivism, specifically symbolic interaction, because this study sought to understand the individual

98

and collective experiences of Black female faculty mentors and their White female doctoral student mentees.

To further develop an understanding of the ways which these women make meaning of their dyadic mentoring relationship, a feminist grounded theory approach was used to execute this exploration. First, in regards to mentoring, the incorporation of feminist theory offers a framework in the efforts to challenge the dominant discourse that conceptualizes mentoring in the context of higher education as this academic space is influenced by patriarchy (Cochran-Smith & Paris, 1995; DeMarco, 1993; Standing, 1999). Keeping in mind the gendered disproportionality within higher education, female doctoral students often lack access to a female faculty mentor to assist them with the socialization into the professional culture (Castro, Caldwell, & Salazar, 2005). Second, I ascribed to a constructivist approach to grounded theory methodology because the phenomenon of the study is prioritized while recognizing the data and analysis are created from the shared experiences of the participants (Charmaz, 2005). Therefore, a feminist grounded theory approach was deemed most appropriate. I believe it would have been problematic not to use a feminist lens to explore the multiple experiences and realities of theses women, as they occupied academic spaces which often perpetuate hegemony and male domination to a degree.

Review of the Literature

As I used a grounded theory approach, I considered the arguments regarding whether to review literature prior to beginning this study, I felt it was most appropriate to become aware of the major points of discussion regarding the mentoring experiences and practices on woman in adult and higher education. I avoided a deep review of literature in

the efforts to prevent becoming absorbed with the dominant perspective within the literature.

I conducted a literature search in multiple research databases and key words used for the search combined the word mentoring with phrases including, but not limited to cross-cultural, gender, cross-racial, feminism, higher education, and learning. This search yielded several articles and book chapters, of which most presented the findings from empirical studies and conceptual works. Therefore, I organized the literature into five sections.

Concepts of Mentoring in Doctoral Education in the United States highlights the lineage of scholarship with regard to the various conceptualizations of mentoring in adult and higher education (Daloz, 1986; 2012; Hansman, 2005; Johnson & Huwe, 2003; Levinson, Darrow, Klein, Levison, & McKee, 1978; Merriam, 1985; Shea, 1994; Vaillant, 1977). While many scholars have explored the topic of mentoring, there is not a universal definition for mentoring. For the context of this study, it was imperative to distinguish the term doctoral mentor from doctoral advisor/supervisor because these terms have been synonymously applied within literature involving mentoring and doctoral education (Bova & Phillips, 1984; Brown, Davis, & McClendon, 2010).

With regard to the term mentee, it has been defined as the novice or apprentice in the mentoring relationship for this study. There is a growing body of literature in which scholars focus on the doctoral student mentee (Huwe & Johnson, 2003; Johnson & Huwe, 2003; Wilde & Schau, 1991) and offer suggestions for the mentee to maximize the benefits from their mentorship (Huwe & Johnson, 2003.) While the authors recommend these best practices for the mentee, it is problematic because these recommendations are

derived from the perspective of the faculty mentor and not the graduate student mentee. Under those circumstances, it appears that the conceptualization of the graduate student mentee warrants further investigation in that this topic is frequently operationalized from the point of view of the faculty mentor.

Within the section *Doctoral Student-Faculty Interaction* I reviewed literature to gain an understanding as to why it has been suggested that the student-faculty interaction is the most important relationship in doctoral education. Faculty mentors are valuable in that one of their functions is to assist their doctoral student mentee's socialization (Gardner, 2010). By the same token, Weidman, Twale, and Stein (2001) suggest that socialization for graduate students occurs in four developmental stages—Anticipatory, Formal, Informal, and Personal. During this socialization process, mentoring may be beneficial in that it has the potential to create a space wherein learning, growth, and development can occur (Schulz, 1995). For example, the faculty mentor may assists the doctoral student mentee by sharing the unwritten rules and customs of the doctoral experience, function as a role model with regard to professionalism, provide confirmation of the mentees own capabilities (Schlutz, 1995), or help the doctoral student realize her or his possible selves (Fletcher, 2007).

The section *Women Mentoring Women in Doctoral Education* acknowledged the scholarly works involving alternative approaches to all-female dyadic mentoring relationships in higher education. Little is known about the experiences of women as adult graduate learners, and even less has been explored focusing on the doctoral student-faculty mentoring relationship between women (Heinrich, 1995). Castro, Caldwell, and Salazar (2005) tell us female doctoral students often lack connection to within-profession

mentors because of the gendered disproportionality with regard to full-time faculty in the academy. For this reason, coupled with power and privilege, some doctoral students hold the view that women mentors are less desirable than their male counterparts (Hansman, 2002).

In the attempts to combat the "androcentric, power laden politics of academies" (Mullen, Fish, & Hutinger, 2010, p. 180) scholars suggest alternative approaches to mentoring for women in higher education. For example, co-mentoring (Mullen, Fish, & Hutinger, 2010) and women's enclaves or group mentoring (Cooley, 2007) are two approaches and are grounded in adult learning theories. In the end, these scholars posit these approaches yield improvements in communication, increases in the levels of trust, and benefits the multiple roles and responsibilities of the faculty mentor and the student mentee.

Finally, given this study was theoretically framed within a feminist epistemology; it was most appropriate to include *Feminist Perspectives on Mentoring* as I reviewed the literature. All in all, feminist critiques of mentoring purposefully seek to confront the dominant discourse that conceives mentoring as hierarchical, even in all-female dyads (Cochran-Smith & Paris, 1995; DeMarco, 1993; Standing, 1999). Expressively, scholars have suggested "women's ways of collaborating" (Cochran-Smith & Paris, 1995, p. 182) as an alternative approach to "[m]entoring relationships" that are asymmetrical with regard to participation (p. 189, emphasis in original). In another instance, Standing (1999) critically analyzes the notion of "[t]he nurturing aspect…[being] regarded as secondary to its controlling function" (p. 4, emphasis in original). Collectively, these critiques illuminate the patriarchally influenced nature of power dynamics in mentoring as this

may present as an obstacle for women while participating in mentoring relationships.

The final section of the review of literature, *Adult Learning and Mentoring* includes the scholarship focusing on the notion that mentoring involves a process of teaching and learning. In adult and higher education, the mentor often functions in multiple roles to assist in the enhancement of the mentee's development whether it be professional, personal, or psychological (Cohen, 1995; Daloz, 2004, 2012; Galbraith & Cohen, 1995; Hansman, 2009; Murray, 1991). Galbraith (2003) reminds professors of adult education that to be a complete mentor is far more demanding than serving in the role of faculty advisor and suggests considering Pratt's (1998) nurturing perspective to teaching adults within their mentoring practices. In similar fashion, Zachary's (2002) research focusing on the role of teacher as mentor encourages mentors to understand who they are, what they bring, and what their mentees bring to the relationship in their efforts to facilitate learning while participating in the mentoring relationship. Although this may be true, the literature on adult learning and mentoring heavily focus on the characteristics and behaviors of the mentor and pays scarce attention to the exploration of the mentee. To add, research on mentoring in adult and higher education typically neglects to present the mentor and mentee both as adult learners.

With regard to transformative learning, it was imperative to distinguish transformation (the outcome), transformative learning (the process) and transformative education (the practice) as these terms are used interchangeably in the literature. According to Mezirow,

> Transformative learning refers to the process by which we transform our taken-
> for-granted frames of reference (meaning perspectives, habits of mind, mind-sets)

to make them more inclusive, discriminating, open, emotionally capable of

change, and reflective so that they may generate believes and opinion that will

prove more true of justified to guide action. Transformative learning involves

participation in constructive discourse to use the experience of others to assess

reasons justifying these assumptions, and making an action decision based on the

resulting insight. (Mezirow, 2000, pp. 7-8)

Since its introduction by Mezirow (1978, 19811 1986, 2000), other scholars have

explored the theory of transformative learning in adult and higher education from

perspectives such as:

- Psychoanalytic (Boyd & Meyers, 1988; Cranton, 2000; Dirkx, 2000),

- Social-emancipatory (Freire, 1984; Freire & Macedo, 1995),

- Cultural-spiritual (Brooks, 2000; Charaniya, 2012; Tisdell, 2003),

- Race-centric (Johnson-Bailey, 2012; Johnson-Bailey & Alfred, 2006; Williams,
  2003).

As I explored the experiences of females participating in cross-cultural mentoring

relationships, it was necessary to review the work of English and Irving (2012) as they

critique the theory of transformative learning in that gendered dimension of the theory

has yet to be explored.

Methodology

For this qualitative inquiry, I used a feminist grounded theory approach to gain a

better understanding of the nature of the cross-cultural mentoring relationships among

Black female faculty mentors and their White doctoral student mentees. To maintain

consistency with my philosophical underpinnings within symbolic interactionism, I

utilized a constructivist approach to grounded theory because "it places priority on the phenomena of study and sees both data and analysis as created from shared experiences and relationships with participants" (Charmaz, 2006, p. 130).

In the efforts to identify participants for my study, I maximized sample variation as I sought certain dimensions of variation including (a) faculty rank, (b) enrollment status, (c) doctoral candidacy status, (d) field of study (restricted to social sciences—education, psychology, sociology), (e) institutional affiliation, (f) geographic location in the US, and (g) age (See Appendix A). My recruitment efforts involved searching various university websites to obtain email addresses of Black female doctoral-level faculty teaching in social sciences. From there, an invitational email was sent to the Black female faculty as I solicited their participation and I asked them to provide the contact information for their White female doctoral student mentees. Once interest was expressed, I sent the consent form (See Appendix C) and a preliminary survey (See Appendix B) in my efforts to gather demographic information necessary for the achievement of maximum variation within the sample.

Ten participants (five complete cross-cultural, faculty-student mentoring pairs) from the fields of adult and higher education, educational administration and leadership, and psychology who ranged in age from 31 to 68 were selected. Of the five Black female faculty mentors who participated, one was a full professor, two were associate professors, and two were assistant professors. Of the five White female doctoral student mentees, one was currently a doctoral candidate and the other four graduated with their doctoral degree within twelve months prior to the initiation of data collection for this study (Table 3.1).

I conducted one-hour interviews with each participant. Paired dyads (mentor and mentee) were interviewed separately and the interviews were guided by open-ended interview protocols (Appendices D and E). Although face-to-face interviews were preferred, six interviews were conducted over the telephone or Skype™ due to the disparate geographic locations of the participants. After conducting the interviews, I developed and electronically administered a critical incident questionnaire (Appendix F) in the efforts to elicit participants' reflections of significant events that occurred while participating in their cross-cultural mentoring relationship.

Before and throughout the process of data collection, I maintained a researcher's diary. The diary provided the space for memoing as I annotated my thoughts in the attempt to capture my critical reflections and my ongoing struggles with my researcher's identity and assumptions. To assist in the management of the data collected, each recorded interview was transcribed and each participant was labeled with a pseudonym to protect for confidentiality. The transcripts were electronically saved and maintained in a locked file cabinet in my office. I utilized QSR International NVivo 10 software (QSR, 2012) and Microsoft® Excel® (2011) to assist with organization throughout the data analysis process.

Ascribing to constructivist grounded theory methodology, I used a systematic inductive approach to analyzing the data. Memos, transcripts and responses from the critical incident questionnaires were coded using a combination of the following analytic techniques: (a) Initial & Process coding, (b) Values coding, (c) Versus coding, (d) Open coding, and (e) Focused coding. Particularly with a constructivist approach to grounded theory, "coding is the pivotal link between collecting data and developing an emergent

106

theory to explain those data" (Charmaz, 2006, p. 46). In addition to multi-step coding process, I used data saturation to determine the point at which no further interviews were necessary; as a point of redundancy had been reached suggesting little or no crucial information would have been received from additional participants. Lastly, in my efforts to achieve trustworthiness by minimizing threats to credibility, transferability, dependability, and confirmability the strategies of reflexivity, maximum variation, triangulation, member checking, and peer review were incorporated to ensure that this research was carried out with integrity and represented my ethical stance as a researcher (Merriam, 2009).

Findings

The findings were organized into three categories. These categories represent the perspectives of the Black female faculty members and their White female doctoral students involved in a cross-cultural mentoring relationship and are reviewed briefly as follows:

(1) Shared and Unshared Cultures of Oppression and Privilege

(a) Womanhood: The participants shared their experiences with regard to being a woman in various academic and professional spaces

(b) Motherhood: Seven of the ten participants in the study shared the culture of motherhood and the participants highlight specific instances when this shared culture was beneficial to their cross-cultural mentoring relationship.

(c) Race: The participants articulated an awareness of race and its influence on their mentoring relationship. Specifically, two participants mentioned how participating in a cross-cultural mentoring relationship has helped them to further

acknowledge racial privilege and the significance of their own Whiteness.

(2) Negotiating Power Within Cultures

(a) Age: Three of the five pairs in this study involved the mentee being older than the mentor. Some participants were uncomfortable as they may have been experiencing cognitive dissonance because there was a shift in the expectations with regard to the age and power dynamics of their mentoring relationship.

(b) Academic roles: Participants expressed their experiences as they negotiated the tension involving the power dynamics due to the clash of two academic cultures, faculty versus administrators.

(c) Role reversal: As influenced by the shared and unshared cultures of motherhood and age, participants often share examples of when the roles of the mentee and mentor would temporarily reverse.

(3) Shared Culture of Intentionality

(a) Communication: All of the women mentioned the importance of communication while participating in a cross-cultural mentoring relationship.

(b) Trust: Like with most mentoring relationships, the participants elaborated on the necessity of establishing trust in cross-cultural mentoring relationships.

(c) Learning: Participants highlighted the learning that occurred as the mentors and mentees fostered and maintained their relationships.

Discussion

This section presents each major category of the findings in relationship to the research questions that guided this study. Theoretical significance is demonstrated by connecting the findings of the study to the existing research on mentoring.

Research Question One

What is the nature of the cross-cultural mentoring experience between the Black female faculty mentor and their White female doctoral student mentees? This research question resulted in the comprehensive development of the three major categories. The essence of the cross-cultural mentoring relationships examined involved: (1) finding common ground in the midst of cultural differences, (2) actively engaging in communication, (3) developing and maintaining trust, (4) confronting the internal struggle influenced by power dynamics, and (5) learning from the each other to improve practices in future mentoring relationships.

The women found the common ground of the cultures of womanhood and motherhood in the midst of other cultural differences such as race, age, sexual orientation, etc. When juxtaposing this to literature on cross-gender mentoring relationships in higher education, Tannen (1990) tells us:

> If women speak and hear a language of connection and intimacy, while men speak
> and hear a language of status and independence, then communication between
> men and women can be like cross-cultural communication, prey to a clash of
> conversations styles. Instead of different dialects, it has been said they would
> speak different genderlects.

The bond of womanhood and motherhood served as a point of entry into crucial conversations about the differences between the mentors and mentees. In addition, the shared culture of womanhood alleviated some issues more commonly found in cross-gender mentoring relationships. For example, trust and confidence is critical in reaching a meaningful level of communication that some female-male mentoring relationships fail to

reach a meaningful level of communication (Viranyi, Crimando, Riggar, & Schmidt, 1992). These women spoke the same *genderlect* and the subcategories of womanhood, motherhood, trust, and communication support the literature on cross-gender mentoring relationships.

According to the literature, power dynamics are constant due to the hierarchal nature of the mentoring relationship. Mentoring has been portrayed in the literature as a relationship involving a "mentor being more powerful and having more knowledge than the mentee" (Woodd, 1997, p. 334). With regard to power dynamics, the findings reveal two issues that have yet to be addressed within the literature on mentoring, let alone cross-cultural mentoring in adult and higher education. The first involves the *non-traditional* ages of the mentors and mentees in this study. I place emphasis on the adjective *non-traditional* as the literature frequently discusses age with regard to traditional mentoring in one way: the mentor is older than the mentee. Nonetheless, the findings in this study trouble the aforementioned conceptualization of age and mentoring. Considering the growing number of Black female faculty members in higher education (see Figure 1.1), I pose the following question:

- Is this a more common phenomenon for Black female faculty members given their often more recent entry into academia and given their historic absence from this context?

Moreover, also considering the data presented below in Figure 5.1, I pose the next question:

- Is this phenomenon to some degree also true for younger White female faculty mentors or other women of Color entering the professoriate as doctoral-level faculty in larger numbers in recent decades within the social sciences?
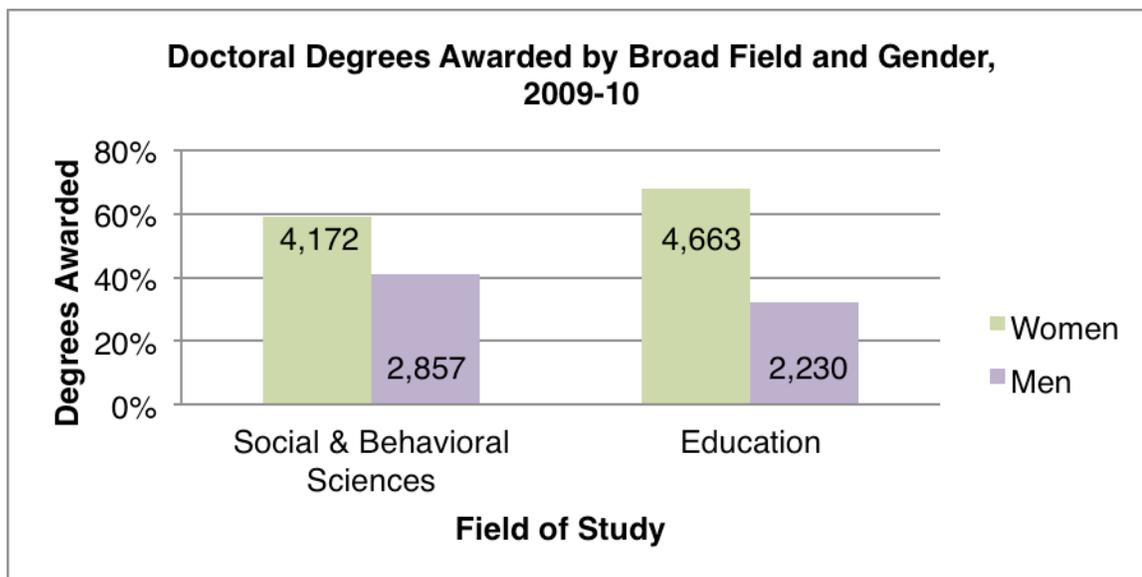
Figure 5.1 Doctoral Degrees Awarded by Broad Field and Gender, 2009-10 (Bell, 2011).

For example, with regard to doctoral degrees awarded by broad field and gender from 1999-00 to 2009-10, women in the field education have an average annual change of 1.6% and men in the field of education have an average change of 1.9% (Bell, 2011). More notably, women in the fields of social and behavioral sciences have an average change of 4.1% and their male counterparts have an average change of 1.1% (Bell, 2011).

Additionally, Finkelstein (2012) published the findings of a study completed in 2007 that compared the career characteristics of faculty in 13 developed countries. Among the findings of this study, two-fifths of full-time faculty within institution of higher education in the US are 55 years of age or older (Finkelstein, 2012). If we consider the previously mentioned findings of Bell (2011) and Finkelstein (2012) regarding gender and age, perhaps younger female faculty mentors at the doctoral level are not so

uncommon after all but more so understudied. The findings of this study support the notion that the influence of traditional concepts of age and mentoring potentially can affect the communication between the mentee and mentor.

The second issue involves a commonly perceived binary of academic roles within the academy, faculty versus administration. According to Sinclair (2003) it is recommending that mentors should possess "outstanding knowledge, skills, and expertise in a particular domain and have high status or power in an organization" (p. 79). While this status differential may be true of some organizations, the findings in this study add another element to consider with this notion of status differential. How are the power dynamics altered when the mentee holds a high status or power in the institution? How does this influence the faculty mentor's approach? This phenomenon is something worthy of attention as this may be more common than not with regard to the social sciences. For instance, it is not rare for a doctoral student to serve in a professional role as an administrator in higher education, and in some cases these women enroll in graduate programs at the same institution where they are employed because it may be more convenient in regards to work-life balance (e.g. being a mother). Again, the nature of mentoring in adult and higher education is very complex and the findings reveal that other cultural characteristics such as age and academic role also add to this complexity.

Research Question Two

How do Black female faculty and their White female doctoral student mentee see their mentoring practices as influenced by their participation in the cross-cultural mentoring relationship? The majority of the Black female faculty mentors did not feel their practices had been influenced by their participation in the cross-cultural mentoring

112

relationships. Instead, they believed their participation in a cross-cultural mentoring

relationship served as a reminder that cross-cultural relationships are possible. For

instance, when I asked Dana what she learned by participating in a relationship with her

White female doctoral student mentee she responded,

> You know what, I don't know about "learned" but it does reinforce the idea, uh,
> that people can, um, cross racial boundaries and be helpful advocates and be in
> alliance, sincerely in alliance with people of color.

On the other hand, this research question was influential in the development of the major

category of learning. Specifically, the findings mainly emphasized how one mentor

learned about e-mentoring in the efforts to improve their mentoring practices.

Single and Muller (2001) define e-mentoring as "the merger of mentoring with

electronic communications to develop and sustain mentoring relationships linking a

senior individual (mentor) and a lesser skilled or experienced individual (protégé)

independent of geography or scheduling conflicts" (p. 2). Daisy was enrolled part-time in

a campus-based doctoral program and was employed full-time. In order to advance in her

career, Daisy had to seize the opportunity when she was offered a job in another state.

What Daisy may not have considered is how much her mentor had to learn about

technology in order to participate in e-mentoring in order to continue the kind of

mentoring relationship they had enjoyed while she was on campus. While Columbaro

(2009) presents an impressive literature review focusing on the e-mentoring possibilities

for online doctoral students, there is not mention of how there may be a steep learning

curve ahead for some mentors. When Daisy moved to another state in the midst of

completing her dissertation, she saw e-mentoring as an advantage in addressing the

geographic separation (Bierema & Merriam, 2002) that initially presented as an issue for

113

her and her mentor. Daisy's mentor recognized she had to sharpen her technological skills and today takes pride in her "technical swag" as she called it. Nonetheless, Daisy's mentor admitted she did not anticipate that her participation in mentoring would require her to learn so much about technology.

As I explored the experiences of racially diverse women participating in a mentoring relationship, one could assume race was the primary focus. This assumption is not particularly unusual, considering various scholars in the field of adult and higher education have suggested that racially diverse mentoring relationships involve issues of power which may affect the relationship (Hansman, 2009; Thomas, 2001). Moreover, Mott (2002) reviewed mentoring literature and concludes "mentoring relationships most often function to reinforce the status quo by reproducing the disparate existing dominate power structures that mentoring seeks to make equitable in the first place" (p. 11). While this may be true for some racially diverse mentoring relationships, the findings of this study did not reflect the previously mentioned literature.

Interestingly, the findings of this study revealed that in addition to race, there are other cultural characteristics that are equally important dimensions of the power dynamics within the mentoring relationship. To be clear, race was a subcategory within the findings but not so much from the perspective of power dynamics. The reality is the cross-cultural mentoring relationship created a space for the White female mentees to negotiate their Whiteness. Specifically, it appeared that the White mentees were grappling with what it means to be White and privilege as they participated in this mentoring relationship with their Black female faculty mentor. In 1990, Helms introduced her theory of White Racial Identity to "raise the awareness of White people

114

about their role in creating and maintaining a racist society and the need for them to act

responsibly by dismantling it (1992, p. 61). Grounded in this theory, she developed the

White Racial Identity Attitude Scale (WRIAS) in the effort to measure identity

development. As the theory of White Racial Identity further developed, Helm (1990) also

introduced the White Racial Identity Development Model which involves six serial

stages: (1) Contact, (2) Disintergration, (3), Reintergration, (4) Psuedo-Independent, (5)

Immersion/Emmersion, and (6) Autonomy. Considering Helms' (1990) White Racial

Identity Model, some mentees demonstrated behaviors consistent with individuals at the

contact, disintegration, and pseudo-independence stages.

The findings of this study thus support the conceptual framework for Helms's

(1990) model. For two mentees within this study who appeared to be in the Contact stage,

they admitted to approaching their current and future mentoring relationships "with a

color-blind or cultureless perspective and general naiveté about how race and racism" (p.

68) influenced their cross-cultural mentoring relationship. For one of the mentees, it

seems she was at the Disintegration stage. She acknowledged that while participating in

the cross-cultural mentoring relationship she started recognizing the social inequities that

her Black female mentor may experience and began questioning some things previously

learned. It is believed the other two mentees have reached the Pseudo-independence stage

because these mentees admitted how participating in their cross-cultural mentoring

relationships helped them begin the process of gaining an intellectual understanding of

what it really means to be Black and what it really means to be White in the US context,

in the context of higher education, and in the context of other professional spaces. To

add, these mentees expressed how they would remain cognizant of this intellectual

understanding when they participate in other current and future cross-cultural mentoring relationships.

Research Question Three

What transformational learning has occurred through this cross-cultural mentoring (a) for the Black female faculty and (b) for the White female doctoral students? As previously mentioned, the findings did not reveal much about the mentors learning while participating in their cross-cultural mentoring relationships. However, Shelia's experience illuminated how she in fact learned and changed her practices as a mentor. Before discussing Shelia's experiences of transformation, the notion of co-mentoring needs to be addressed.

More than once she referred to her cross-cultural mentoring relationship as a *co-mentoring* relationship because she also learned from her mentee. Mullen, Fish, and Hutinger (2010) explored mentoring in graduate education and offer co-mentoring as a "feminist process of collaborative learning and scholastic engagement," (p. 179). These scholars define this type of relationship as "one in which mentors function as adult educators and mentees as adult learners" and "in part to diffuse the power of mentors and organisations" (p. 182). After analyzing the data collected from the mentors and mentees in this study, I posit the conceptualization of co-mentoring as presented by Mullen, Fish, and Hutinger is contradictory with regard to feminist critique of power dynamics within mentoring relationships among women. If the effort is to reject the patriarchal influence of "traditional" approaches to mentoring, then why identify the mentor as the adult educator and the mentee as the adult learner? Incorporating the binary of educator versus learner to the concept of co-mentoring does not particularly diffuse the power of mentors;

116

on the contrary, it actually restricts the dispersal of power within the mentoring
relationship.

With regard to transformational learning (Mezirow, 2000), Shelia expressed how
she experienced an ah-ha moment while participating in her cross-cultural mentoring
relationship. Transformational learning is a process that involves:

- An opening of our frame of reference,

- An acceptance of rejecting a habit of mind,

- An capability to realize alternative habits of mind, and

- Thus, behave differently in the world (Mezirow, 2000).

To recapitulate, Sheila's ah-ah moment occurred when she realized she did not have to be
a "super human mentor." Considering the feminist critiques of mentoring, it appears
Shelia's initial understanding of the expected behaviors of a mentor was influenced by
patriarchy. Her male mentor was always there, always on time, and Shelia thought she
had to behave in a like manner with her mentees. Shelia embraced her vulnerability and
communicated her feelings to her mentee.

I believe Shelia's experience involved transformational learning, as it was
necessary for her to have the *courage* to act differently in the world with regard to her
mentoring practices. Courage is derived from *cor*—the Latin word for heart. Early on, the
word courage had a different connotation than it does in a current day context. Originally,
the word courage meant "what is in one's mind or thoughts" (Harper, 2013) and
"ordinary courage is about putting our vulnerability on the line" (Brown, 2010, p. 31). To
that end, it is possible for transformational learning to require acting differently in the
world in the efforts to put our vulnerability out front? Or can transformational learning

occur in the absence of vulnerability? Cranton and King (2003) discuss habits of mind about teaching and tell us "we acquire values and assumptions about teaching from the community and society we live in, from the institutions we work in, and from family, friends, and colleagues" (p. 33). Presumably the same can be said about habits of mind about mentoring. Additionally, and from a feminist perspective, the findings of this study question if the theory of transformational learning needs further development in light of the notion that in may involve vulnerability and courage to break free of the patriarchy that influences mentoring practices.

Like Shelia (a mentor), the mentees' experiences involved transformational learning. However, the mentees' transformation occurred as some of the women negotiated their White privilege. Three of the mentees expressed their gratitude in participating in their cross-cultural mentoring relationships. Particularly, their interactions with their Black female faculty mentor assisted them as they were in a process of transformation by being actively engaged and questioned "what does it really mean to be White, how have we come to know this?" In the effort to understand White privilege, Middleton, Anderson, and Banning (2009) present the findings from their analysis of narratives from faculty and professionals in the fields of psychology and counseling and these authors tell us that "personal transformation means that the function or structure of the person is changed to enable an uprooting of privilege" (p. 304). In the theory of transformational learning, cognitive dissonance is explained as how "the uncomfortable feeling can serve as a dynamic force for either new thoughts and action or modification to existing thoughts and actions" (Middleton, Anderson & Banning, 2009, p. 299). This juncture in the process of transformation was revealed in the findings as the White female

118

doctoral student mentees expressed their intent to modify their approach while

participating in future cross-cultural mentoring relationships. Thus, the findings of this

study add to the literature on mentoring in that they illuminate the benefits of

participating in a cross-cultural mentoring relationship and the transformation that can

occur as an outgrowth of this participation.

Criticality of Authentic Connection

In my efforts to cultivate a holistic understanding of the essence of the relational

experiences and behaviors between Black female faculty mentors and their White female

doctoral student mentees, I have developed a graphic (See Figure 5.2). Particularly, this

image evolved from what I believe is the "central phenomenon around which all the other

categories are integrated" (Straus & Corbin, 1990, p. 116), and I have identified this as

the *Criticality of Authentic Connections*.
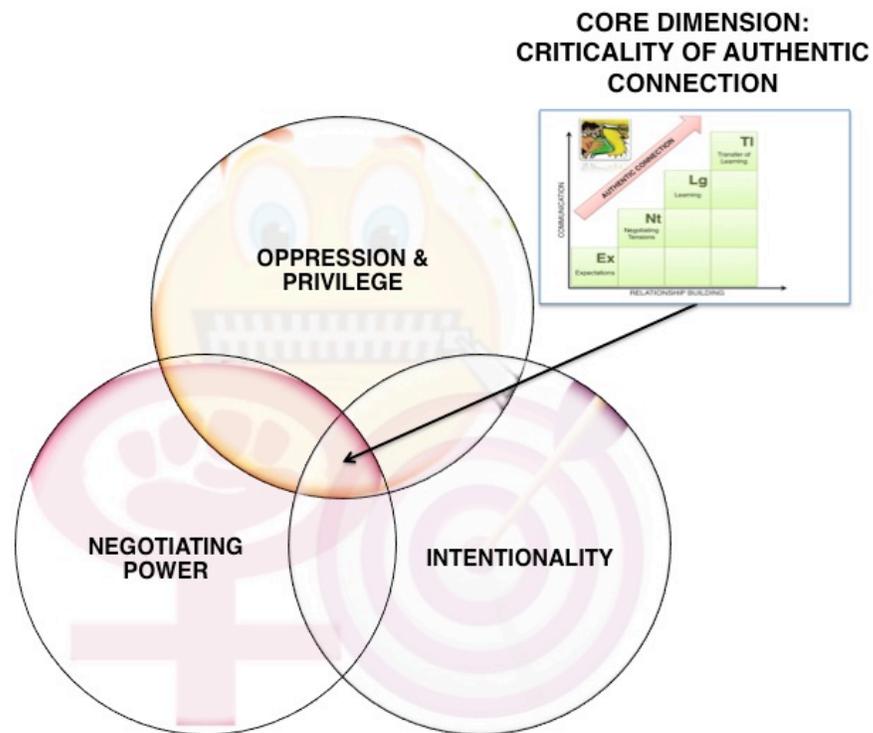
Figure 5.2 Core Dimension

Many may be familiar with the term criticality and may equate the word with synonymous meanings such as necessity, important, essential. However, alternative definitions of criticality are the inspiration for this core category. From a perspective of physical science, criticality is the "point at which a nuclear reaction is self-sustaining" (American Heritage® Dictionary of the English Language, 2000). I argue that every mentoring relationship is cross-cultural relationship, in that individuals arrive at mentoring relationships with previous experiences and various understandings of "the totality of socially transmitted behavior patterns, arts, beliefs, institutions, and all other products of human works and thought characteristic of a community or population" (Campbell, 1998, p. 32).

For the participants in the study, the acknowledgement of and the desire to learn about the personhood first, with priority over any cultural characteristics, was necessary for the authentic growth and sustainability of their mentoring relationship. So what connects criticality and authenticity? The connection between criticality and authenticity is anchored by Barnett's (1997) conception of criticality from a social science perspective. Barnett's research examines the concept of "criticality" within higher education and defines it as a "Human disposition of engagement where it is recognized that the object of attention could be other than it is" (p. 8).

The three domains of criticality are knowledge, the self, and the world, which correspond respectively with the skills of critical thinking, critical self-reflection, and critical action (Barnett, 1997). When the domains and skills are harmonized, a "critical being" is produced. With regard to cross-cultural mentoring, I believe the harmonization of the domains and skills can most likely be produced in an authentic space free of

120

falsehood and misrepresentation of knowledge, self, and the world. For this study, the

Criticality of Authentic Connection consists of the following: communication,

relationship building, expectations, negotiating tensions, learning, and transfer of learning

(See Figure 5.3).
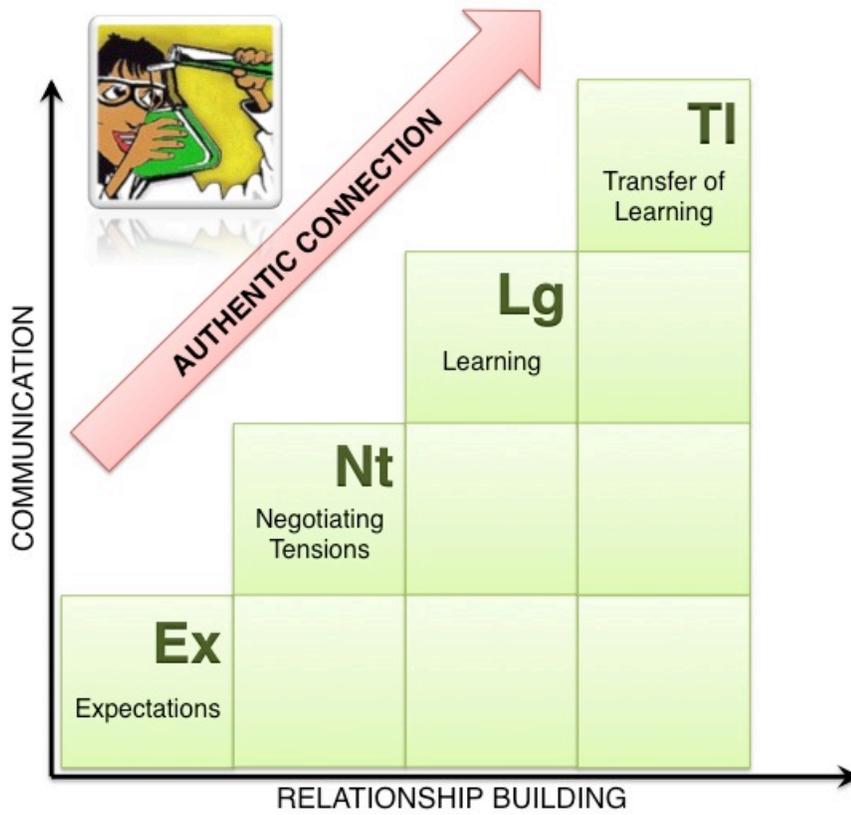
Figure 5.3 Core Dimension Detail

The following concisely explains the composition of the core dimension in detail.

First, with regard to the aesthetic concept for this core dimension, the periodic table was

the inspiration for this illustration that represents the central connective tissue for all

categories within the findings. Specifically, periodicity refers to the recurring trends that

are seen in the element properties. Therefore, a periodic table can be used to infer

relationships between the properties of the elements and predict the properties of new, yet

to be discovered, or synthesized elements (Helmenstine, 2014). To that end, this accurately serves as a metaphor for how I conceptualized cross-cultural mentoring relationships based on my interpretations of the findings of this study.

For these women, *communication* and *relationship building* were interdependent relative to them developing authentic connections while participating in cross-cultural mentoring relationships. Communication was essential at all steps in order for the relationship to grow and the women recognized when there was a flaw in the communication.

The mentors and mentees understood the consequence of not communicating their *expectations of the mentoring* as they negotiated their tensions with the power dynamics of the mentoring relationship. Miscommunication can often be associated with the lack of initially expressing the expectations of self and others when participating in a mentoring relationship. This is especially essential in a cross-cultural mentoring relationship as miscommunication may prevent learning about cultural differences and similarities.

Once the mentees and mentors engaged in conversations they began to learn about and from each other. While participating in a cross-cultural mentoring, both mentors and mentees learned about intrapersonal and interpersonal cultural characteristics and how their relationship was influenced by these cultural characteristics. All in all, for these women mentoring could not occur in the absence of learning.

After learning and experiencing what appeared to be cognitive dissonance, the mentors and mentees transferred what was learned through participating in their cross-cultural mentoring relationships. The mentors and mentees expressed how they plan to implement what was learned with regard to their approaches and behaviors while

participating in future mentoring relationships. Ultimately, this supports the notion that an authentic connection was made between the Black female faculty mentors and their White female doctoral student mentees.

Conclusion

The current literature on cross-cultural mentoring provides some insight into the intricacies of mentoring when race and or gender are centered within the relationship. Nevertheless, this study serves as a reminder that not all cross-cultural mentoring relationships appear, develop, or function in the same manner. Essentially, there were six conclusions based on the previously mentioned findings and integration to existing literature.

From this study and from the literature it is apparent that the shared culture of womanhood was an essential component of the experiences of the five Black female faculty mentors and their White female doctoral student mentees. Identifying shared cultural characteristics may serve as a starting point in the efforts of developing authentic connections while participating in cross-cultural mentoring relationships.

Missing from the literature, it is necessary to express the understandings of mentoring in relation to age differences that may exist within the relationship as this may impact the communicative behaviors of the mentee and the mentor. Ultimately, this could hinder or prevent the fruition of an authentic connection between the participants of the mentoring relationship.

Also absent from the current literature on mentoring is the discussion of the power dynamics and academic roles. Exclusive to adult higher education contexts, it is possible for the difference of academic cultures, specifically the binary of faculty versus

administrator, to influence the mentor's and mentee's approach to the relationship.

Mentoring relationships involve a process of teaching and learning (Cohen, 1995; Daloz, 2012; Herman & Mandell, 2003 Galbraith, 2003; Larson, 2009; Pratt, 1998). Contrary to some of the literature on adult learning and women mentoring women, (Mullen, Fish, & Hutinger, 2010), both the mentor *and* mentee should be identified as adult learners. To identify the mentor as the adult educator and the mentee as the adult learner is problematic because it is representative of the hierarchical nature of mentoring that is influenced my patriarchy.

The literature minimally addresses the benefits of participating in cross-cultural mentoring relationships (Barker, 2011). Cross-cultural mentoring relationship can be beneficial to all participants. Notably, it can be beneficial to the White female as a cross-cultural mentoring relationship has the potential to create a space of assistance for the White female (or male) to negotiate her (or his) Whiteness.

Lastly, consistent with the literature (Cochran-Smith & Paris, 1995; DeMarco, 1993; Standing, 1999), all-female mentoring dyads can foster an environment open to vulnerability and courage in the efforts to deconstruct the patriarchy that influence mentoring relationship in adult and higher education.

While findings from this small, non-random, context-specific sample cannot be applied to all cross-cultural mentoring relationships, they may provide insight in continuing to explore and understand student-faculty mentoring interactions at the doctoral level. Although the themes presented here originated from the study of Black female faculty mentors and the experiences of their White female doctoral student mentees, they may certainly have transferability to other pairings. Other groups within

various settings may find the study findings to be useful as they attempt to explore alternative practices for cross-cultural mentoring, inside and outside of the context of graduate education. Moreover, the data presented offer a unique perspective on the experiences of a cross-cultural mentoring dyad when both individuals are women with different backgrounds, a situation about which more research is needed.

Recommendations

The findings of this study yield recommendations for practice and further exploration on the topic of cross-cultural mentoring relationships within various educational contexts, but especially with regard to doctoral education. As the academy becomes more diverse with regard to the cultural characteristics of faculty and students, understanding the nature of cross-cultural mentoring relationships through continued research and making adjustments to formal and informal approaches with benefit both the mentors and mentees in the context of adult and higher education.

Practice

In practice, mentoring, especially in doctoral education, is often prescribed through a formal program that involves matching faculty and students in hopes their relationship may grow into one involving mentoring. While this study did not explore formalized mentoring programs, I suggest that the findings could inform the mentoring practices that often emerge and are heavily performed through doctoral education.

Of the important findings from this study, it appears there are benefits to participating in a cross-cultural mentoring relationship. Doctoral program directors and faculty should be mindful in that the best faculty mentor-student mentee match is not always based on observable cultural characteristics such as race, gender, or age. This

should also be taken in to consideration with regard to formalized mentoring programs for the professional development of junior faculty and staff in higher education. Cross-cultural mentoring relationships have the potential to create a space for learning about self and others and can result in personal and professional transformation.

It is suggested that a shift needs to occur with respect to the patriarchal binarism infused within the language of mentoring. There is power in language, and I believe it is problematic to linguistically amplify the hierarchical nature of mentoring by describing the mentor as the adult educator and the mentee as the adult learners. Doctoral programs can adjust their culture of mentoring by identifying all individuals as adult learners. This minor adjustment is complementary to creating a community of learners at the doctoral level.

Faculty and administrators of doctoral programs need to be aware of the dualism that exists with being a doctoral student mentee and an administrator within the same institution. Considering the doctoral level in the fields of education and social sciences, it may not be uncommon for a student grouped in this particular demographic to experience this duality and the powerful influence it may have on faculty-student mentoring relationships.

Research

The tasks of expanding the understanding of cross-cultural mentoring relationships in higher education and offering alternative practices of the mentor and mentee are critical. As I highlighted in the literature review, the majority of the studies have been homogenous with regard to the methodological approaches to exploring cross-cultural mentoring relationships. Specifically studies exploring cross-racial and cross-

126

gender mentoring relationships in graduate education often utilize phenomenology and narratology. Of course these approaches create an environment wherein great findings emerge and these findings offer great insight into the understanding of cross-cultural mentoring relationships. Nonetheless, from a critical perspective, more studies exploring race, gender and other social constructs could ascribe to a constructivist grounded theory approach. Specifically, this approach "can offer integrated theoretical statements about the conditions under which injustice or justice develops, changes, or continues" (Charmaz, 2005, p. 513). To add, it is recommended for grounded theorists to consider the integration of feminism, Black feminist thought, Womanism, critical race theory, queer theory, and other critical epistemological standpoints while exploring various phenomena involving marginalized groups.

From the perspective of qualitative data analysis, grounded theorists whose research focus on mentoring should employ a variety of coding techniques. Aside from the more commonly used techniques of open coding, there are many other first cycle (Saldaña, 2009) coding strategies for analyzing qualitative data. For example, and with regard to the exploration of mentoring relationships, Process coding, Emotions coding, Values coding, Versus coding and other techniques may illuminate significant concepts that may otherwise be overlooked when using generic open coding.

With regard to context, it is suggested that future studies investigate other cross-cultural mentoring relationships in graduate education within female-majority colleges and universities, Historically Black Colleges and Universities (HBCUs), Predominantly Black Institutions (PBIs), Hispanic Serving Institutions (HSIs), and Asian American and Native American Pacific Islander-Serving Institutions (AANAPISIs).

Final Thoughts

As I end this chapter, I cannot help to revisit the thoughts that initially inspired this study. Throughout the process of completing this study, I would occasionally take time to review the last picture captured with Dr. Bamberg and me. More specifically, I found I would frequently "reflect-for-action" (Killon & Todem, 1991, p. 15) in that I aspire to soon re-enter the professoriate and may participate in a cross-cultural relationship serving as a mentor to graduate adult learners. Why do I find mentoring relationships so critical and captivating? What will keep me engaged and wanting to sustain connection as I participate in mentoring relationships in the future? If Dr. Bamberg were living I may have studied our cross-cultural mentoring relationship; instead I interviewed others in search of gaining a deeper understanding of their connections. It is my hope that my understanding of mentoring, specifically cross-cultural mentoring involving graduate adult learners, will continue to develop as I grow as a learner, scholar, and facilitator of adult learning. This dissertation is a permanent reminder that the journey is just beginning.

APPENDIX SECTION

Appendix A: Maximum Variation Sampling Matrix

		Mentor A	Mentor B	Mentor C	Mentor D	Mentor E	Mentor F
Faculty Rank							
	Assistant Professor						
	Associate Professor						
	Professor						
	Professor Emeritus						
Field of Study							
	Education						
	Sociology						
	Psychology						
Institutional Affiliation							
	Predominately White Institution						
	Historically Black College or University						
	Hispanic Serving Institution						
	Publicly-Funded Institution						
	Privately-Funded Institution						
Geographic Location in US							
	Northeast						
	Southwest						
	West						
	Southeast						
	Midwest						
Age (in years)							
	20-29						

		Mentee A	Mentee B	Mentee C	Mentee D	Mentee E	Mentee F
	30-29						
	40-49						
	50-59						
	60-69						
	≥ 70						
Enrollment Status							
	Full-time						
	Part-time						
Doctoral Candidacy Status							
	Have advanced to candidacy						
	Have not advanced to candidacy						
Field of Study							
	Education						
	Sociology						
	Psychology						
Institutional Affiliation							
	Predominately White Institution						
	Historically Black College or University						
	Hispanic Serving Institution						
	Publicly-Funded Institution						
	Privately-Funded Institution						
Geographic Location in US							
	Northeast						
	Southwest						
	West						
	Southeast						
	Midwest						

130

Age (in years)							
	20-29						
	30-29						
	40-49						
	50-59						
	60-69						
	≥ 70						

Appendix B: Survey Inviting Volunteers

Survey Topic: Cross-cultural mentoring relationships (CCMR) among Black female

faculty mentors and White doctoral student mentees

Survey Purpose: To identify potential research study participants

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Introduction

The purpose of the proposed study is to explore the nature of the cross-cultural

mentoring experience between Black female faculty and their White female doctoral

student mentees. Faculty/student CCMR within graduate programs in US appears to be a

currently topic of interest for scholars in the field of higher education*. Yet, most of the

literature regarding faculty/student CCMR focuses on White (and mainly male) faculty

mentors and graduate student mentees of color*. In addition, there is paucity of empirical

research wherein the perceptions of both the faculty member and graduate student within

CCMR are explored simultaneously. This study has the potential to influence the

following areas within the field of education: educational practices and development of

formal mentoring programs within graduate education.

This study will include an initial one-hour interview that will be followed by a

critical incident questionnaire. Your participation in this research study is voluntary.

There will be no consequence if you choose to not participate in this research study. In

addition, you are free to answer all or none of the questions asked and provide only this

information that you feel is appropriated or relevant to this study. You are free to

withdraw your authorization and discontinue participating in this study at any moment. If

you withdraw from the study, the information you have provided prior to the

discontinuation of your participation will not be used as a part of this study. There will be

no consequence for your participating in this study. Lastly, your responses provided

while participating in this study will not be shared with your faculty mentor/doctoral

student mentee.

If you are willing to participate in this study, please answer the following

questions and provide your preferred contact information at the end of this survey. Within

this survey, I will ask you a series of demographic and open-ended questions on your

conceptualization of CCMR. This survey should take approximately 15-30 minutes to

complete.

Survey

For the following section, please indicate your answer by highlighting the corresponding

information in the response column.

QUESTION	RESPONSE
What gender do you identify with?	• Female • Male
What race do you identify with?	• America Indian/Alaskan Native American • Asian/Pacific Islander • Black or African American (non-Hispanic) • Hispanic • White (non-Hispanic) • Non-resident International • Unknown
Which age group are you affiliated with?	• 20-29 • 30-39 • 40-49 • 50-59 • 60-69

	• ≥ 70
What is your field of study?	• Education • Sociology • Psychology
Which type of institution are you affiliated with? Please highlight all that apply.	• Hispanic Serving Institution • Historically Black College or University • Predominately White Institution • Privately-Funded Institution • Publicly-Funded Institution
What is the US geographic location of your affiliated institution?	• Northeast • Southwest • West • Southeast • Midwest
The next two questions are to be completed by faculty members only Do you currently serve as a faculty mentor to White female doctoral student(s)?	• Yes • No
What is your faculty rank	• Assistant Professor • Associate Professor • Professor • Professor Emeritus • Other:_____
The next three questions are to be completed by doctoral students Do you currently serve as a mentee to Black female faculty member?	• Yes • No
What is your current enrollment status?	• Full-time student • Part-time student
What is your current doctoral candidacy status?	• Have advanced to candidacy • Have not advanced to candidacy

For the next section, please indicate your answer by typing the corresponding information

in the response column.

QUESTION	RESPONSE
In your own words, define faculty mentor.	
In your own words, define doctoral student mentee.	

If you are willing to participate in this research study, please indicate by providing your

preferred email address and telephone number.

Email address: _____

Telephone number: _____

Thank you for your time and participation. I will contact you in the near future to further discuss your participation in this study.

Geleana Drew Alston

Doctoral Candidate

Ph.D. in Education- Adult, Professional, and Community Education

College of Education

Texas State University-San Marcos

601 University Drive

San Marcos, TX 78666

ga1080@txstate.edu

*Literature references available upon request

Consent Form
IRB Approval # EXP20134879

Please keep this consent form for your record
This is an invitation to participate in a study about the cross-cultural mentoring experiences between Black female faculty and their White female doctoral student mentees. This document includes information about the study and a written consent requesting your agreement to participate. As a Black female faculty mentor or White female doctoral student mentee, you are invited to participate in this study because your experience with cross-cultural mentoring relationships would provide great insight into this area of research and contribute to the body of literature on cross-cultural mentoring and doctoral education. Please read the information below before deciding to participate. Feel free to ask any questions regarding anything you do not understand. Your participation is completely voluntary and you many choose not to participate at any time.

Title of Study: Cross-cultural Mentoring Relationships in Doctoral Education: A Feminist Grounded Theory Study

Researcher: Geleana Drew Alston
Doctoral Candidate in Adult, Professional, & Community Education Major
PhD in Education Program
Texas State University-San Marcos
ga1080@txstate.edu | (336) 261-8500

Supervisor: Jovita M. Ross-Gordon, Ed.D.
Professor, PhD in Education Program
Coordinator, MA in Adult Education
Texas State University-San Marcos
Jr24@txstate.edu | (512) 245-8084

What is the purpose of this study?
- Document the experiences of women like yourself who participate in a cross-cultural mentoring relationship
- Create a space for Black female faculty to express successes, frustrations, rewards or benefits, and challenges as a result of participating in a cross-cultural mentoring relationship at the doctoral level
- Create space for White female students to express successes, frustrations, rewards or benefits, and challenges as a result of participating in a cross-cultural mentoring relationship at the doctoral level
- Gain an understanding on the transformational learning that occurs through cross-cultural mentoring relationships at the doctoral level from the perspective of the mentor and the mentee

- Add to the body of literature in the fields of adult and higher education

What is expected of you as a study participant?
- *Complete a preliminary survey that will be administered electronically.* The survey includes a series of demographic questions and a couple of open-ended questions about your perspectives on cross-cultural mentoring relationships. The survey should take approximately 15-30 minutes to complete.
- *Participate in a one-hour interview and possible follow up questions via telephone or email conversations.* The mentee and mentor of each dyad will be interviewed separately and your individual responses will not be shared with your mentor or mentee. Although face-to-face interviews are preferred, interviews conducted over the telephone or other means of communication (e.g. Skype™ video-communication technology) will be used as a matter of participant convenience. Examples of topics for the interviews include: telling about yourself and your personal background; providing information about your professional background; describing your philosophical stance regarding mentoring; discussing your mentoring history within higher educational settings; and sharing your experiences of your current participation in the cross-cultural mentoring relationship of interest.
- *Complete a critical incident questionnaire that will be administered electronically.* You will be asked to describe an experience while participating in a mentoring relationship that your felt was critical to your current participation in a cross-cultural mentoring relationship. This should take approximately 20-45 minutes to complete.

I will tape record the audio of the individual interview and conversations. Please know that at anytime you can request to have the recorder turned off. In participating in the study, you are giving me permission to use the information provided in the interviews and other data collection techniques for research and scholarly presentation and publication purposes ONLY. Your privacy and identity will be protected to the maximum extent allowable by law. Your real name will not appear together with any information you share. Your identity will not be publically revealed in any way. If requested, you may obtain a summary of the research.

Your participation in this research project is voluntary and there is no compensation for participating. There will be no consequence if you choose to not participate in this study. In addition, you are free to answer all or none of the questions asked and provide only the information that you feel is appropriate or relevant to this study. You are free to withdraw your authorization and discontinue participating in this study at any moment. If you withdraw from this study, the information you have provided prior to the discontinuation of your participation will not be used as a part of this study.

What are the benefits of participating?
- *Benefits for the participants*: By participating in this study you will have an opportunity to share your experience in a safe environment. Sharing your

experiences can be insightful for you when realizing the significant role you play in your mentoring relationship.

- *Benefits for educational research*: This study can further conceptualize mentoring, specifically in doctoral education, and with regard to similarities and differences of gender, race, or other distinguishing characteristics.
- *Benefits for educational practices*: This study has the potential to influence educational practices by providing mentors and mentees with strategies to consider while participating in cross-cultural mentoring relationships. In addition, faculty and administrators could refer to the findings when creating formal mentoring programs that may involve cross-cultural dyads within institutions of higher education and beyond.

What are the risks of participating?
There are no risks for you, physically or mentally in participating in this study. However, there is the possibility of experiencing some discomfort or uneasiness while recalling memories related to your history of mentoring relationships. In this case we can stop the interview, or you can change the subject of conversation, or you can let me know you want to take a break. If necessary, you can seek counseling services through your affiliated academic institution. Please understand that you will be responsible for any fees.

Again, there are no known risks associated with your participation in this study. However, if you have any questions regarding the study or any risk you think you might encounter, please feel free to ask them. You can contact my supervisor using the contact information provided above.

Whom should I contact if I have any questions?
For questions about the study, please contact me by phone at (336) 261-8500 or by email at ga1080@txstate.edu. For questions or concerns regarding the rights of participants and duties of investigators, contact IRB Chair Jon Lasser (512-245-3413 | lasser@txsate.edu) or Becky Northcut, Compliance Specialist (512-245-2102 | bnorthcut@txstate.edu).

PLEASE RETURN THIS SHEET

CONSENT FORM

Signature and printed name of the investigator soliciting consent:

As the researcher conducting this study, I have explained the purpose, procedures, benefits and risks involved in your participation.

_____   _____
Geleana Drew Alston   Date

You have been informed of the purpose, procedures, benefits, and risks involved in participating in this study and have received a copy of this form. You have had the opportunity to ask questions before signing and you have been informed that you may ask questions at any time. You consent voluntarily to participate in this study. By signing this form, you are not relinquishing any of your legal rights.

_____   _____
Signature of the Participant   Date

_____   _____
Printed Name of the Participant   Date

Appendix D: Faculty Interview Protocol

Date of Interview:	
Start Time of Interview:	
End Time of Interview:	
Name of Interviewer:	Geleana Alston
Name of Interviewee:	[Pseudonym]
Location of Interview:	
Was the interview audio recorded?	

I will begin with some basic background questions and then ask you questions regarding your mentoring relationship with your White doctoral student mentee, as well as your previous experiences while participating in a cross-cultural relationship either as a mentor or mentee. Please remember that there are no wrong or right answers. I may make notes during the interview, but I am still listening, so you can continue to talk. Remember that you can choose to skip a question or stop this interview at anytime. Do you have any questions? If not, we will begin the interview and I will start the recorder.

Background Questions

1. Can you state your age, field of study, your faculty rank, and the number of years you have been a faculty member particularly in your current program?

2. Can I obtain a copy of your curriculum vitae?

3. How do you identify yourself racially?

4. What is your area of research?

The next questions will focus on your mentoring experiences as a faculty member and previously as a doctoral student. I have provided you with the definition of faculty mentor that will be used in this study.

"Faculty mentorship involves professors acting as close, trusted and experienced

colleagues and guides…. It is recognized that part of what is learned in graduate

school is not cognitive; it is socialization to the values, norms, practices, and

attitudes of a discipline and university; it transforms the student into a colleague.

(Clark & Garza, 1994, p. 308)

While it is possible that a faculty member assigned as a faculty advisor may also serve as

a mentor, I do not want to assume that you as a faculty member plays both roles.

Professional History & Philosophical Stance

5. Why did you decide to be a graduate faculty member and serve as a mentor to

    doctoral students?

6. Can you discuss the type of interactions you typically have with doctoral

    students?

    a. If so, how do these interactions differ from the interactions with master's

        students?

7. How many doctoral students do you academically advise?

    b. Of these students, how many do you consider your mentees?

    c. Can you describe the demographics characteristics of your mentees?

8. How would you describe your current philosophy on mentoring doctoral students?

Mentoring History

9. How would you describe the ideal mentor?

10. Can you describe your mentoring experiences during your doctoral studies?

a. [If not addressed in the above question, how did you arrive at having this individual as your mentor?]

Before proceeding to the next questions, I want to define cross-cultural mentoring, as it applies to this study. Cross-cultural mentoring occurs when individuals, who have distinguishing characteristics (e.g., socioeconomic status, race, ethnicity, religion, sexual orientation, etc.), establish a relationship with a goal of providing a system of support for all individuals involved in the relationship (Barker, 2007). Cross-cultural mentoring relationships do not always involve a relationship wherein the mentor is a member of the *dominant* culture or group and the mentee is not.

11. With that stated, what were the cultural similarities and differences between you and your mentor during your doctoral studies?

    a. How did these cultural similarities and differences influence your mentoring relationship?

12. What did you learn as a result of participating in this mentoring relationship that is now applied to your practice as a faculty mentor?

13. How has this (these) experience(s) influenced your philosophy on mentoring doctoral students?

Current CCMR with White female doctoral student mentees

14. How would you describe the ideal mentee?

15. Please tell me about your White female doctoral student mentee and how you came to be in a mentoring relationship with her? I do not need the name recorded.

a. [If not addressed in the above question, is this your first time participating in a CCMR in academia]

b. [If not addressed in the above question, how did you arrive at serving as a mentor for this doctoral student?]

16. How would you describe the relationship and interaction with this particular mentee (e.g., how often do you meet, how often do you communicate with your mentee, etc.)?

a. [If not addressed in the above question, how do you serve your mentee? Are there certain functions, support, advice, and or guidance that you offer your mentee?]

17. What are the similarities and differences between you and your White female doctoral student mentee? Which of these similarities or differences do you see as culturally-based?

a. How do these cultural similarities and differences influence your mentoring relationship?

18. While participating in the CCMR, what have you learned that will influence your practice while participating in future CCMR, whether as a mentor or mentee?

19. From your perspective, what are the benefits of participating in this type of mentoring relationship?

20. If any, what are the challenges of participating in this type of mentoring relationship?

Concluding Questions

21. From your perspective, do you believe you have had a specific impact on your

     mentee's matriculation through the program? If so, how?

22. What advice would you offer other faculty members and or students about

     participating in a CCMR at the doctoral level?

23. Is there anything about mentoring or the interactions between you and your

     mentee that was not mentioned earlier that you would like to express?

Thank you very much for this opportunity to visit with you. I will not share your

responses with your mentee. At this time I will turn off my recorder.

Appendix E: Student Interview Protocol

Date of Interview:	
Start Time of Interview:	
End Time of Interview:	
Name of Interviewer:	Geleana Alston
Name of Interviewee:	[Pseudonym]
Location of Interview:	
Was the interview audio recorded?	

I will begin with some basic background questions and then ask you questions regarding your mentoring relationship with your Black female faculty mentor, as well as your previous experiences while participating in a cross-cultural relationship either as a mentor or mentee. Please remember that there are no wrong or right answers. I may make notes during the interview, but I am still listening, so you can continue to talk. Remember that you can choose to skip a question or stop this interview at anytime. Do you have any questions? If not, we will begin the interview and I will start the recorder.

Background Questions

24. Can you state your age, field of study, your enrollment status, and the status of your doctoral candidacy?

25. How do you identify yourself racially?

26. What is your area of research?

The next questions will focus on your mentoring experiences as a doctoral student. I have provided you with the definition of faculty mentor that will be used in this study.

"Faculty mentorship involves professors acting as close, trusted and experienced

colleagues and guides…. It is recognized that part of what is learned in graduate

school is not cognitive; it is socialization to the values, norms, practices, and

attitudes of a discipline and university; it transforms the student into a colleague.

(Clark & Garza, 1994, p. 308)

While it is possible that a faculty member assigned as a faculty advisor may also serve as

a mentor, I do not want to assume that your faculty mentor plays both roles.

Educational History & Philosophical Stance

27. Why did you decide to pursue a doctoral degree?

28. What expectations did you have regarding the doctoral experience?

29. How would you describe your doctoral experience thus far?

30. What is your current philosophy on mentoring doctoral students?

Mentoring History

31. How would you describe the ideal mentee?

32. Can you describe your mentoring experiences, within the context of education

prior to your doctoral studies?

Before proceeding to the next questions, I want to define cross-cultural mentoring, as it

applies to this study. Cross-cultural mentoring occurs when individuals, who differ in

distinguishing characteristics (e.g., socioeconomic status, race, ethnicity, religion, sexual

orientation, etc.), establish a relationship with a goal of providing a system of support for

all individuals involved in the relationship (Barker, 2007). Cross-cultural mentoring

relationships do not always involve a relationship wherein the mentor is a member of the

dominant culture or group and the mentee is not.

33. With that stated, is this your first time participating in a CCMR in academia?

    a. [If this is not the first time, can you tell me about your previous participation in a CCMR in academia?]

    b. [What were the cultural similarities and differences between you and your mentor in this particular relationship?]

    c. [How did these cultural similarities and differences influence your mentoring relationship?]

34. What did you learn as a result of participating in this mentoring relationship that is now applied to your role as a doctoral mentee?

Current CCMR with White female doctoral student mentees

35. How would you describe the ideal mentor?

36. Can you tell me about your Black female faculty mentor? I do not need the name recorded.

    a. [If not addressed in the above question, how did you arrive at being a mentee of this faculty member?]

37. How would you describe the relationship and interaction with this your mentor (e.g., how often do you meet, how often do you communicate with your mentee, etc.)?

    b. [If not addressed in the above question, how does your mentor serve you? Are there certain functions, support, advice, and or guidance that she offers you as her mentee?]

38. What are the cultural similarities and differences between you and your Black female faculty mentor?

    c. How do these cultural similarities and differences influence your mentoring relationship?

39. While participating in the CCMR, what have you learned that will influence your practice while participating in future CCMR, whether as a mentee or mentor?

40. From your perspective, what are the benefits of participating in this type of mentoring relationship?

41. If any, what are the challenges of participating in this type of mentoring relationship?

Concluding Questions

42. From your perspective, do you believe you have had a specific impact on your mentor's professional development? If so, how?

43. What advice would you offer other students or faculty members about participating in a CCMR at the doctoral level?

44. Is there anything about mentoring or the interactions between you and your mentor that was not mentioned earlier that you would like to express?

Thank you very much for this opportunity to visit with you. I will not share your responses with your mentee. At this time I will turn off my recorder.

Appendix F: Critical Incident Questionnaire

Please describe a particular event or interaction that occurred while participating in your current cross-cultural mentoring relationship that stands out in your mind. Please address why you are defining these incidents as critical and describe the factors surrounding each situation. Please be specific and detailed in your description of the experience including your feelings and thoughts about it at the time and later. There are no wrong or right answers. Please use as much space as necessary for your response.

        a. When did the experience occur?

        b. Who was involved in the experience?

        c. Where did the experience occur?

        d. What were the details of the experience?

Your response:

Appendix G: Member Check Survey

Again, thank you for your willingness to participate in my study. You have been informed of the purposes, procedures, benefits, and risks involved in participating in this study and have received a copy of the consent form.

This study is about the cross-cultural mentoring experiences between Black female faculty and their White female doctoral student mentees. I am interested in your reaction to statements based on some of the key themes derived from participants' responses of the study. The following pages contain a number of statements. Please indicate to what degree you feel these statements reflect your cross-cultural mentoring relationship. Please use the following scale:

Extremely Unlike My Mentoring Relationship	Unlike My Mentoring Relationship	Somewhat Unlike My Mentoring Relationship	Neutral	Somewhat Like My Mentoring Relationship	Like My Mentoring Relationship	Extremely Like My Mentoring Relationship
1	2	3	4	5	6	7

Read the following statements carefully. For each statement, place an "X" in the corresponding cell to the degree you feel the statement describes your cross-cultural mentoring relationship. Note, there are no right or wrong answers.

	Question	1	2	3	4	5	6	7
1	Communication is easy for us because we understand each other as women.							
2	With regard to communication, our differences of geographic origin presented challenges within our mentoring relationship.							
3	I have experienced fewer issues in my current all-female mentoring relationship than I have in past mentoring relationships wherein the mentor/mentee was a male.							

	Question	1	2	3	4	5	6	7
4	Our mentoring relationship involves mutual learning.							
5	We care about the person first, and the professional identity as a student or faculty member second.							
6	It was difficult to build trust within our mentoring relationship.							
7	Mainly the mentor within our relationship exercised power.							
8	Participating in the relationship has changed my perspective of cross-cultural mentoring							
9	The difference of perceptions of faculty and administrator presented challenges within our mentoring relationship.							
10	I was apprehensive about participating in our mentoring relationship because I have been burned in past mentoring relationships.							
11	Our mentoring relationship created a space for validation of self and each other.							
12	We sometimes reverse roles as the mentor and mentee within our relationship with regard to our personal or professional experiences.							
13	Respect is important in our mentoring relationship.							
14	The difference of age presented challenges of communication within our mentoring relationship							
15	Our differences of race presented challenges within our mentoring relationship.							
16	We put forth time and effort to develop our mentoring relationship.							
17	Participating in this mentoring relationship helped me as I negotiated the tension of my privilege and whiteness.							
18	Participating in this relationship has changed my perspective of mentoring.							
19	I consider my mentor/mentee as a friend.							
20	Participating in this mentoring relationship has helped me refine my understanding of and interactions with privilege and oppression.							

	Question	1	2	3	4	5	6	7
21	With regard to age, we have a "traditional" mentoring relationship							
22	Our mentoring relationship did not end once I graduated. Our relationship evolved to more of a peer mentoring relationship.							
23	My Black female faculty mentor was not my initial mentor when I began my doctoral experience.							
24	While we differ in various cultural areas, we both represent a disenfranchised group in the academy.							
25	Our interaction was mainly via email.							
26	We could identify with each other because we both are mothers.							
27	As a result of participating in this cross-cultural relationship I have learned about a different culture(s).							
28	I was struck by my mentor's exceptional professionalism and articulateness.							
29	One function of a mentor is to provide professional coaching for the mentee.							
30	Our mentoring relationship created a safe space for us to talk about racial issues.							
31	From the beginning, expectations for our mentoring relationship were communicated and understood.							
32	Our mentoring relationship was based on genuine care for each other							

Please feel free to contact me if you have any questions.

Thank you for participating in my study!

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